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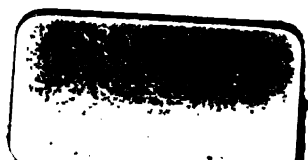
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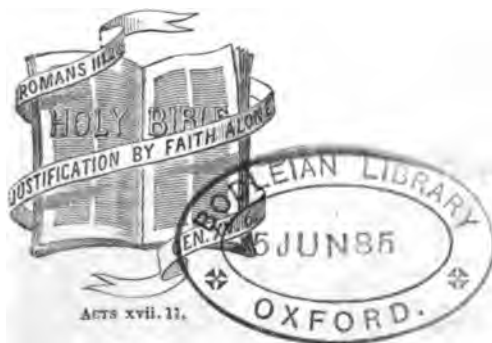
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Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

VOL. XII.—1883.



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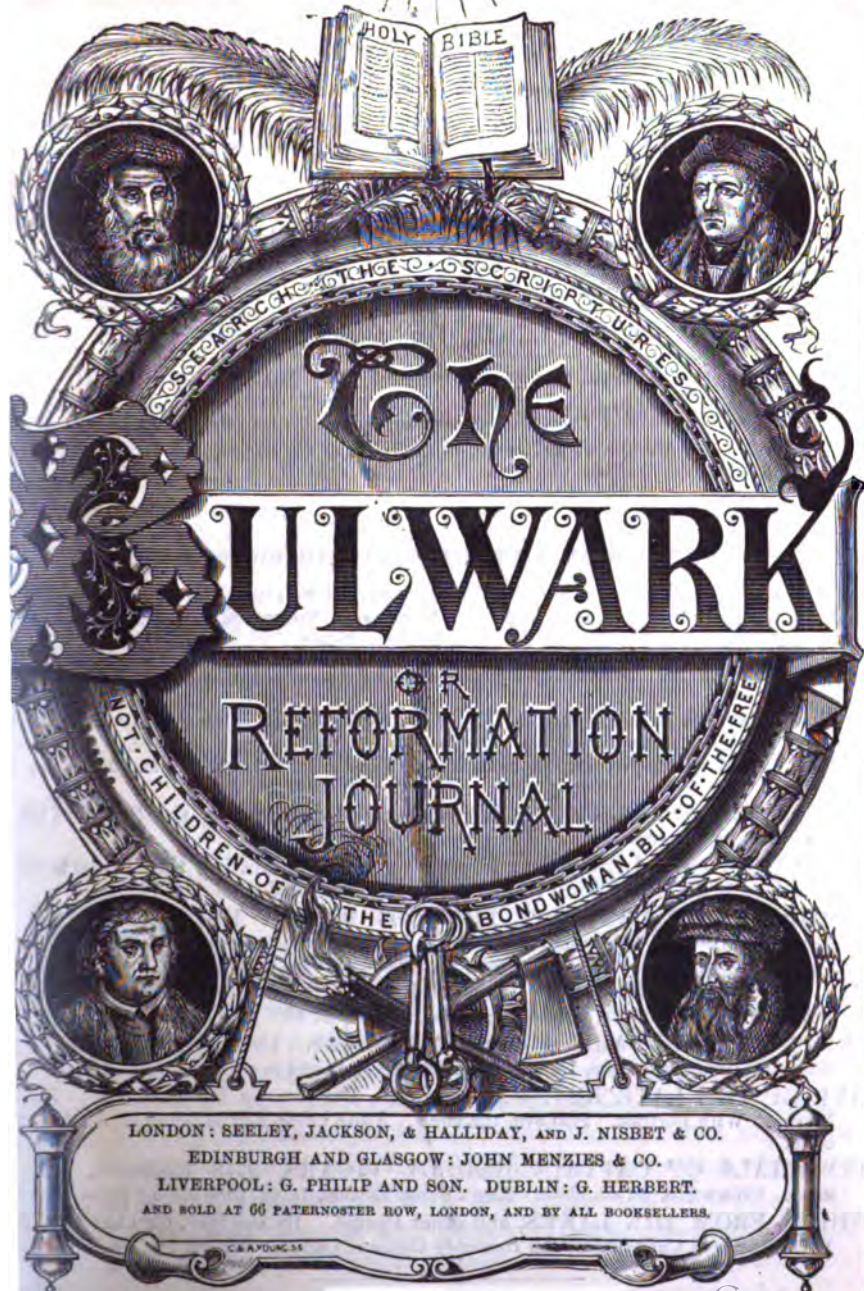
INDEX.

	PAGE		PAGE
A Word to the Italians by a Converted Italian Priest	219	Indulgence which was proclaimed by Tetzel, The,	267
Advancement of Popery through Ritualism	278	Ireland 3, 29, 57, 92, 113, 118, 172, 200	235, 259, 286, 315
Appointment of Roman Catholic Priests as Chaplains in Work-houses	249	Ireland : Priests, Patriots, and Emigration	108
Begg, D.D., The late James	281	Ireland under the Papacy	137
Bible and religious persecution in Austria, The	187	Irish Church, The	124
Birmingham Christian Evidence and Protestant Layman's Society	50	Irish Church Missions, The	165
Bishop of Bath and Wales on the Ritualists, The	231	Irish Massacre of 1641, The	101
Chapter in the History of the Jesuits, A	143	Irish Question and the Antipodes, The	127
Chiniquy, Mr., in England,	185, 211	Items 56, 83, 111, 167, 196, 224, 252,	279, 307, 331
Circulation of the Bible in France	75	Justification by Faith	99
Comte de Chambord, The	244, 271	Letters to the Editor,	195, 273
Confessional, The	13	Lottery in Italy, The	277
Confessional and Murderers, The	246	Luther Commemoration, The	283
"Cross" and its Origin, The	182	Luther Celebration, The	270, 309
Diplomatic Relations with the Vatican	43	Madagascar	290, 322
Duty of Ministers of the Gospel in regard to Popery, The	223	Martin Luther : the fourth century of his birth	27
Edith O'Gorman, a Converted Nun	157	Martyrdom of Archbishop Cranmer	216
Effects of Romanism, The	20	National Bible Society of Scotland	331
English Church Ritualism	129	Nehushtan	220
Egypt and its Future	76	Notes on the Papacy and Ritualism	189
Female Jesuit, The	233	Outlook, The	77
France and Madagascar	22, 241, 264	Papal Fruits	275
France : Conversion of a whole parish	52	Papal origin of European Wars	222
France : the Comte de Chambord	209	Papal Plots in Italy	120
Frances Ridley Havergal Memorial Hall, The	135	Peasant Proprietorship in France	11
Gospel in Italy, The	247	Perilous Times of the Last Days	141
Guy Fawkes	327	Persecuting Spirit of Popery displayed in Spain and Italy	178
How Archbishop Strain administers the Mitchell Trust	88	Poetry :—	
		Anglican Priest, The	112
		For Children	308
		Martin Luther	332
		Mystery of Iniquity, The	140
		Pope Pius the Ninth's Syllabus	161

	PAGE		PAGE
Pope's Letter, The	153	Romish Proselytising	111
Popery in Poland; a Warning to Britain	218	Romish Proselytism : a Protest . .	252
Presentation of a Pastoral Staff .	250	Scottish Reformation Society 85, 169,	312
Prevalent Views as to Popery . .	199	Secret Murder of the Baron of Montigny	212
Progress made by Romanism in Britain since 1851	170	Sermon for the Times, A	303
Progress of Popery in England . .	79	Seven Churches which are in Asia, The	190
Progress of Popery in Great Bri- tain	253	Special Mission in Dublin	80
Progress of the Gospel in France .	206	Sufficiency of Scripture	193
Prospects of Protestantism in the Church of England	25	Testimony of the Assyrian In- scriptions	54
Protestations of Innocence on the Gallows	167	To our Readers	1
Refuges of Lies	191	To the Protestants of the United Kingdom	55
Religion and Morality of Switzer- land, The	82	Treachery of an Irish Roman Bishop in 1797	183
Revision of the Prayer Book . . .	109	Union for Prayer against Popery and its attendant Evils	180
Ritualism	32, 65, 225	Vatican and St. James's, The . .	297
Ritualistic Vestments	138	Worship of St. Wenefride, The . .	299
Romanism in England in the Fourteenth Century	108		
Romanism in India	134		
Romish Demands in connection with Education	53		

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CONTENTS.

	PAGE		PAGE		PAGE
1. To our Readers.....	1	4. The Confessional.....	13	ism in the Church of Eng-	
2. Ireland.....	3	5. The Effects of Romanism.....	20	land.....	25
3. Peasant Proprietorship in		6. France and Madagascar.....	22	8. Martin Luther: the Fourth	
France.....	11	7. The Prospects of Protestant-		Centenary of his Birth.....	27

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OR,

REFORMATION JOURNAL.

JANUARY 1883.

I.—TO OUR READERS.

WE do not enter upon a New Year with very bright hopes in respect of the cause which it is our special work to advocate. The Romanists are watchful and active; the great body of Protestants are indifferent or deluded. The Romish hierarchy, ever ready to ally itself with the powers of earth, in the confidence that it shall be able to subordinate them to itself, and use them as tools for the accomplishment of its own ends, ever prepared either to conquer and triumph or to stoop ever so low in order to ultimate conquest, has every reason to congratulate itself on the position of its interests. Proposals are made for the establishment of relations betwixt the Pope and the British Government; and although these are involved in mystery, and contradictory statements have been made respecting them, we have no doubt that they are being silently prosecuted on the one side, and that they will ere long be successful. The mere entertainment of such a proposal is, in our judgment, a concession to Romanism utterly inconsistent with the British Constitution. A plausible vindication might have been offered for the recognition of the Pope when, besides being Bishop of Rome, he was sovereign of an important European territory. It might then have been argued that it was in his civil capacity that he was dealt with, and that his ecclesiastical position was simply an accident with which we had nothing to do. But, now, if the Pope is to be dealt with at all, it must be as an ecclesiastic pure and simple. It is said that the relation in which he stands, as an ecclesiastic, towards a great body of our fellow-subjects, makes it desirable that our Government should maintain correspondence with him, and that there should be means of joint action on their part and his. But this argument is utterly valueless, otherwise than in the assumption that we recognise him as having a right to intermeddle with the civil rights or the civil obligations of our Queen's subjects. And this were a concession which no British statesman can constitutionally make to

any foreigner. There is no subject more worthy of the earnest thought of our members of Parliament, *and of those whom they represent*, than the counteraction of these insidious proposals. It is only resistance at the initial stage that can be of the slightest avail. Once let a papal functionary be received at the Court of St. James's, with whatever limitations and restrictions upon his functions, and the evil is done. The limitations and restrictions will vanish imperceptibly, and Britain's power will be given without reserve to the Beast.

The Romanists perfectly understand this, while the great body of Protestants are ready to reprobate the extreme illiberality of applying such a term to such a body as the hierarchy of Rome. Do we not find the Romanists congratulating themselves on the near prospect of the restoration of Britain to the position which it occupied in the days of Edward the Confessor? Do we find Protestants generally apprehending what this means, and what are the probabilities of its being realised? We trow not. We find them generally walking on the brink of the precipice, with perfect self-satisfaction, and either entirely disregarding, or laughing to scorn, the warnings which are addressed to them by those whom they designate as fanatical Rome-phobists. To be fore-warned is not to be fore-armed unless the warning be taken. The facts of the case are simply these, we have outside of us a great power which has for twelve centuries claimed dominion over all nations of the earth, which has shown amazing perseverance and unexampled ingenuity in maintaining that dominion, or regaining it when it has been temporarily lost or lessened, and which is now confessedly concentrating its energies for the restoration of that power in and over Britain of which it was deprived by the Reformation. We have, on the other side, a Government, a Parliament—in both its houses—a press and a people, and truth compels us to add, with unspeakable sadness, a pulpit partly composed of those who are themselves Romanists or have strong Romeward proclivities, partly of those who are deluded into the persuasion that there is no danger, and partly of those who are utterly indifferent about the whole matter; and only in small part of those who realise the state of affairs and are zealous in resisting the threatened calamity. What shall the end be? What must it be, unless God in mercy shall interpose to save us from our enemies and from ourselves?

In Him alone is our hope, and while He "has made" and uses "the wicked for the day of evil," it is His own redeemed people that He honours as His instruments for the averting of evil and for the effecting of good. Our appeal, therefore, is to that God, whom

Rome dishonours and virtually denies; and under Him, to Christian men and women, whom we would call upon as with the voice of a trumpet summoning a slumbering host to arise and gird on their weapons for a great conflict. In the absence of aught like adequate representation of distinctively Protestant interests in Parliament and the press, we would urge those who apprehend the importance of the crisis to embrace every means of influencing public opinion. Especially would we urge the great extension of Protestant educational appliances. The two Scottish bodies, the Reformation Society and the Protestant Institute, are doing much in their line, and are desirous to do much more. The several Irish Societies are labouring most commendably in the face of enormous difficulties; and in England there are many efforts made, of which we are far from underrating the importance. But in all cases the means are sadly disproportioned to the end. And then means can be increased only by enlarged zeal and liberality on the part of those who apprehend what so many ignore. We therefore enter upon another year's work with the earnest prayer that God would stem the tide which threatens to overflow our land, and that He would stir up His people to a right apprehension of the exertions and the sacrifices which the crisis demands of them.

II.—IRELAND.

STATE OF THE COUNTRY.

SINCE our last month's article on Ireland was written the terrible long list of murders and attempts to murder which have given a character of peculiar darkness to the present agitation in Ireland has received a number of additions. Late at night on Saturday, November 25, some detectives and other constables were watching the movements of a party of men in one of the streets in Dublin, whom they suspected—and, as the event showed, not without good reason—to be members of the secret society by which murders are planned and perpetrated in order to systematic terrorism for political ends, when they heard a whistle three times repeated, as if to draw the party together, or to summon others to their assistance; and one of the detectives, seeing a revolver in the hand of one of the party, exclaimed, "There's a man with a revolver, arrest him!" A man, apparently in command of the party, called out "Shoot him, shoot him, now's your time!" The man who had the revolver in his hand fired, taking aim too well, for a detective named Cox was shot in the head, and mortally wounded, so that he died whilst he was being conveyed to a neighbouring hospital. A fight ensued between the constables and the Fenians, as some of the newspapers—and, we suppose, not incorrectly—call them, and numerous shots were exchanged, but without any one else being killed, or any other of the police being seriously injured. The man believed to have fired the shot which killed Detective Cox was wounded and taken prisoner; other arrests have been made of persons

suspected of being implicated; and there is reason to hope that some of the most dangerous members of the murderous secret society will be made amenable to the law, so that its authority may be vindicated, and further terrorism by means of assassination prevented by salutary fear of the gallows. It is evident, however, that there are amongst the members of that society desperate men, ready to put their own lives in peril in the execution of their wicked schemes; men not improbably rendered more desperate by knowing that if they do not commit any murder or other crime the secret society to which they belong may call upon them to commit, they are themselves likely to be murdered. On Monday, November 27, two days after the murder of Detective Cox, Mr. Field, a stationer in Dublin, who had been one of the jury that convicted a murderer a short time before, was assailed in a frequented thoroughfare, on his way home from his shop in the evening, not very far from his own door, and so severely wounded that at first his life was almost despaired of. The circumstances of the crime show it to have been deliberately planned. The probability of Mr. Field's passing along the street which was chosen for the commission of it must have been counted upon. Two respectably dressed men drove up in a car, one of the ordinary licensed vehicles of the city; one of them sprang down from the car on to the footpath beside Mr. Field, the car driving on a few yards to the corner of a street. The man who jumped down carried a sword, with which he stabbed Mr. Field several times, repeatedly plunging it into his body after he had fallen on the ground, and then ran off and leaped upon the car again, which drove away rapidly, and although pursued by some of the spectators with cries of "Murder!" was not overtaken nor stopped. All took place so suddenly that none of the spectators had time to interfere for the defence of Mr. Field, or to attempt the arrest of the assassin, who still remains as completely unknown as the perpetrators of the Phoenix Park murders. It can hardly be doubted that the special object of this attempted assassination was to strike terror into the hearts of the jurymen of Dublin, that in future trials for agrarian murders they, like so many fear-oppressed jurymen of the south and west of Ireland, might shrink from the discharge of their duty, and refuse to convict even upon the clearest evidence. That Mr. Field, rather than any other who had served as a juror in any of the recent murder trials, was selected to be the first victim, was perhaps owing to his having given offence to the Irish "Nationalists" in another way also, by refusing to let some rooms of a house of which he is owner to the Ladies' Land League. On November 30, an attempt was made to murder a man named Boyle in the neighbourhood of Castleisland, County Kerry, the scene of many similar crimes. Boyle, who is in the employment of Lord Ventry, was proceeding home from Castleisland, accompanied by two policemen, when, about two miles from Castleisland, he was fired at from behind a hedge. The policemen returned the fire, but presently Constable M'Lean, one of the policemen, fell, and was found to have been shot through the lungs. It seems too probable that this case will fall to be added to the list of agrarian murders. Boyle has been fired at before, and has been for twelve months under police protection. On or about November 30, a constable was attacked by a man in disguise at a place called Cloonacool, near Tubbercurry, County Sligo, and received two bullet wounds, but is reported to be recovering. A number of cases are reported of minor

agrarian offences, but the whole number committed during the last four or five weeks, in so far as can be judged from newspaper reports, appears to have been much smaller than in many former similar periods; against which fact, however, in order to form a judgment of the state of Ireland, must be set the extreme gravity of the crimes above mentioned, the evidence which they afford of conspiracy and organisation, and the proofs—which have not been wanting—of wide-spread sympathy with crime. That the crimes committed in the city of Dublin ought to be ranked in the same category with the agrarian crimes of Munster and Connaught, we can no more doubt than we can doubt their having been perpetrated; and to leave them out of account, as some seem desirous to do, in judging of the state and prospects of Ireland, we do not hesitate to stigmatise as absurd. Dublin crimes may be called political, those in the country agrarian; but it is a distinction without a difference. Of the manifestations of sympathy with crime, which have in the course of the last three years shockingly revealed the state of moral feeling among the Romish lower classes in Ireland, there have hardly been any more disgraceful than that at Dublin, on December 7, when the man apprehended as having discharged the revolver by which Constable Cox was murdered, was being removed to Kilmainham prison from the hospital where he had been under treatment because of wounds he had received in the fight with the police. A large crowd assembled to show him every possible mark of favour and admiration.

This display of the feelings of the lowest of the populace is not, however, so odious as that made by more educated "Nationalists" in their newspapers. The *Irishman* piteously deplored the action of the Government in "reviving the memory" of the Maamtrasna murders by the trial of the murderers, saying that "every Irishman would willingly consign that hideous deed to oblivion." What is this but to express regret that the murderers were not allowed to escape?

The unknown directors of the political movement in Ireland, of which the agrarian agitation is merely a branch, seem to have concentrated their attention at present upon Dublin, with a view to the

INTIMIDATION OF JURYMEN,

and the frustration of the Crime Prevention Act in the trial of murderers and perpetrators of other agrarian crimes. How far this may account for the comparative infrequency of crime in some parts of the country we cannot pretend to say, nor how far it has been successful in its immediate object. Convictions have been obtained in most of the cases as yet tried by the Commission in Dublin, although in one murder case a jury disagreed and had to be discharged, one juror opposing himself to the other eleven; concerning which no one seems to entertain any other opinion than that he went upon the jury resolved to prevent the conviction of the criminal, who has since been tried before another jury, convicted, and sentenced to death. But reluctance to serve upon the jury was made too apparent in the scanty attendance of those who were upon the panel. The Crime Prevention Act, however, provides for the trial of criminals in another way, if fair trial by jury should be rendered impossible, which, however, there is as yet reason to hope that it will not be.

In some of the trials which have taken place before the Commission in Dublin,

PERJURY

on the part of witnesses has been lamentably evident. Witnesses for the defence have come forward to prove an *alibi*, or to incriminate others in order to exonerate the prisoner at the bar, their evidence so breaking down on cross-examination as to make its falsehood glaringly manifest. This is no new thing in Ireland. Charles Kingsley, in "Alton Locke," which was published thirty-two years ago, makes one of his Chartist characters say to another, "You know as well as I that you can't get common justice done in Ireland, because you can depend upon no man's oath." But who that knows anything of Romanism and Romish teaching of morality can wonder at it?

MURDERERS PROTESTING INNOCENCE.

It has been remarked with surprise by many that the murderers who, since the passing of the Crime Prevention Act, have been convicted and hanged, have continued to the last to protest their innocence, and to accuse the witnesses against them of having sworn falsely. Not one of them has confessed his guilt, and some have made solemn protestations of their innocence upon the scaffold, appealing to the omniscient God before whom they were just about to appear. It is horrible; and the first instances of it caused doubt and anxiety in the minds of not a few worthy people in England and Scotland, who, not knowing much of Romish teaching or of its effects on the consciences and hearts of men, could hardly think it possible for a man to declare and indeed to swear a downright falsehood on the very brink of eternity. Was it possible, they asked—and those especially who had not read with care the evidence adduced in the trials—that by a fatal error of judgment, an innocent man had been convicted and hanged? But case after case of the same kind occurring, it seemed more and more unlikely that this theory could explain them all; and even those who had been apprehensive that in the first case a sad mistake might have been committed, began to feel their minds relieved, and to regard such cases with wonder only. The priests who administered to the culprits about to die the "last consolations of their holy religion" could probably give interesting information concerning this matter. Liguori teaches, and is not singular among Romish moralists in teaching, that for the interest of the Church or of religion a man may lawfully affirm and swear any falsehood whatever; nay, that he is bound to do so. If the Romish priests of Limerick and Galway think it for the interest of the Church and of their religion that persistent protestations of innocence should be made by murderers, of whose guilt they have certain knowledge through the confessional, so that an outcry of injustice and tyranny may be raised against the Government, they must hold themselves entitled, according to this teaching, to enjoin upon these murderers the duty of protesting their innocence of the crimes for which they have granted them absolution; and the poor wretches, victims of the dark delusion of Romanism, will go forward to their death swearing this falsehood, in the belief that so doing they are walking in the very way to heaven. One of the Maamtrasna murderers is reported to have spoken as follows, a few minutes before he was hanged:—"I am going before my God. I never was there at all. I had no hand or part in it. The Lord forgive them that swore against me. I am as innocent as a child in the cradle. *But I have my priest with me.*"

THE VIGOROUS ENFORCEMENT OF THE LAW.

It is no pleasant thing to contemplate the execution even of the worst of murderers, and the necessity for putting the law in force against many murderers at one time is a dire necessity. But it is a necessity from which at the present time in Ireland the Government would be unfaithful to its first and most imperative duty if it were to shrink, for any shrinking from it would be tantamount to an encouragement of murder; and every one who desires to see the reign of law restored in Ireland, without which there can be no peace nor prosperity for the country, must rejoice at the firmness which Earl Spencer has displayed in the administration of the law ever since he became Lord Lieutenant, whilst yet he has known how to temper justice with mercy. It is most satisfactory to know that not only have recent crimes been visited with due punishment, but that also, by the energetic use of the powers given by the Crime Prevention Act, the police have reason now to think themselves upon the track of the perpetrators of murders committed long before it was passed.

THE NATIONAL LEAGUE

has begun, as was to be expected, to show itself no better than the Land League, and indeed nothing else than the Land League under a new name. The Government, however, has manifested a determination not to permit it to pursue unrestrained the wicked work of agitation which the Land League was allowed to carry on too long. The Lord Lieutenant has "proclaimed" a National League meeting which was announced as to be held on Sunday, December 10, at Closetaken, near Loughrea, County Galway, and so prevented its being held. The resolutions intended to be proposed at that meeting have been published in the *Freeman's Journal*, and the first of them is:—"That we have no confidence in any political movement that does not recognise Ireland's just right to complete national independence in the broadest sense of the word." Another resolution says:—"That we, the tenant farmers of Closetaken, do now form ourselves into a branch of the Irish National League, and pledge ourselves to give its principles our practical support." Disloyalty could hardly be more strongly expressed, or disloyal purposes more plainly avowed. On November 21, Mr. William Redmond—a brother, we believe, of Mr. Redmond, M.P.—in a speech at Cork, insisted that the teaching of the Land League should be followed, and that teaching, he said, "was that if any man was untrue to the cause he should be boycotted." He "advised those present, and those whom his words might reach, to use moderately and wisely the expedient weapon of boycotting towards every man who betrayed the national cause." Still stronger words followed. "As a Nationalist," Mr. Redmond said, "he yearned to see Ireland a free nation. But no League could accomplish that. It could be accomplished only by the swords and united arms of the Irish people. It was the duty of every man, not only in rebel Cork, but in Ireland, to prepare for that revolution." Mr. Healy also, in a speech at St. Mullin's, County Carlow, expressed sentiments of the same seditious and incendiary character. He said that his advice to the Irish tenants "would be to get what they could out of the judicial rents, and if it gave them a great deal of trouble to pay them, let them give themselves less trouble." He declared that "the British Government in

Ireland was simply a system of land piracy upheld by organisation." He said it was the "Government League" against the Land League; and the former, being an association of "so many pirates and so many brigands, was entitled to the same moral respect as would be the wishes of a cut-purse who held a revolver at your head, and said 'Your money or your life.'" It might be supposed hardly possible to go further than this; yet perhaps Mr. Michael Davitt succeeded in doing so, when, addressing a meeting at Navan, County Meath, on November 25, he said:—"As to the calamity staring some of the people of the west in the face, he would not mince language as to the cause of these periodical famines; but neither he nor Mr. Parnell would ever again beg for a starving Ireland. They would compel landlordism to provide for the starving people during the coming winter. Unless wise and just legislation ere long prevented its necessity, the time would come when the starving people of Donegal, Connemara, Kerry, and Cork *would have to be told to march down on the plains, and seize the land upon which to live as civilised beings in a Christian country.* If the tenant farmers of the west would pay the rent that should go to feed their children, then let them die, and Ireland and humanity would be well rid of such a coward race. In case they should not succeed in getting the Government to do its necessary duty, he proposed that they should make Irish landlordism support the people. He proposed, in case Mr. Gladstone did not apply the surplus of the Arrears Estimate to save the people, that no rent should be paid from this November until next May, and that out of this sum a portion should be placed in a national relief fund, by which to save the people from starvation. Archbishop Hughes, in 1848, declared in New York that a man threatened with hunger would be justified in seizing the bread upon the sacrificial altar; how much more justified would the people of Ireland be in feeding their destitute brethren out of the tribute they were compelled to pay to *felonious landlordism* every year."

With respect to these speeches, and in reply to a question concerning them, Mr. Trevelyan said in the House of Commons, that "it is out of the question that such speeches should be allowed;" adding that "if such speeches continue to be made, there is no hope for peace and order in Ireland." "If," he continued, "they are made at the public meetings of the Land League in the same strain, I shall feel it my duty to recommend the Lord Lieutenant to exercise his power under the Prevention of Crime Act, and prohibit the meetings." From what has been already mentioned it may be inferred that the Chief Secretary has felt it his duty to give this advice, and that the Lord Lieutenant has accepted it. Proceedings have also been instituted on the part of the Government against some of the incendiary orators.

It is evident that unless

AGITATION

is repressed by the Government with a firm hand, Ireland is likely to have as much of it during the present winter as in any winter past; and it is evident also that the Acts passed with beneficent intention by the British Legislature have failed to satisfy the desires of the Irish Romanists, or of the priests by whom they are led. The vigorous enforcement of the law may have happy effects in the suppression of agitation and the prevention of crime; but of that true peace and secure tranquillity which have their

foundations in the religious and moral sentiments of a people, the prospect seems, at the present moment, as remote as ever, nor can a reasonable hope be entertained that it shall be otherwise, so long as the Romish priests of Ireland remain such as at present they generally are, and the great majority of the people in three of its four provinces remain under their teaching and influence as at present. Too well may we say, in the words of Jehu to King Joram, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

There is distress among the cottier peasantry of the west of Ireland, and too sure a prospect of its increase during the winter and spring, unless means are employed for their relief. Distress is, indeed, their normal condition, and must continue to be, so long as they remain occupants of little patches of land insufficient for the maintenance of a family, and, through their ignorance and poverty, incapable of even cultivating these patches well.

The

EMIGRATION

of great numbers of them would be a blessing both to themselves and their country, placing them in circumstances in which ordinary industry would secure for them all the necessities and many of the comforts of life, whilst their removal from the land of their birth would remove the great difficulty now felt in making changes there that would prevent it from being in future the scene of such misery as it is and long has been. But priests and "Nationalist" agitators abhor the idea of the emigration of the poor peasantry. The priests are unwilling to see any of those depart from whom, notwithstanding their extreme poverty, they have been accustomed to wring "dues," and having the interests of their Church at heart, they dread that they or their children may escape from priestly domination in America, as experience has shown that many do; the agitators know that their best field for agitation is among a people whose very wretchedness makes them discontented, and whose ignorance makes them ready to become the dupes of lying speeches. It will be remembered how vehemently the Emigration Clauses of the Arrears Bill were opposed in Parliament by those who call themselves the Irish party. The same hostility to the idea of emigration is manifested still. In a meeting held at Mallow on December 10, for the purpose of establishing a branch of the Irish National League in that town, Mr. Leamy, M.P., said "the Government were never willing to give the Irish people assistance in the promotion of industry,"—he could not have made a statement more absolutely false,—“but they were always ready to give money to send the people out of the country. Now, it was confessed by the *Spectator* the other day that the object of the movement was to lessen the numbers of the Irish people, in the hope that it would lessen their spirit. Now it would be the duty of the Irish people to show that though their ranks were thinned, their spirit was not broken, and that they would not be deterred by the Crimes Act.” The Kilrush Poor-Law Union, County Clare, in reply to an intimation from the Local Government Board, some time in the month of November, that the time for making applications to the Treasury for Union loans in aid of the emigration of suitable parties in destitute circumstances would expire with the month of December,—being, of course, an

enlightened body of patriots,—declared that they would take no part in the “expatriation” of any section of the Irish people; on which it has been well remarked by the Irish correspondent of the *Yorkshire Post*, to whom we are indebted for our knowledge of the facts, that “if it were proposed to force out of the country persons wishing to remain, or who were likely to become useful residents, such a declaration of opinion might have some meaning, but when it is remembered that a large number of peasants in the west are absolutely clamouring for aid to emigrate, that their miserable holdings, as has often been remarked by competent observers, could not maintain them above a state of semi-starvation, even if they were allowed to retain them rent-free, as many of them have been virtually doing for years back, it seems positive cruelty to refuse them help to better their fortunes in another land.” The same false patriotism is exhibited by the Poor-Law Guardians of the North Dublin Union. “For poor-law purposes,” we quote from the same source as above, “Dublin is divided into two districts, one under the control of the North Dublin Guardians, the other, much larger, under that of the South Dublin Guardians. The North Dublin is dominated by Parnellite and Radical influences, the South Dublin has a permanent Conservative majority controlling it. In the South Union the rates have been frequently expended in sending to Canada inmates of the house, of suitable age, health, and character, and of both sexes. From two reports presented to that Board recently by Union officers who had been sent out to Quebec in charge of batches respectively of male and female inmates, it appears that the chief difficulty that beset the custodians of both male and female paupers, when they were landed in Quebec, was to make them keep faith with those who had first engaged their services, so tempting were the offers made them by subsequent employers of labour. It was also mentioned that, when only a few months in their new homes, several of the girls had made advantageous marriages, which, of course, they could never have done in Ireland. Notwithstanding those facts, the Radical and Parnellite Guardians of the North Union Board succeeded on two occasions—the last time, however, by but a small majority—in defeating the proposition to send out to Canada some of the pauper inmates of the house, on the ground that a paternal government should provide factories, &c., to employ such people at home.”

So long as the Irish look to the Government for providing factories and establishing public works to give employment to the people, there can be no hope of prosperity for Ireland. It was not thus that the manufacturing and other industries of England and Scotland originated, nor by any such means have they attained their present greatness. True patriotism would seek to make Ireland a peaceful country, in which capital might be safely invested; and if it were so it would soon have manufactories in abundance, and become rich through their produce and that of its mines, its fisheries, and its soil. But how can it prosper when the leaders in whom its people trust are men capable of entertaining such ridiculous views as the Lord Mayor of Dublin, Mr. Dawson, M.P., expressed in reply to a deputation of saddlers that waited upon him a few months ago, complaining of “the imposition practised by the importation of English goods which were palmed off as Irish?” “The Lord Mayor asked why the English goods were so much found in Irish

shops. The leader of the deputation said the English makers gave longer credit, and with all the freight and other charges they could sell cheaper. The Lord Mayor said the whole explanation was that Ireland had not control over its own capital. Could it be that the deposits in Irish savings banks were lent to English traders to enable them to give longer credit, and to force Irish work out of the market? The question could never be dealt with until they had bold and clear representatives in Parliament and in the municipal councils. They had no remedy at present except by illegal combinations, which he deprecated." This is very nearly the perfection of absurdity, and we might be tempted to laugh at it, but, in the circumstances of the case, it is very lamentable absurdity.

III.—PEASANT PROPRIETORSHIP IN FRANCE.

THE indiscriminating advocates of the scheme of peasant proprietorship for Ireland cannot do better than read an article in the current number of the *Contemporary Review*, by Lady Verney, descriptive of the working of that system in Auvergne. The picture drawn is as vivid and striking as it is painful. It is a simple transcript of actual experience, heightened by no melodramatic touches or artificial effects. The author has no theory to establish or demolish; she merely tells us what she saw, and she does so without any rhetorical ornament or emphasis. No more impressive and pathetic spectacle of poverty, squalor, and absolute barbarism could be imagined. So long as the principle of indefinite sub-division of holdings exists in Auvergne, it is evidently idle to talk of civilisation. The two things are mutually exclusive. Yet, the peasants who own the land they till are an extraordinarily thrifty and industrious race. They are penurious to meanness. They have no capacity for enjoyment, and so long as they can save a sou are indifferent to the amenities or comforts of existence. "Not a book or a paper was ever to be found," writes Lady Verney; "not a print or a picture against any wall; not a bit of china, not an ornament, not a piece of good furniture or a clock, the prizes of an English cottage. It was impossible to conceive life so absolutely bare of interest, or amusement, or comfort, or refinement of any kind." Thrift, in fact, ceases to be a virtue and becomes a vice. Every penny spent, even for the most important necessities, is grudged. The result of all this saving and self-denial is described as a sordid, hideous, petty existence, "with no other ideal but that of hiding little sous in big stockings." That is not the worst. Equality, it is true, there is; but it is the equality which impartially degrades all to a common level of ignorance and brutality. "There was," Lady Verney tells us, "no house in any of the villages where the chief farmers, the lawyer, the doctor, and the clergyman showed a higher standard of refinement, information, and comfort; all was squalor and ignorance—even the priest was a peasant like the rest." A contrast to this state of things may be found in Normandy, where the system of territorial sub-division is not pursued to such extremes, and where many tenant farmers remain. It may indeed be urged that since in Auvergne it is no uncommon experience for a peasant to have saved twenty thousand francs, the condition of affairs is not unfavourable to the development of national wealth. But the hoarding, even of honestly-gotten gains, is not to be held out as the sole aim of existence for the meanest of man-

kind, and the life of the peasant proprietor of Auvergne is emphatically not "worth living." Nor is it certain that France is really the richer for such an institution. On the contrary, Lady Verney makes it plain that the soil would be far more productive if it were cultivated upon less niggardly principles; if, in other words, its owners were not paupers, and were able in the first instance to invest some capital on the ground which belongs to them.

That Lady Verney's general estimate of the system is not too severe, a glance at the details which she brings before us is enough to show. So minute is the process of the *morcellement* that a bit of land "fifty yards by thirty looked quite large." The microscopic holdings are bought by the *toise*—six feet square. Those which belong to the same owner never lie close together, and are often separated by two or three miles. There is no kind of co-operation among the various peasant proprietors, and the consequence is that there is no economy of toil. The cows draw the carts, and "their milk is diminished accordingly." To see, Lady Verney remarks, "the thin beasts crawling slowly up the steep hills, each with a man attending, was strange indeed. One good-sized waggon with three horses would have carried the whole lot at once in less than a quarter of the time; but here each man prefers to wear out his own strength and that of his cows at his own pleasure." The real reason why united effort is impossible is to be found in the jealousies that divide the community, and thus the whole existence is morally as well as materially mischievous in its tendencies. "I heard," says Lady Verney, "of running up the price at an auction from sheer spite to twenty francs the *toise*. The fortunate buyer paid £20 for his scrap, from which during the last six years he would have had nothing." As might be expected, the population is for the most part decreasing. "Two children were more common than three—very often there was one." Even this small household could scarcely be supported unless the parents often eked out what they drew from the land by manual industries. The grapes have for some time past been poor, though, happily, the phylloxera, which would have meant ruin, has not visited the district. When there is no work to be done indoors—no hemp to be prepared for the *tisserand* to weave into cloth—the women labour in the fields. As little attention is paid to the general condition of the village as to the interior of the cottages. Every kind of filth and abomination lies in the streets. "Dark, dirty, miserable cowsheds alternate with houses." As for the houses themselves, they are human pigsties. Here is a specimen—"No window whatever—only two panes, that did not open, over the doorway—and no light or air unless the door was ajar. No shelf, press, or cupboard was to be seen, and on the floor lay onions, dirty clothes, bread, sticks, and the indescribable remnants of never-stirred rubbish. 'Where do you sleep?' said I. 'Oh, up there.' There was no stairs or opening of any kind 'But how do you get to it.' 'By the street.' She led the way up a steep path to the road above, by which we reached the higher level where the bed-room opened." The bed-rooms, it may as well be said, are almost invariably shared by men, women, children, and cattle indiscriminately. "*Hommes, femmes, et bêtes, tout ça vit pêle-mêle*," as one of Lady Verney's informants naively remarked. Indeed, "not to live in cowsheds" is accounted an exceptional mark of refinement, and families who merely inhabit the stables, and "sleep in a little off place," are considered to be on the high road to luxury. Upon one occasion

Lady Verney walked into a bed-room in which were three beds, a horse, and a sick calf. "Everywhere was the bare earth, or rather mud." This, she continues, "was by far the largest and richest homestead that we saw, and (perhaps because there was more of it) it looked more wretchedly dirty than the rest. The horrible discomfort was not the effect of poverty; it was the deliberate choice of wretched squalor, the utter want of any feeling for decency, or any object in life but to save fuel, that made the place so painful."

In this depressing picture of wretchedness and barbarism there is scarcely a bright spot. All the villages in Auvergne are alike. Indeed, Lady Verney goes further than this, and says—"Wherever the peasants depend upon the land alone, the poverty and low standard are at the lowest—in all parts of France." On the other hand, "wherever there was some *industrie* going on, by which they could gain wages, the standard of civilisation rose, the ignorance was less, and the wants of the population greater." Where there is an absolute disregard of all the comforts and the decencies of life it would be absurd to expect much decorum of conduct. These communities of peasant proprietors are, in fact, thoroughly demoralised. Not only, as has been already seen, are all the influences of their daily existence anti-social, and not only are the people bound together by none of those ties of mutual sympathy and help which are an essential part of civilisation, but the very idea is almost practically unknown. "The peasant marriages," writes Lady Verney, "are altogether mercenary, depending on the amount of land which each can bring to the bargain." So sinister a light has seldom been thrown upon the system of a peasant proprietary as is done by the author of this striking paper in the December number of the *Contemporary Review*. Lady Verney's article does not, of course, amount to an argument against all peasant proprietaries in the abstract, and we readily admit that some neighbourhoods of France, and several parts of Switzerland, would afford instances of a very different character. But if the cases vary it is because the circumstances do so as well. It is clear that nothing short of very favourable conditions of climate and soil would suffice to counterbalance the disadvantages experienced by the man who undertakes the cultivation of the land without the assistance of capital, in comparison with the man who has capital. In other words, the effect of money in agriculture is to remove the obstacles offered by nature to human industry. In proportion as these obstacles are great the necessity of money will be greater; and greater also will be the miseries which want of money entails. In Auvergne the climate is better than in Ireland, and the thrift of the inhabitants far more conspicuous; yet Lady Verney has told us in what the system ends. From that revelation some notion may be formed of how the same system would work in Ireland were peasant proprietors once to become the rule and tenant farmers to be the rare exception.—*Standard*.

IV.—THE CONFESSIONAL.

WE give the following extracts from a lecture delivered at Bedworth on 4th August last, by Mr. W. Walsh, a missionary of a Protestant society—W. Linney, Esq., in the chair. In the course of his address, Mr. Walsh said:—

Well, now, I have offered £10 to "be given to a local charity, if any

Roman Catholic priest will translate and read to the meeting certain portions of the Father Confessor's own Confessional books, containing the horrid questions they are directed to ask females in the Confessional." I thought that two of such Confessors' books would be sufficient, though if I had thought fit I could have brought dozens. So I have brought with me, and now hold in my hand, Dens' and Liguori's "Moral Theology." My copy of Dens was printed in 1832, in Dublin, by Richard Coyne; and the book itself has for many years been used in Maynooth College for teaching young priests how to hear confessions, and what questions to ask their penitents. My copy of Liguori was printed in Paris as recently as the year 1857. Last Wednesday was the festival of the "St." Liguori, who wrote this book, and on that day the Roman Catholic laity, men and women, are directed by the "Missal for the Laity" (p. 310) to pray that God would grant them His help, so that they may be "instructed by his (Liguori's) wholesome precepts." This shows you the great authority of both these books. How can I describe their contents? All I can say is, that Dens says that "prudent Confessors are wont to lay it down as a rule to ask all betrothed young women, shortly before their marriage, questions relating to sins against the Seventh Commandment" (Dens, v. 6, page 125). "Are the married," asked Dens, "to be at any time asked in confession . . . ?" To which his answer is, "Yes, particularly the women, who, through ignorance or modesty, are sometimes silent" (v. p. 149). I cannot say more. I must draw a veil over the abominations of the Confessional books before me, and content myself by saying, that I verily believe nothing so foul, loathsome, shamelessly indecent, beastly, blackguardly, and sodomitical, can be found anywhere else outside of hell! Bradlaugh's infamous "Fruits of Philosophy" is a heaven of purity when compared with the Confessional books of the Church of Rome. The brothel-keepers of England would blush to read some portions of the books I hold in my hand to their miserable and degraded customers. But if any Roman Catholic priest would like to read them to us, prove that I am telling lies about them, and claim the £10 I have offered to a local charity, let him now come forward and read his own dirty books.

After an interval, Mr. Walsh continued :

As no one has come forward, I now make another offer to Father Pius and Father William, his Superior. I will produce for them, in private, three respectable married men. I will bring these Confessional books with me, and then, let those two priests read these questions to the three married men, and if they say that such questions are fit and proper to be put to their daughters and wives, I will thereupon give the £10 to some local charity. I do pity the confessors with all my heart. Many of them, I doubt not, wish to lead holy and pure lives. To all such the Confessional is a great temptation to sin, and many of them in the past have, in consequence, fallen into the most horrible of crimes. "And what," asks the Rev. Dr. Wylie, "must be the state of that one mind—the Confessor's—into which is daily poured the accumulated filth and vice of a neighbourhood. He cannot decline the dreadful office although he were willing. He must be the depository of all the imagined and all the acted wickedness around him. To him it all gravitates, as to its centre. Every purpose of lust, every deed of vengeance, every piece of illany flows thither, forming a fresh contribution to the already fearful

and fathomless mass of known wickedness within him. This black and loathly mass he carries about with him—carries within him. His bosom is a very sepulchre of rottenness and stench—‘a closet, lock, and key of villanous secrets.’ Wherever he is, alone or in society, or at the altar, he is chained to a corpse. The rank effluvia of its putrescence encompasses him like an atmosphere. Miserable doom! He cannot rid himself from the corruption that adheres to him. His efforts to fly from it are in vain.

‘Which way I fly is hell; myself am hell.’”

(“The Papacy,” p. 329.)

Pastor Chiniquy’s words on this point are well worthy of careful attention. “We ask it,” he says, “not only in the name of religion, but of common sense. How can that man, whose heart and memory are just made the reservoir of all the grossest impurities the world has ever known, help others to be chaste and pure?” (“The Priest, the Woman, and the Confessional,” p. 174.)

We have now to ask ourselves the serious question: Is this Confessional taught in the Bible? I answer, unhesitatingly, No! If any one will show me in the Roman Catholic Bible a single command to Christians to confess all their sins of thought, word, and deed to a priest, or a single case of such confession mentioned in that Holy Book, I promise to go to confession regularly myself. I must, however, make one exception to this general offer. There is one case of confession to priests mentioned in the New Testament; and that is the case of Judas, who betrayed his Master. We learn from St. Matthew’s Gospel that to the “chief priests and elders” he confessed, saying, “I have sinned, in that I have betrayed the innocent blood” (Matt. xxvii. 3, 4). His confession, however, was of no use to him, for we are told that immediately after he “went and hanged himself” (v. 5). We, Protestants, do not wish to imitate the example of a Judas; yet his example is the only Scriptural one that Roman Catholics can find of confession to priests. The Apostles never heard Auricular Confessions. If they had, I am sure it would have been mentioned in the Acts of the Apostles. We read in the Acts, chapter viii., that Simon Magus, after he had been baptised, committed the sin of wishing to buy the Holy Ghost with money. He came to St. Peter—who was a thorough-going Protestant—but Peter told him to “pray God, if perhaps the thought of thine heart may be forgiven thee” (v. 22). Peter, like true Protestant ministers now, knew nothing of such auricular confession, and therefore told Simon to go to God if he wanted his sins pardoned. There could have been no Confessional in existence then.

Roman controversialists sometimes quote St. James v. 16, “Confess your faults one to another,” as a proof that confession to a priest is commanded in the New Testament. The Church of England, in her “Homily of Repentance,” Part Second, gives an excellent reply to the Romanists as to this text. I will read to you her words:—

“And whereas,” says the Homily, “the adversaries go about to wrest this place, for to maintain their Auricular Confession withal, they are greatly deceived themselves, and do shamefully deceive others, for if this text ought to be understood of Auricular Confession, then the priests are as much bound to confess themselves unto the lay-people as the lay-people are bound to confess themselves to them.”

The text simply means, that if you or I have injured any one, we are

bound to confess; or acknowledge to that person, whether man or woman, that we have injured him or her, and ask his or her pardon for our offence. If you have injured a priest, you ought to confess, and acknowledge that particular fault to him; but, on the other hand, if the priest has injured you, he is by this text bound, in his turn, to come and confess to you. And, accordingly, acting on this text, I say that if any Roman priest can prove to me that I have been guilty of maliciously injuring him, I am quite willing to confess to him. And by the strict law of justice on both sides, I think the time has already come for him to confess to me that he has injured me "in word and deed, through his fault, through his most grievous fault." When he has confessed, I promise him my most hearty absolution, and will urge him at the same time to confess to God also, if he wishes for the Divine absolution.

Another text quoted by Romanists is Matt. iii. 5, 6—"Then went out to him [John the Baptist] Jerusalem, and all Judæa, and all the region round about Jordan. And were baptised of him in Jordan, confessing their sins." To which it is sufficient to reply, that being but one man it was physically impossible that John the Baptist could have heard the separate and full confession of each of the thousands of those who came to him. Not only "Jerusalem" with its large population, but also "all Judæa, and all the regions round about Jordan." Why, he could never have found time to do the work. And remember that he had other work on hand. To baptise such a multitude and preach to them was quite enough work to take up every minute of his time. It is certain, therefore, that they made only an open public confession that they were sinners, just as I do myself every Sunday, when with others I repeat aloud in church the words in the Confession of Sins, in the Book of Common Prayer: "We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us." Who is there so blind that he cannot see that a general confession of sins of this sort is different altogether from a secret chat with a Father Confessor in a Confessional box? There are two other points to be noticed in this text. First, that St. John the Baptist was not in the Christian Church, but the Jewish, for the Christian Church was not formed at the time the text refers to; and, therefore, his example in such a matter is not necessarily binding on Christians. Secondly, what is more important still, the text does not say the people confessed their sins to John. It is simply, "confessing their sins," without saying to whom. I have no doubt that they confessed to God, and not to John the Baptist.

Another text quoted in favour of Auricular Confession is Acts xix. 18, "And many that believed came, and confessed, and showed their deeds." This is simply a case of public confession—there was nothing secret about the matter. Something of the kind often happens, I believe, in Wesleyan Class Meetings, but no one looks upon a Wesleyan Class Meeting as a Confessional box. The Ephesians confessed openly that they had used "curious arts," that is, magic and jugglery, and they "brought their books together," we read in verse 19, "and burned them before all men," as openly as they had before confessed their past sinful lives. No sound Protestant objects to Confession of this kind.

But, in triumph, the Romanists turn round on us, and ask, Did not our

Blessed Saviour say, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained?" (John xx. 23).

To this we reply, the text does not help on the cause of the Church of Rome at all. For, notice, it does not say one word about Confession as necessary for remission of sins. It does not mention Confession at all. Again, observe, it does not say in the chapter or anywhere else, that these words were addressed and this power given to apostles only. In fact, it is worthy of notice that the chapter says the words were addressed to the "disciples," and we know that many were Christ's disciples who were neither apostles nor clergymen. Some of Christ's disciples were women. If you will read carefully verses 19 to 23, you will see the proof of what I say. Another important point is this. There were others in the room besides the apostles when our Saviour said the words, "Whose soever sins ye remit," &c. This is proved by a careful comparison of the 24th chapter of St. Luke with the 20th chapter of St. John. From Luke we learn that the two disciples who, earlier that same evening, had met the Lord at Emmaus, and others also, were in the room at the time our Saviour spoke. Notice especially verses 33 to 36 of the chapter in Luke. There were present when our Lord said, "Peace be unto you" (Luke xxiv. 36, and John xx. 21), not only the two disciples who had just returned from Emmaus, but also, we are told (verse 33), "the eleven," that is, the apostles, "and them that were with them." No doubt these included the one hundred and twenty "disciples," both men and women, mentioned in Acts i. 15. To all of them, both men and women, therefore, our Saviour gave the power to remit and retain sins, and not to the priests only.

But what was the power which was thus conferred? They were allowed to remit and retain sins, but *how* did they remit and retain? Their practice gives the answer. Did they first hear confessions and then absolve in modern Roman fashion? Nothing of the kind. Our Saviour before He ascended into heaven told them how to do it. He told them that "repentance and remission of sins should be *preached* in His name" (Luke xxiv. 47); not that they should be conveyed by a priest's blasphemous absolution, after confession to him. Accordingly, St. Paul, in his sermon at Antioch, declared—"Be it known unto you, therefore, men and brethren, that through this man [Jesus] is *preached* unto you the forgiveness of sins" (Acts. xiii. 38). How did the apostles remit and retain sins? I answer, having the Word of God as my authority, not judicially, but instrumentally by preaching the Gospel.

This power of remitting or retaining sins is in James v. 19, 20, granted to any man or woman who follows the directions there given.

"Brethren, if any of you do err from the faith, and one convert him, let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

If, then, any of you, my hearers, go out into the courts of Bedworth, and by your means you recover some sin-burdened soul from the errors of his ways, you are here said to "save his soul from death" and "hide a multitude of sins"—and that, beyond all doubt, means the same as "remitting" his sins. If you do not go out thus, by neglecting your duty his soul may be lost, and thus you will "retain" his sins on his soul. And all this you may do by God's authority, and that without hearing

anybody's confession, and without giving a Roman priest's unholy absolution, as understood by him.

No, Mr. Chairman, ladies, and gentleman, there is no authority in the Word of God for Auricular Confession and Priestly Absolution, as required by the Church of Rome. With the Church of England all Protestants agree when in her "Homily of Repentance," Part Second, she says:—

"We ought to acknowledge none other priest for deliverance from our sins but our Saviour Jesus Christ; who, being our Sovereign Bishop, doth with the sacrifice of His body and blood, offered once for ever upon the altar of the Cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto Him. It is most evident and plain that this Auricular Confession has not the warrant of God's Word."

This Auricular Confession was unknown in the early Christian Church, as I could clearly prove to you by quotations from the writings of the early Fathers, if I had time. It was not imposed on Roman Catholics as an article of faith until the year 1215, when it was forced on the Church of Rome by Pope Innocent III., of bloody memory, in the 4th Council of Lateran.

What have been the fruits of the Confessional? Has it promoted holiness and repressed vice? The history of every country into which it has entered tells us that it has done nothing of the sort.

It has been a fruitful field, in which has grown the most abominable immorality. I have here, in two large folio volumes, a book of the blood-thirsty Inquisitors, by one Thomas Del Bene, entitled "De Officio S. Inquisitionis." It contains the whole of a Bull of Pope Pius IV., dated 16th of August 1561; and another Bull of Pope Gregory XV., dated 30th of August 1632. Both these Bulls were written to denounce a fearful but then common crime. What was that crime? It was that of Father Confessors—that corporation of bachelors—who had been guilty of soliciting women to commit enormous crimes, at the very time they were hearing their Confessions. This is a part of what Pope Pius IV. says:—

"Whereas certain Ecclesiastics in the Kingdom of Spain, and in the cities and dioceses thereof, having the cure of souls, or exercising such cure for others, or otherwise deputed to hear the confessions of penitents, have broken out into such heinous acts of iniquity as to abuse the Sacrament of Penance in the very act of hearing Confessions, not fearing to injure the same Sacrament, and Him who instituted it, our Lord Jesus Christ, by enticing and provoking, or trying to entice and provoke, females to lewd actions, at the very time when they were making their Confessions."

This Bull was published by the Inquisitors, among other places, in the large city of Seville, and every woman who had any charge to bring against her Confessor, as to crimes committed in the Confessional, was ordered to report the matter at once to the Inquisitors.

"When the Decree was published," says Limborch, in his "History of the Inquisition," "so large a number of women went to the palace of the Inquisitors in the city of Seville only, to make their discoveries of these most wicked Confessors, that twenty secretaries, with as many Inquisitors, were not sufficient to take the depositions of the witnesses. The Lords Inquisitors being thus overwhelmed with the multitude of affairs, assigned

another thirty days for the witnesses ; and when this was not sufficient, they were forced to appoint the same number a third and a fourth time." (Vol. ii. pp. 78, 79.)

So great was the extent of the priests' crimes ! In this volume of Del Bene, in my hand, there are between forty and fifty large folio pages, double columns, printed for the sole purpose of telling Inquisitors how to punish priests who attempt to ruin women in the Confessional ! And yet, to listen to Father Pius last Sunday evening, one would suppose such a crime never existed, and that the Confessional is a very heaven of purity on earth ! Alas ! it has been the door of hell to many thousands of its unhappy victims. In England, at the time of the Reformation, the Confessors abused the Confessional in the most shameful manner, and the same thing happened in Germany and other countries.

But, perhaps, it may be thought that such crimes never now, in this enlightened nineteenth century, disgrace the Confessional. I would indeed rejoice if such crimes were unknown now ; but it is not so. As I said in my letter in the *Nuneaton Observer* of October 7th last :—

"In the *Times* of May 16th, 1860, appears a report of a trial at Turin, before Roman Catholic judges, of a Roman Catholic priest, named Don Gurlino, attached to the church of San Carlo, in that city. By the sworn evidence of the young women themselves, it appeared that amongst the duties of this handsome scoundrel 'were of course those of the Confessional, and these duties he violated in a manner so foul and atrocious, that no less than twenty-three young girls would appear to have fallen victims to his systematic and scientific profligacy.' The report states that 'on this overwhelming mass of evidence,' this Father Confessor, who thus used the Confessional to ruin at least twenty-three innocent young girls, was sentenced very properly to seven years' solitary confinement. This was only twenty-one years ago. May not wicked priests do the same now ?"

Pastor Chiniquy, who is still alive, has related to us his experience in a book, entitled "The Priest, the Woman, and the Confessional." I recommend every man and woman in this room to buy and read that book. It may be ordered through any bookseller, price half-a-crown.

"After twenty-five years of hearing confessions of the common people and of the highest classes of society, of the laymen and the priests, of the grand vicars and bishops and the nuns, I conscientiously say before the world that the prostitution of the Confessional is of a more dangerous and degrading nature than that which is going on in the public-houses of bad name. The injury caused to the intelligence and to the soul in the Confessional, as a general rule, is of a more dangerous nature and more irremediable, because it is neither suspected nor understood by its victims." (P. 141.)

I take the following extract from a work entitled "Confession : a Doctrinal and Historical Essay," by L. Desanctis :—

"But it creates still greater mischief in the family. Ye heads of families, use your utmost efforts to maintain your young daughters in their beautiful innocence ; only suffer them to frequent the Confessional, and they will become proficient in every kind of wickedness. How many imprudent marriages, contracted against the will of the parents, have there not been hatched in the Confessionals ! How many daughters

suddenly abandon the paternal roof to throw themselves into the arms of a husband of their own caprice, or to bury themselves in a nunnery, at the instigation of their confessors! From the Confessional proceed the most serious discords in families: the priest is determined to rule at all costs; hence you must either fall into his ideas, and thus make yourself his slave, or else prepare to wage a family war. If you conform to his ideas, you will no longer be master in your own house, you will no longer be able to do anything without the *placet* of the confessor; he will thrust himself between you and your wife, and, heedless of that sacred bond, a meddling priest will interpose with his counsels, his insinuations; he will interfere between you and your sons, and your paternal authority will only be allowed to exert itself in subordination to the dictates of your priest; he will arrange the marriages of your sons; he will preside at their choice of a profession; he, in short, will be the true father of the family—you will only execute his will. Suppose you determine to escape this state of degradation, and propose to maintain your position as father and husband, then all family peace is ruined; you will be looked on as an infidel, and as such, with hypocritical compassion, the confessor will describe you to your wife and to your sons; and your wife will receive you in her arms with an inward shudder, and your sons will withhold from you their esteem, and look upon you as one of the lost; to every arrangement of yours you will experience open or secret opposition; the heart of your wife and of your sons will be closed against you; the happiness that arises from the free expansion of the affections in the family circle will be to you unknown, and instead of finding comfort and consolation in the bosom of those who are dear to you, you will experience distrust and sorrow." (Pp. 122-124).

Mr. Walsh concluded his lecture by briefly pointing out the evil effects of the Confessional, as witnessed in Ireland and Continental countries. It is by the Confessional, and not by the exposure of it in public, that the nation, the Church, the family, and the individual, are "contaminated," both in body and soul, for time and eternity.

V.—THE EFFECTS OF ROMANISM.

(*From a Letter, signed "H. F.," in the "Yorkshire Post."*)

NO kinder feeling can be shown towards any one than to point out their mistakes truthfully. Mr. Forster refers to the teachings of the Land League in the following words:—"If you don't do what we say you ought to do, your life shall be made miserable; you shall not earn your own living; you are to be shunned in the market-place and in every place of social intercourse; even in church your life shall be made a misery to you." We can scarcely think that the last sentence is truthful, unless the reporters have omitted to put the words "Roman Catholic" before the word church; for we do not believe that in any Protestant church either in England or Ireland the life of any person would intentionally be made miserable. Therefore Mr. Forster must have referred only to the Roman Catholic Church. If we would do them good, we must be frank and point out to them clearly the evil tendency of their own teachings, which are already resulting in peril to themselves and to the community at large. The lessons that they teach go further, it may be, than they

intend. That Popery does lead to infidelity, to Nihilism, and revolution, no one can doubt who looks abroad. It is quite clear that as Popery gains the upper hand in Ireland and England during the last two years, so in the same proportion is trade paralysed, life rendered insecure, and labour and property both depressed in value. That these are facts is beyond dispute, and the facts show that Popery is not only injurious to the State and society, but also to the Romanists themselves; for what is the good of property to them or to any one else without a market for it, and how can there be a market where there is a lack of all confidence? In former days Rome endeavoured to exterminate Protestants in France—to wit, the massacre on the eve of St. Bartholomew—yet Rome is there less powerful (perhaps least powerful of anywhere) to-day than it has been for centuries; they have proved the injurious influence of the Romish religion on the minds of the people there, and they are throwing it off as fast as they can, and are more disposed to a purer religion, and in that proportion are they more prosperous. Italy, too, is far more prosperous and happy since it loosened itself from the tyranny of Rome. It is also notorious that the Protestant parts of Ireland are far more thriving and contented than the Romish. The same rule applies to Switzerland—the contrast always being in favour of the Protestant cantons. In an “Historical and Chronological Deduction of the Origin of Commerce,” written in 1764 by A. Anderson, he gives many of the reasons why Protestant countries have undoubtedly considerable advantages beyond those of the Popish persuasion, both in their commerce and manufactures, viz.:—1. As none of their useful hands are shut up in convents. 2. As they are not obliged to celibacy. 3. Neither are they interrupted from following their lawful and commendable employments by superstitious and nonsensical processions and holidays. 4. The Papists persecute all of a different religion from their own, whereby multitudes of useful people are prevented from settling in Popish countries!” And this fact is now seen also to operate in Ireland. Had Archbishop Laud been allowed to go on in his mad career of bigotry, he would have driven out of England all the industrious Protestant Walloons who had taken shelter here from Alva’s persecution in Queen Elizabeth’s time, and who had so greatly improved and increased our manufactures. Laud plainly and insolently told them “that although the first race who fled hither were connived at in their opinions, yet it was not fit that such schism should be perpetuated; their children, therefore, should and must be educated in the Popish religion.” Now, mark, they were Protestants, and they had only brought good to this country by their example and good behaviour, by teaching industry and extending manufactures. Their religion did not, and does not now, teach persons to shoot innocent people from behind hedges, or “Boycotting,” or the maiming of cattle, or the non-payment of rent; and yet this Archbishop Laud prefers his mischievous religion to their simple and harmless one. “By the same ill-judged and persecuting spirit were great numbers of Independents, of our own nation, driven to the wilderness of America, where, however, they and their descendants have proved a very great blessing to the commerce, planting, and peopling of New England. In Popish countries, indeed, their relentless cruelty to Protestants has been equally hurtful to the persecutors, as beneficial to the Protestant party to which the persecuted were forced to retire.”

Quotations such as the above could easily be multiplied from standard works, if proof were necessary in order to carry conviction to any mind in doubt as to the evils resulting from the persecuting and intolerant spirit, which has in the past, as well as in the present, proved to be the most dangerous practice of Romanism, as it now manifests itself in Ireland, and only with more stealth in this country. Only on the 4th of this month of December 1882 has the Lord Mayor of Dublin thought it necessary to make a speech to the Corporation, commencing in the following terms:—"It was only right that he should refer to the present state of the city. At a time when from many causes panic of a very prejudicial character to the trade and commerce of Dublin was sought to be widely distributed, he thought it became his duty to say what he could in the interests of his fellow-citizens, and of the trade and commerce of the metropolis, with a view to allay what he considered to be an absolutely unnecessary panic." He then goes on to point out that there is far greater depression of trade in Bradford, but not accompanied there with panic. But he fails to point out the cause and difference, which is that in Dublin they are to a great extent under the sway and teaching of Rome, while in Bradford they are mainly Protestant. A similar condition of things obtains in most of the Roman Catholic portions of Ireland. Father M'Mahon, parish priest of Boharbee, stated that four hundred labourers in his parish would soon be wanting food. I may here say that I saw a gentleman not long since, who came from that part of Ireland, and he mentioned to me that he had been compelled to close his manufactory there in consequence of the threats levelled against him, he being a Protestant surrounded by Romanists, he doing them good, and they doing him harm in return, so that he was obliged to fly. Mr. Gladstone seems to think that the duties of a great financier are to make taxes, and having made them to manipulate the resources of the country (whether they be Church property or otherwise) simply in accordance with his own peculiar views and those of a certain class, who, against their own interests, though they know it not, hold doctrines which are subversive of law and order, and of the very State which has nurtured them. A good financier will at any rate see to there being peace and security at home. He will seek to develop trade, without which finance is at a standstill. He will see to it that the law-abiding are not oppressed by the unjust demands of the idle and lawless.

VI.—FRANCE AND MADAGASCAR.

THE lust of territorial aggrandisement seems to have taken complete possession of the people of France. It is no new thing of course; for more than three centuries the desire to increase the power and to extend the dominion of "the great nation" has actuated both its people and their rulers, and has been transmitted undiminished from one generation to another, causing wars that have desolated many fair regions of Europe, and producing immense results of misery in France itself. Circumstances have for some time restrained within comparatively moderate bounds the manifestation of this desire, which, however, has probably rather been intensified than abated by these hated circumstances, and now compensation for the loss of Alsace has begun to be sought in distant parts of the world. France has never established a single colony that has

really flourished; of her foreign possessions at the present moment there is not one that can be ranked in the same category with the British colonies in North America, in Australia, and in South Africa, not one to which Frenchmen emigrate to become the founders of a new nation; all of them, Algeria not excepted, are mere conquests, held, as they were won, by the power of the sword, which in making them was, in almost every instance, most unrighteously employed. Nor could France afford to send forth swarms of emigrants as Britain does, to occupy and replenish the earth, whilst—from what causes we forbear to say—its population is scarcely at all increasing, and, at the present rate, would not be doubled in less than 400 years, and that of almost all other European countries is increasing rapidly, that of England, emigration notwithstanding, so that it would be doubled in eighty years, France thus declining relatively in wealth and in military strength.

However, notwithstanding the vast cost of Algeria, both in treasure and blood, France has thought fit to extend, and still seeks to extend, her dominion in North Africa. She has clutched Tunis in her grasp, and has stretched forth her claws towards Tripoli, not without ulterior designs with respect to Egypt which it is impossible to hide. She has endeavoured to extend the bounds of her possessions in Cochin China, even at the risk, somewhat narrowly escaped, of involving herself in wars for which she was unprepared. She has manifested a desire to make new annexations of islands in the Pacific Ocean, the annexation of any one of which would be an act of as shameless rapacity as that which she perpetrated nearly forty years ago, in forcibly taking possession of the Society Islands. When M. de Brazza returned from Africa, gravely informing the world that he had made a treaty with a chief named Makoko for a cession of territory, and that the flag of France now waved proudly on the banks of the Congo, every one, except the people of France, felt much inclined to laugh. But in France, M. de Brazza's proceedings are far otherwise regarded. He is applauded for his "pacific conquest," and his pretended treaty with a barbarous chief, who knew nothing of the meaning of the document on which he was induced to make a scratch with a pen, is in all seriousness accepted as establishing a right on the part of France to dominion over the vast region drained by one of the greatest rivers of the world; no heed being given to the facts that English explorers had preceded French explorers there, and had founded stations, both missionary and commercial, before M. de Brazza, who was not commissioned by the French Government and in no way entitled to act for it, had ever set foot on African soil. The project of a railway from Algeria through the Sahara to Timbuctoo, there to meet another great railway from Senegambia, which has dazzled the eyes of Frenchmen for a number of years, has in it something of grandeur, and if it could be carried into effect, which it will not probably be for many a year, might be expected to contribute much to the civilisation of Africa and the benefit of the world; but it is impossible not to perceive in it a design for the subjection of a great part of Africa to France. To Africa, above all other parts of the world, the eyes of the French seem at present to be directed; they covet increase of territory in North Africa, and in West Africa such increase as would make them virtually masters of Central Africa also; and lacking at the present moment any possessions or pretence or right to possessions in East Africa, they strongly covet the great island of Madagascar, both

for its own sake and because the acquisition of it might be expected to make the power of France very great on the East African Coast and over the whole Indian Ocean. But never did any nation seize the territory of another and weaker Power on a pretext more ridiculous than that on which France founds the claim she has now set up to a part—it is only as yet to a part—of Madagascar.

The subject is one of special interest at the present moment, because of the mission of the Malagasy Envoys to France and Britain, who, after having been most ungraciously treated in Paris, have come to London to appeal on behalf of their country to the British Government, and to invoke the sympathy of the British people. Madagascar, within the memory of many of us not yet very old, was a heathen and barbarous country. But English missionaries carried the Gospel to it, and wonderful success attended their labours. What persecutions the infant Church of Madagascar suffered, how many of the Christian converts sealed their testimony with their blood, how the Christian faith extended even in the midst of persecutions, it is not necessary for us to recount. These things form one of the most interesting chapters in the history of missions. Madagascar has become a Christian country, Christianity is the established religion, and its blessed fruits are manifest in the whole state of society, and in a progress of civilisation truly marvellous. It is impossible therefore for Englishmen not to feel a deep interest in all that concerns Madagascar; and Protestant Englishmen will probably feel all the more interest in the present attempt of France to get hold of the island from the fact that the power of France, in all its foreign possessions, has always been put forth in the interest of the Church of Rome, and adversely to those of Protestantism and Protestant missions. France had some insignificant settlements on the coast of Madagascar in last century, which till the time of the French revolution maintained a struggle for existence against the unhealthiness of the climate, and were the only European settlements then remaining on the island, the English and the Dutch having abandoned the settlements which in former times they had founded there; but these French settlements were all captured by the British, and given up by Britain to the King of Madagascar. France, therefore, could not pretend any claim to them in 1815, and did not; nor was any claim of hers to any rights in Madagascar heard of till 1839, when the Sakalava tribes of the North-West Coast, who had been reduced to subjection by the Hovas many years before, and on whose subjugation the Hova King had acquired the sovereignty of the whole island, rebelled, applied to France for assistance, and sought to put themselves under a French protectorate. The French Government seized the opportunity, gave no efficient aid indeed to the Sakalavas, and did not establish any protectorate over them, allowing them to be again subdued by the Hovas; but took possession of two islets of the coast, Nossibé and St. Mary's, where the French flag has ever since floated, and gives protection to the slave trade of that part of the world, to the disgrace of France and the great vexation of British cruisers, an Arab dhow easily obtaining at any of these French ports papers which entitle her to call herself French, and so secure her against being seized as she carries her cargo of slaves from the African continent to the northern shores of the Indian Ocean. By a treaty concluded in 1868 the right of France to the islands of Nossibé and St. Mary's was

recognised by this country ; but by that treaty the right of the Sovereign of Madagascar to the sovereignty of the whole island is also recognised not less distinctly ; and by it, therefore, all claims founded by France upon pretended cessions by the Sakalavas are precluded. It is not necessary to enter into questions about the rights of Frenchmen to purchase and permanently hold land in the island, and such like things. The real question is, if France has any rights in Madagascar at all. If she has not, Frenchmen who choose to go there must submit themselves to the laws of the country. And that France has no rights whatever there is evident, unless the Sakalavas, when in rebellion, could give rights, which, their rebellion having failed, it would be ridiculous to imagine. France cannot seize any portion of Madagascar without a violation of the treaty of 1868, which it would be extreme and most culpable weakness on the part of our Government to permit. Sure we are that the Malagasy Envoys now in this country have the best wishes and hearty support of all who know the merits of the cause they plead, and the character of the Government and people they represent ; they must have the support of all who desire to see the honour of the British name maintained, of all who desire to see British power in Africa and the East not impaired, but increased, who desire to see it put forth with increasing and with complete success in the suppression of the slave trade, and to the promotion of civilisation and Christianity.—*Yorkshire Post*.

VII.—THE PROSPECTS OF PROTESTANTISM IN THE CHURCH OF ENGLAND.

NO one who takes an interest in the cause of the Gospel can shut his eyes to the perilous condition into which the Church of England has been brought by the working of Romanisers within her own pale. It looks as if her very existence as a Protestant Church were now at stake. Many of her faithful ministers have been removed of late. They have been "taken away from the evil to come ;" and few of a kindred spirit are rising to fill their places. The progress of events has become more rapid than ever ; and a crisis cannot be far off. What the issue may be is among the secret things which belong to God ; but there is a loud call in Providence to all who are true to their country's interests to rise for the defence of the Gospel in this day of darkness and rebuke and blasphemy. Ritualism is Popery under another name ; and if its progress in England is not arrested and rooted out with a firm hand, it will soon obtain the mastery. Once it gets the upper hand in England, Scotland will not long escape, for the latter country is being fast toned down from its once healthy spirit, and little wonder that it should become an easy prey. How very few of those who are set for the defence of the Gospel call the attention of their people to the subject ! They are not warned against the dangers which threaten them, and are in consequence ill prepared for the day of trial which awaits them. It is pleasing to find that there are laymen in the Church of England fully alive to their dangers, in proof of which we reprint the following letter, which appears in the *Rock* of the 22d ult. :—

"SIR,—It does seem as though the Church of England were situated on the top of a powder-magazine ready to explode. The triumphant issue of Mr. Mackonochie's protracted disobedience and defiance of all law and

authority is, as you well observe, 'a great ecclesiastical farce,' which must cause bitter grief to sound Churchmen. 'Put not your trust in princes,' pathetically exclaimed Strafford, on being told that Charles I. had consented to sign a bill of attainder for the execution of his most devoted servant. In like manner may the Evangelical clergy exclaim, 'Put not your trust in bishops,' on finding their cause betrayed by this last step in the St. Alban's case. The whole Episcopal bench have completely failed in any degree to check the unlawful deeds of disloyal priests, who are doing their utmost to Romanise the established religion of England. If any of the prelates have manifested any desire to put down the masked Popery that threatens to subvert the Establishment, their demonstrations have been of such an inert character as to resemble mere flashes in the pan, and have been as ineffectual to put down Ritualism as an attempt made to stop an express train at full speed by putting a shilling on the line. Something really must be done soon to prevent Jesuits and mongrel Papists gaining the complete ascendancy, for the High Churchmen have already the game quite in their own hands; and to do them justice, they are playing skilfully, which is more than can be said in favour of their opponents. The best thing for the Evangelical party to do is to change front to the right, and adopt that course which affords the best solution of the present ecclesiastical embarrassment. The right way out of the difficulty is to renew the attempt repeatedly made in the seventeenth century for a comprehension within the Establishment of moderate Dissenters by a revision of the Prayer-Book, and by procuring an Act of Parliament to be passed for depriving recalcitrant Romanists of their livings. At this crisis there ought to be a hearty union of all Protestants for the defence of the pure unadulterated truths of the Gospel; for the cause of Christ is at this period menaced with serious danger. The signs of the times are ominous. We have a Romish Viceroy in India; there are rumours of clandestine dealings with the Vatican, and an Act of Parliament only requires to be rescinded to permit a Papist to ascend the throne of England. The Ritualism of a great part of the reign of Charles I., initiated by Laud and his set, was the counterpart of what is going on now in this country, and it was followed by a dangerous plot in the reign of Charles II.—not that of Titus Oates, which was a pack of lies, but one for the restoration of Popery headed by Louis XIV. of France and the King of England himself, who had stealthily embraced the Romish faith before the Restoration, and who, despite his protestations of zeal for the Protestant religion, was at heart a Papist, as was his queen and the heir-apparent, his only surviving brother. Now, sir, when you thoughtfully reflect upon this, does it not suggest a very probable repetition of English history by the present alarming prosperity of Ritualism being followed up ere long by a dangerous conspiracy for the entire destruction of our national Protestantism to make way for the solemnisation of high mass in all the churches of the Establishment. *Verbum sat sapienti.*

I am, &c.,

S. DEWE WHITE,

Colonel, late Bengal Staff Corps.

"SAN ROQUE, GRANADA ROAD, SOUTHEEA."

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Whether the new appointment to the Primacy will tend to repress the evils now so rampant in the English Church, remains to be seen; but

there are very ominous forebodings shadowed forth in another letter which also appears in the same issue of the *Rock*. The letter is as follows :—

"SIR,—This evening's papers announce the appointment of the Bishop of Truro to the Primacy, and to my mind a more unsatisfactory selection could not have been made. Dr. Benson is, to say the least, a sympathiser with the advanced Ritualistic party, and three or four years since went out of his way to preach at All Saints', Clifton (Mr. Randall's), notwithstanding a protest from the Bishop of Gloucester and Bristol. At this church auricular confession is practised, and the ritual is of a thoroughly Romish character. It should also be widely known that the new archbishop is a member of the committee of the Bloemfontein Association, a society which has for its object the raising of funds to support missions in South Africa. Nearly all the agents supported by this association are members either of the C.B.S. or E.C.U., or both, and with scarce an exception may be classed as belonging to that section of the clergy so correctly described by Dean Burgon as the 'Ultramontane School.' Following as this appointment does so shortly after the scandalous arrangement of the Bishop of London with regard to St. Alban's, Holborn, the most pressing question for the consideration of the Church Association and Protestant Churchmen generally appears to me to be, 'How best to unite our forces in order to resist successfully the onslaughts of the Anglican Papists?' Urging upon your readers the necessity of prayer at the present time, I am, &c.,
OMEGA."

VIII.—MARTIN LUTHER: THE FOURTH CENTENARY OF HIS BIRTH.

THE excellent editor of the *Evangelical Advocate* has issued a special paper on this subject; and it is well that Protestants should be reminded of how much they owe to the Reformation, especially in times like the present. Rome is working hard to recover her lost position in Protestant countries, and nowhere more so than in Britain. It is anything but creditable to those who enjoy the fruits of that great deliverance to stand by in silence while the agents of Rome are active all around, and sapping the very foundations of the Christian religion. We trust that this paper will be diffused throughout the country, and that it will be the means of reviving a drooping appreciation of the blessings which God bestowed on the world through the instrumentality of such men as Luther. We give the following extract from this paper :—

It must be now very generally known that the fourth centenary of the birth of Luther falls on the 10th November 1883. And it may also be well known that the commemoration of the natal day of the great Reformer is expected to be noted throughout Germany, Great Britain, and other Protestant countries with great demonstrations, showing the estimation in which the Reformation effected by Luther, under the good hand of his God upon him, is held by the sound Protestants of these countries. These public demonstrations in favour of the Reformation will not come too soon. They are needed, much needed, both to show

the extent and strength of Protestant principles and feeling in these and other lands, and to arouse easy-going Protestants to a consciousness of the existing necessity of presenting a bold front to the advancing encroachments of Romanism in Great Britain, under the direction and the indefatigable personal efforts of the mighty phalanx of Jesuits, now to be found in consolidated strength and influence throughout our whole country. In view of these anticipated great public demonstrations in honour of the fourth centenary of the birth of Luther, and in the interests of Protestantism, we have prepared a series of articles, entitled "Luther and the Reformation," a historical narrative in commemoration of the fourth centenary of the birth of Luther, for insertion throughout all the twelve monthly numbers of this magazine for the year 1883, commencing with the January issue.

We cannot but think that such a historical narrative of Luther and the great Reformation of the sixteenth century, at the present critical juncture of our country's history under the hand of the Jesuits, and in view of the great demonstrations in commemoration of the fourth centenary of the birth of the Reformer, may be considered opportune, and of a character fitted to call distinct attention to the false faith of the Church of Rome, and to its soul-destroying character, and the dire miseries of the nations under the hand and domination of the Papacy, from which the Reformation delivered this and other lands. These articles are narrative in their character, and fitted specially for the family circle, to engage the heart's interests in the stirring and eventful career of Luther, in his determined and continuous resistance to the errors of the Papacy, as these were opened up by the Word of God and the enlightenment of the Holy Spirit to his mind. But before we began to write these lines, we received a printed communication from an earnest Protestant friend, from which the following is extracted:—

"A MODERN LUTHER NEEDED.—In these days, when to speak softly about Romanism and other false systems, and to act timidly, is considered worldly prudence, the language and conduct of the great Reformers are not appreciated. Who in these days would thunder against Popery as, for example, Luther did of old? Here were some of his words addressed to Henry VIII., when that monarch was defending Romish doctrine:—

"My principles shall stand, and the Pope shall fall, in spite of all the gates of hell and powers of the earth, the air, and the sea. They have provoked me to war, and war they shall have; they have despised the proffer of peace, and therefore peace shall be far from them. Let God see to it, which shall fall first through weariness—the Pope or Luther!"

"This was undoubtedly very bold, but, as the result proved, very true. If we revere the memories of the Reformers, we should earnestly contend, as they did, 'for the faith once delivered unto the saints.'"

In these days we may not have such a Luther as blessed the sixteenth century, for the circumstances of the countries are different to what they were then; but we might have, and ought to have, in this land, *very many* having the spirit of Luther in unflinching resolution and corresponding effort to resist the inroads of the Jesuits on the Protestant faith and existing liberties of this country, by all legitimate means and instrumentalities within their power.

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CONTENTS.

	PAGE		PAGE		PAGE
1. Scottish Reformation Society	85	4. Justification by Faith	99	8. The Revision of the Prayer Book	109
2. How Archbishop Strain administers the Mitchell Trust, and works Canon Law	88	5. The Irish Massacre of 1641	101	9. Romish Proselytising	111
3. Ireland	92	6. Ireland: Priests, Patriots, and Emigration	106	10. Items	111
		7. Romanism in England in the Fourteenth Century	108	11. Poetry	112

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REFORMATION JOURNAL.

APRIL 1883.

I.—SCOTTISH REFORMATION SOCIETY.

THE annual meeting of the Scottish Reformation Society was held on the 12th ult. in the hall of the Protestant Institute, 17 George IV. Bridge. The Rev. Dr. William Wilson occupied the chair, and there were present—the Rev. J. C. Burns, Kirkliston; the Rev. G. J. Jamieson, Portobello; the Rev. Thomas Hobart, Carlisle; the Rev. John Mackinnon, Canada; the Rev. G. Crawford, Fauldhouse; the Rev. Mr. M'Ewan, the Rev. William Balfour, the Rev. Dr. Macmillan, the Rev. Mr. Gemmell, Colonel Davidson, Dr. Kalley, &c. Apologies were intimated from the Rev. Dr. Begg, the Rev. Dr. Scott, the Rev. Dr. Mitchell, Leith; the Rev. Dr. Morton, the Rev. Dr. Herdman, Melrose, &c. After some opening remarks by the chairman, the Rev. G. Divorty, secretary, submitted the thirty-second annual report of the Society. It draws attention to the spread of Popery in this country, more especially in the increase of monastic and conventual institutions, the numbers of priests and Popish chapels, the importation of Jesuits expelled from France, and the destructive influence exerted by them for the breaking up of the reformed churches in this country. The report deals also with the question of Ritualism, the state of Ireland, Romish appointments and their effects, as in the case of India, diplomatic relations with the Vatican, &c. The second part of the report shows a large amount of work done by the Society in the Protestant instruction imparted to the young in different parts of the country, a work which might be extended indefinitely were adequate means supplied for this purpose. The Rev. Mr. M'Ewan moved the adoption and circulation of the report, which was seconded by the Rev. Mr. Jamieson, who said the apathy with regard to the spread of Romanism was due to the ignorance of the difference between Protestantism and Roman Catholicism, and to the prevalence of a spurious liberalism in regard to religious opinions. The Rev. Mr. Hobart moved a resolution expressing the sense of the meeting as to the anti-scriptural character of Romanism, as a system ruinous to the moral and religious interests of society, and resolving to support the Scottish Reformation Society for the purpose of counteracting the persevering efforts of Romanism to extend its power. The Rev. Mr. Mackinnon seconded the motion, and gave an account of what was being done against Romanism in Canada. The Rev. Mr. Crawford proposed a resolution, earnestly calling on ministers, in view of the great dangers to which the reformed churches were exposed by the increasing power of Romanism, to direct the attention of their people to these dangers, and warn them against the character and workings of the Romish system.

The Rev. Dr. Macmillan seconded, and Dr. Kalley supported the resolution. All the resolutions were adopted, and the members of the General Committee were re-elected, after which the proceedings terminated.

We give the following introductory portions of the report :—

The interpositions of Providence are worthy of being had in perpetual remembrance. Great and signal deliverances, whether they relate to nations, to Churches, or to individual men, ought never to be forgotten. Things great and marvellous were wrought by God for His people Israel; and oftentimes they were counselled to remember them with devout and thankful hearts, and to perpetuate their memory to future generations. With pathetic tenderness they were warned against the danger of forgetfulness, and thence against the sin of ingratitude. Very specially were they commanded to remember their deliverance from Egyptian bondage, and the many blessings which followed. Nevertheless it is often recorded against them, to their own loss and that of their posterity, that “they forgot His works and His wonders;” and, again, “they soon forgot His works; they waited not for His counsel.”—This charge is yet fresh and pointed in its application to others besides the Jews. The Reformed Churches of this land have good reason to ponder it; and many professing Christians in Scotland may well take up the confession and say, “We have sinned with our fathers; we have committed iniquity.” Three hundred and twenty years of Gospel blessings ought not to obscure the memory of how these blessings were procured, or of what God did for this country at the Reformation. So long a period of precious privileges, instead of tending to forgetfulness, enhances only the cause for thankfulness, and calls for the greater vigilance, lest these blessings should be allowed to slip. At the present time there is an ominous tendency in that direction. It has been growing for years, till now at length it awakens the gravest anxieties of earnest Protestants. Reformation times and Reformation principles are being forgotten; the throes and struggles which ushered in a rich inheritance to Scotland are allowed to recede into oblivion. These subjects have become unpopular. The people at large are but seldom reminded of them. Forgetful of what their country was when under the reign of Popery, they have ceased, to a great extent, to cherish the remembrance of God’s goodness in bringing it out of darkness and bondage to light and liberty. This is a state of things which Romish agency itself has contributed largely to bring about. It works by a secret and subtle influence to create a moral atmosphere of hazy uncertainty, toning down the sharp distinctions between itself and the religion of the Bible, fostering a spurious charity, and preparing a state of opinion and sentiment through which it can work its way successfully, till it return eventually to supreme dominion.

For thirty and two years this Society has stood for the defence of the great doctrines of the Protestant faith. It has borne its testimony against the anti-scriptural character of Romanism. Again and again it has raised the warning call of dangers—dangers ever increasing in magnitude and growing in number. Though often stated before, it is still found necessary to repeat the statement that this Society takes nothing to do with party questions of any kind, whether in Church or State. It stands on the broad ground of the Reformation, and embraces in its membership and management Protestants of whatever denomination who are willing to unite their efforts with them in resisting a common enemy.

The object aimed at by this Society is stated in a summary way in the forefront of this report. It is "The Defence and Advancement of Protestant Truth," meaning by that expression the whole Gospel of Jesus Christ and the precious blessings which follow in its train. To say that the Gospel is in no danger and needs no defence were a strange utterance in the mouth of a professing Christian. This persuasion cometh not of Him who is the Author of the Gospel and its great central object. Never was such a sentiment uttered by any of His inspired servants; nay, they were "set for the defence of the Gospel," commissioned not only to preach but also to defend it. This twofold duty will at once be admitted by every faithful steward of the mysteries of God. The Gospel is threatened in these days at many points; but the source of danger to which this Society calls attention is very specially to be dreaded, for it is more formidable perhaps than all the others combined. It is no question affecting mere rivalry of sect. It is not a question between one Protestant Church and another; the issues involved concern all Protestant Churches on the one side, and an antichristian power on the other, which aims at their complete annihilation. That this is the real state of the case may be questioned by some who are nevertheless true friends of the Gospel. But their incredulity arises from a defective apprehension of the enemy's character; and they fail to take a correct estimate of the forces at work against them. The unerring Word of God describes minutely what this hostile system is, for great prominence is given to its character and workings in the sacred oracles. Wherever it is touched upon, the subject stands out to view as a question of life and death so far as vital religion is concerned. The picture given by the pen of inspiration hath been faithfully responded to by the pen of history, and answereth to it "as face answereth to face in water." Romanism has no affinity to the Church of Christ, but stands out convicted and condemned as Antichrist, and therefore her relentless foe. The distinction between the two put them as widely asunder from each other as Babylon from Zion. Protestant Churches may err; they may err in doctrine or government, or both; but, so long as they give forth the Gospel, they make good their claim to be regarded as Christian Churches. Rome has no Gospel to offer. She stands between the Saviour of men and a lost world; her baleful shadow casts darkness and death over the hearts and homes of her deluded votaries. No Bible does she permit them to peruse or even to possess, except in rare cases where special permission is granted; and even then it is not the pure Word of God, but that Word perverted and corrupted to suit the teachings of her councils. Practically and effectually her people are shut out from the knowledge of the only way of salvation as revealed in the Gospel of Christ. For the privileges of a Christian Church they are supplied with counterfeits all through; Christianity is displaced by idolatry and superstition; and by a usurped authority over the conscience of men they are wronged out of an inheritance to which, in common with all others, they have a right in terms of His command, who said, "Go ye into all the world and preach the Gospel to every creature." Anything like a delineation of Popery cannot be given in these pages; but, in whatever aspect it may be looked at, no stretch of Christian charity can possibly take such a system in its embrace as a Church of Christ. The Bible told aforetime what it would be, and history tells what it has been; from the nature of the case it must be the

same to the end. That end is fixed in the purpose of God ; it is dated in His own Word, though it is difficult at this stage to read it correctly ; this much is clear, that the end approaches. Romish power is smitten in its headquarters and some of its other strongholds, but in other parts it still retains all its vitality, and even now it is putting forth the most determined efforts to recover its lost position and prestige. The Reformed Churches in Britain are in the greatest peril. They have not been watchful as they ought to have been. They have forgotten that whatever may be the guise in which Rome presents herself, however bland and friendly her aspect, she is essentially and at heart the enemy of the Gospel of Christ, the same who for ages ruled this land with cruel and truculent hand, the same who watered the fields of Europe with the blood of Christians. And they are slow to realise the fact that she is prepared to repeat her former acts with a cruelty intensified by the memory of past defeat, if only she can attain to her former power. That such power should ever be recovered, the country at large does not appear to entertain the most distant apprehension ; but it will not tend to avert the danger that the friends of the Gospel should shut their eyes to the fact that things have already gone a long way towards that consummation, and that every year is marking an accelerated approach to it. A little farther and resistance may be of no avail. The spirit of the prophetic beast, which set forth the character of Rome Pagan, is still in Papal Rome : "It devoured and brake into pieces and stamped the residue with the feet of it."—Dan. vii. 7.

II.—HOW ARCHBISHOP STRAIN ADMINISTERS THE MITCHELL TRUST, AND WORKS CANON LAW.

WE have had the veil lifted the other day in the Court of Session, and a glimpse afforded us of the way in which the Papal hierarchy in Scotland is quietly but steadily building up another nation on the soil of our country, and placing this new community under another law than that of our gracious Majesty Queen Victoria. The case is well deserving of the study of all to whom liberty is dear, and who are anxious to preserve our institutions from being undermined and destroyed by an insidious power, which seeks, under spiritual pretexts, to introduce amongst us a temporal and foreign despotism. The case to which we refer furnishes a striking but startling illustration of the way in which the canon law of Rome is being worked to override the civil law of Great Britain.

The case is this : Captain Mitchell of Baldovie, Forfarshire, bequeathed by his last will his estate, worth in round numbers betwixt £50,000 and £60,000, to form a fund for the support of aged and infirm priests of the Church of Rome. The deed of bequest appointed Archbishops Strain and Eyre, and Bishop M'Donald, Aberdeen, trustees for the administration of the fund. The case was brought into court on the petition of Dr. Carmont, a Roman Catholic priest, praying for the removal of the three bishops from the trusteeship of the fund on the ground of maladministration. The petitioner alleged that the funds were being alienated from the purposes for which they were bequeathed, and put under the control of a totally different body of trustees ; that the beneficiaries of the fund were receiving little or no benefit from it, and that the moneys, instead of

being expended on the purposes which the testator directed, were being employed to further general ecclesiastical, in other words, propagandist objects. These very grave allegations were virtually admitted to a large extent by the defenders, and on the ground of these irregularities the Court of Session sequestrated the trust, and appointed a judicial factor to administer it meanwhile, reserving their final decision till the investigations of the factor now appointed shall enable the Court more clearly to see how the matter stands.

The first and most obvious evil here is the maladministration of the trust. This is a very serious affair to the intended beneficiaries, who have been doomed to see the kind intentions of the testator towards them frustrated by the diversion of funds destined for their comfort in their old age, and their application to general propagandist purposes, such as the building of Roman Catholic chapels, and the supplementing the salaries of priests where their flocks meanwhile may not be numerous enough to maintain them.

But this is not the main thing in the case, though it will be the first to attract the eye and awaken the reprehension of the public. The principal thing here is the conflict which it shows us is going on betwixt the law of the land and the canon of law Rome. The force of our laws and the authority of our courts are being stealthily but effectually set aside by a jurisdiction which emanates from the bosom of canon law, and is wielded by an arm put forth from the Vatican. We must not suppose that this is a solitary case. Hundreds of cases of the same sort are occurring every day, of which we never hear a word. Terror seals the lips of the injured party; he will rather suffer the wrong than draw down upon himself a more terrible infliction by making the wrong public; and thus the law of the land is paralysed and canon law triumphs. It is on this feature of the case that we wish to fix attention.

In order that the bearing of the case, in this by far its most important aspect, may be clearly perceived, we must beg the reader's attention to the correspondence betwixt Dr. Carmont, the complainer, and the archbishops of his church, which was read in court by Mr. Jameson, the advocate for Dr. Carmont.

Archbishop Strain, in a letter dated 10th September 1882, wrote to the petitioner:—

"REV. DEAR SIR,—On the 20th November last, I received notice from my law agents here that the firm of J. and J. Milligan, S.S.C., had been instructed by you to raise an action in the civil court against the bishops in the matter of the Mitchell Fund, and had written to them to ask if they would receive service of the summons in my name. I considered it my duty to report the matter to Rome, and ask for instructions. I did so through our agent Dr. Campbell, and have just received a letter from him, which I here transcribe in full—

"MY DEAR LORD ARCHBISHOP,—I have just received a message from the Cardinal Prefect to tell your Grace "that the said priest who wished to cite the Archbishops would incur without doubt the censure at the first efficacious step he takes by the act of citation. If, however, there were time, it would be well that the Archbishop should warn the priest, in order to restrain him from such an act."

"I hereby comply with the request of the Cardinal, and as I did not

authorise my agent to accept service of the summons, I hope that it may be withdrawn. The censure is, *Excommunicatio latae sententiae speciali modo reservatae Romano Pontifici*."

Then, on 11th December, Bishop Rigg wrote to the petitioner as follows—

"DEAR DR. CARMONT,—I am sure you must remember the advice I gave you when you had publicly announced your determination to leave Blairgowrie. On that occasion, however, you did not consider my opinion worthy of any consideration, and I have no reason to think you will attach more importance to anything I may say now on a different subject. Still I believe it to be my duty to advise you to consider well what may be the consequences of the course you are reported to be taking in reference to the Mitchell Fund.—I am, dear Dr. Carmont, truly yours."

And then, on 20th December, after the service was summoned, the respondents carried out that threat, and Bishop Rigg wrote him as follows—

"REV. SIR,—In consequence of the legal summons lately served upon the Scotch bishops at your instance, a meeting was held in Edinburgh yesterday. There were present the two Archbishops, the Bishop of Aberdeen, and myself. His Grace Archbishop Strain informed us of the warning he had given you of the heavy censure of excommunication, expressly reserved to the Holy See, to which you were exposing yourself. It was the unanimous opinion of the meeting that you had unhappily incurred that heavy censure; and the three senior bishops requested me, as your ordinary, to intimate this to you. It is, therefore, with pain and sorrow that I make to a priest of your mature years this sad communication, and am, Rev. Sir, yours, &c."

The above correspondence warrants the five following conclusions. These are capable of ample and varied support from the canon law and decretals of the Vatican, but the limited space at this moment at our disposal compels us to put them before the reader in the fewest words, and without quoting authorities or arguing the point.

I. The whole Roman Catholics of Great Britain, priests and laymen alike, are shut out from the protection of the civil courts of the country.

When the matter is indifferent, when it does not touch the interests or jurisdiction of their Church, that is, when they do not need the protection of the civil courts, they are left at liberty to resort to them. But, when they do need them, they are told the door is shut: shut by a morally omnipotent hand, and that, if they enter, it is at their peril, now and hereafter. The above correspondence shows us that no sooner does poor Dr. Carmont drop a hint of seeking redress from the judges of the land of the wrong done him and his fellow aged brethren, than lo! the thunders of the canon law break over his head.

II. The Romanists of Great Britain, while being shut out from the courts of the country, are at the same time subjected to the jurisdiction of a set of foreign tribunals. Dr. Carmont, on his way to the Court of Session, is very distinctly reminded that he is the subject of another law, to which he has sworn obedience, and that, if he go another step farther, he will have very palpable evidence that he is under that law by the infliction on him of its highest penalty. That intimation

comes to him all the way from Rome, whither, if he has aught of which to accuse his superiors, he must repair, and there lodge his accusation, and have his matter judged. There is not one Romanist in the realm that is not in the same predicament.

III. These foreign tribunals, to which all the Romanists in Great Britain are subject, govern them in temporals as well as in spirituals. Dr Carmont is not charged with any heterodox opinion, he is not accused of any breach of ecclesiastical discipline; his matter is a purely temporal one, he simply uses his undoubted civil right of complaining to the civil court of the mal-administration of a money-trust, and yet he finds that it is canon law that must rule the case. The *Spiritual Independence* of the Scottish Churches forbids, indeed, the civil courts to interfere with their ecclesiastical sentences in spiritual matters, but they leave all temporal goods and benefices at the disposal of the civil courts. Rome ignores this distinction. Her law covers the whole life, possessions, relations, and interests of her members. Her canon law, and more especially the Syllabus of the late Pope, Pius IX., invests her head in a *temporal* power that is direct and full, and that gives him a right of disposing of the "temporal goods of all Christians," as well as their bodies and souls. The church of Rome knows nothing of *spiritual independence*. Her principle is *spiritual supremacy*.

IV. This foreign jurisdiction in temporals and spirituals is enforced by a compulsitor that is irresistible. Dr. Carmont, on his way to the Court of Session, is met by that compulsitor, veiled in a foreign language, fitly so, the jurisdiction being foreign. *Excommunicatio latæ sententiæ speciali modo reservatæ Romano Pontifici*. This just means, that the case has been already judged, that sentence has been already recorded in the canon law, that the mere commission of the act brings down that sentence upon the offender. Without being published with book, bell, and candle, the penalty takes hold of him, and strips him of office, forbids him to perform any function, shuts him out from human society, prohibits all to eat or drink with, or speak to him, and in addition to these terrible punishments in the present life, in the world to come it overwhelms him with an everlasting destruction, assigning him his portion with Korah, Dathan, and Abiram. This is a "reserved case," and all reserved cases are mortal sins. This is what Dr. Carmont gets for complaining to the Court of Session of the admitted mal-administration of a money-trust. Nor is there a priest or bishop in all Great Britain that can pardon him. No hands but the hands of the Pope himself can loose him from the chain with which he has been bound. Excommunicated he is, and must remain till he goes to Rome, and does penance for his sin for the rest of his life.

V. It needs only the extension of this action of the canon law to paralyse and overthrow the civil government of the country as exercised through its tribunals, and to establish a foreign dominion in the realm. And extending it is. This is a fair sample of what is taking place around us every day in thousands of cases, but of which we never hear a word. The supreme law by which Romanists are governed is the canon law of Rome. One man in a thousand, like Dr. Carmont, may brave its terrors, but the overwhelming majority have not courage for this, and never dream of resisting. They firmly believe in the power of the priest to pardon or retain their sins, in other words, to consign them to eternal

damnation, and this does more to extort obedience to canon law, than prison or gallows to secure obedience to the law of the land. When the Papal Hierarchy, the machinery by which this terrible power is worked, was set up in Scotland, it was asked, What can canon law do against the law of the land? This case shows us what it can do, for this case is but one of a thousand which will never come to our knowledge. We see canon law shielding abuses, stripping men of their civil rights, bringing consciences into bondage, and stealthily, hypocritically, and systematically setting up a foreign rule in the realm.

III.—IRELAND.

STATE OF THE COUNTRY.

THE state of Ireland continues to be in so far satisfactory that no agrarian or political murders have been committed for other four weeks, and that agrarian outrages have been comparatively few. In this respect there has certainly been a great improvement, the beginning and the progress of which have been evidently owing to the vigorous enforcement of the law and the re-establishment of its authority, made possible by the Prevention of Crime Act. That the moral condition of the lower classes of Romanists, or the state of feeling amongst them which made them supporters of the Land League and sympathisers with outrage and murder, has undergone any considerable amelioration, it would be ridiculous to imagine. The best that can be hoped is that some of the more intelligent of them may have begun to perceive how they were duped by the agitators who incited them to enter upon a perilous and hopeless enterprise. That the spirit which animated them, during the days when they hailed Mr. Parnell as their "uncrowned king," is not yet extinct, is evident from the moonlight raids still occasionally ventured upon; as when, early on the morning of March 3, a band of sixteen men, armed with revolvers and guns, forced an entrance into the house of a farmer, in a lonely district not far from Cahir, and ejected him and his family and servants, and when some one put into the post-office at Ballydehob a packet containing dynamite addressed to Earl Spencer.

A Parliamentary paper, issued in the latter part of February, shows the number of outrages reported to the Irish Constabulary in January 1883 to have been 255, whereas the number in January 1882 was 832. There is much need for improvement still, but the improvement which has taken place is not the less to be thankfully regarded.

Whilst our article of last month was being printed, the interest of the British public was excited in a high degree by the revelations which were being made in the court-house at Kilmainham concerning the

ASSASSINATION SOCIETY,

the Phoenix Park murders, the attempted murder of Mr. Field, and other intended murders providentially prevented, as to all which Mr. James Carey, Town Councillor of Dublin,—having become approver, as being willing to save his own neck by contributing to bring his associates in crime to the gallows—gave his evidence as coolly as if he were recounting the proceedings in some honest and laudable enterprise. We shall not enter into any particulars concerning this subject, not only because, from the reports

given in the newspapers, they must be pretty fresh in the memories of all readers, but for the reason which restrained us from saying much in our articles of the last two months as to the evidence given by previous witnesses in the examinations of the same large batch of prisoners, that it seems better to wait until after their trial, when it may be expected that we shall have the whole truth more certainly and clearly before us. We cannot doubt, however, that James Carey is as bad as he has declared himself to be, and that he and others—the *Invincibles*, they called themselves—have been associated for the perpetration of murder, in order to the furtherance of the objects of the Land League; nor is it possible to suppose that all this could be, and could go on for years, without a guilty knowledge of it on the part of some of the "Nationalist" agitators, who professed all the while as much horror at the thought of crime as ever was expressed in any Bishop's pastoral. It is probable that we shall learn much more by and by than we yet know concerning the secret societies of Ireland and their murderous schemes. A private investigation has for some time been going on in Dublin Castle, which it is to be hoped will result in the discovery of the leaders in all this wickedness and in their being brought to justice. The priests, we doubt not, could give more help than they are likely to give. Their lips are sealed as to what they learn through the confessional, even if the opening of them might save the lives of intended victims of assassination. But they are not therefore restrained from taking active part in a political agitation which assassination is perpetrated to promote. It is said that the investigation now going on relates very much to documents, some of which—and among them Land League accounts—were found on the premises of the Land League, and some have been otherwise obtained by the police.

Perhaps the following sketch of the

HISTORY OF IRISH "NATIONALIST" ASSOCIATIONS

may not have come under the notice of many of our readers, and may be interesting to them. It is by the London Correspondent of the *Yorkshire Post*, whose statements we have learned to regard as worthy to be received with much confidence. Asserting an intimate connection to have subsisted between the Land League, the Fenian Brotherhood, and the "Assassination Committees," he says:—"I have before me extensive and thoroughly reliable data on the subject, which supply more proof than has yet been given of the connection between the open political propaganda of the Land League and the secret action of the murder organisations in Ireland. The formation of the first Assassination Committee dates from 1877. At that time the League had not been formed. Fenianism was broken up into several conspiracy rings under leaders bitterly jealous of each other. Prior to 1877, and before the break-up which followed on the flight of Stephens and the trial of the Manchester Fenians, there existed as part of the Fenian organisation a 'Committee of Public Safety,' through whom the Manchester murders and the Clerkenwell explosion were arranged. Of this committee, John Devoy, sentenced in 1868 to penal servitude for inducing British soldiers to join the Irish Republican Brotherhood, is said to have been 'Commander-General.' Bourke, who was sentenced to death in 1867, and 'Colonel' Kelly, whom the Fenians rescued from the police van in Manchester, were prominent leaders. A man named Carroll was travelling treasurer, collecting funds from the lodges and distributing them to

the active 'skirmishers.' In 1877 some of these men, with others who formed part of the Fenian Assassination Committee, had been either liberated by mistaken clemency or escaped without imprisonment to America. In the spring of that year the men of the 'Committee of Public Safety' met in New York, and tried to resuscitate their organisation. . . . The remodelled Fenianism had as a distinct feature a 'Skirmishing Fund,' for which three of the men above-named—Devoy, Bourke, and Carroll—were trustees. Money was collected and emissaries sent to Ireland, where in the course of 1877, beneath the Nationalist movement, then openly active, there was formed once more in Dublin and many other districts 'outer' and 'inner' circles of the I. R. B. [Irish Republican Brotherhood], each with its innermost ring of sworn assassins. About this period Mr. Parnell was becoming one of the coming leaders of the Irish 'Nationalists.' This party in Ireland soon entered into direct alliance with the American Fenians. In October 1878 a telegram signed by four members of the Irish American Fenian conspiracy—Messrs. Devoy, Bourke, Carroll, and Brestin—was sent to Mr. Parnell proposing alliance. . . . The terms of alliance proposed by these men to the leader of the Irish 'Nationalists' were that he would get the full material support of the Fenian organisation if he adopted a programme replacing Home Rule by complete autonomy for Ireland, the establishment of a peasant proprietary, and active parliamentary aggression. Shortly afterwards, while the 'transaction' between the parties was still incomplete, Michael Davitt emerged from prison, and in conjunction with Patrick Ford, of the New York *Irish World*, introduced into the programme the abolition of Irish landlordism. The Land League, thus accepted by Mr. Parnell and the four Fenian conspirators in October 1878, was consolidated in 1879, when the alliance between Irish and Irish American 'Nationalists' became a fact. . . . The later developments of the League, the success with which the revived Assassination Committees did their awful work, need not be followed. The above facts show the close relationship between them in origin and in simultaneous action."

At the same time that public attention was much engaged by the wonderful statements of the witnesses at Kilmainham, it was occupied also by the proceedings of

THE "IRISH PARTY" IN PARLIAMENT,

which were regarded with more interest than ever before—the interest, however, being generally very far from sympathetic. Some wondered if Mr. Parnell and his coadjutors would venture to show face, but any doubt on this point was soon removed. The Irish "Nationalist" press indicated beforehand the line of conduct which they should adopt, and encouraged them to show an unabashed front; not an easy thing to do, it might be supposed in the circumstances, but they did it, as if scouting the idea that they could be held in any way responsible for the doings of the "Invincibles." Immediately after the meeting of Parliament Mr. Parnell made a demonstration of their spirit and intentions, by giving notice of an amendment to the Address, full of insolence against the Government, and evidently intended as a stimulant of fresh agitation in Ireland. Speeches of members of the "Irish Party," in the debates which have since taken place, have abounded in expressions of their detestation of the Prevention of Crime Act, and of all that has been done

since it was passed to discover and bring to justice the perpetrators of atrocious murders; and if readers of Parliamentary reports, throughout the United Kingdom, are of opinion that these Irish "patriots" would rather have seen murder as rife as ever in Ireland than have had it repressed in this way, the Irish "patriots" have themselves to blame; nor will men's conclusions on this point be much affected by their endeavours to throw the blame of all the outrages in Ireland, not on unscrupulous agitation, but on the action of the Government. But if, even whilst thus manifesting sympathies which ordinary prudence might have led them to conceal, they defiantly asked who would charge them with any responsibility for the crimes that had been committed in Ireland,—like the shillelagh-armed hero of Donnybrook calling out "Will any one do me the favour to tread on my coat-tail?"—they were soon gratified to the utmost they could wish, when Mr. Forster made a speech which will be memorable as long as the Irish history of the present time shall be deemed worthy of attention. We shall give no abstract of this speech, the general purport of which must be present at every one's recollection; but we must quote a few sentences of it, which are worthy of special attention:—"It is quite true that the recent disclosures are not proofs, but it is also true that they have increased in this House and throughout the country the suspicion which formerly existed respecting the Land League organisation, of which the honourable member [Mr. Parnell] is the chief directing spirit. . . . Now, do not let the honourable member suppose that I charge him with having planned the murder (the Phoenix Park murder), or with complicity in the murder, but I wish there to be no misgivings on this, I do charge the honourable member and his friends that he and they allowed themselves to continue the avowed leaders of an organisation which set on foot an agitation that organised or promoted outrage and incited to murder. The natural outcome and result was murder; and that the honourable member ought to have known, and it is very hard to understand how he did not know it. . . . He was in the position of chairman of committee, and was a man who derived advantage and power from its terrorism. . . . We know that he remained content to reap the advantage of its terrorism." "I also want to know how far the honourable member inquired into the conduct of those with whom he was associating." Here followed numerous quotations from speeches and newspaper articles, containing incitements to violence and bloodshed, some of them even recommending the shooting of landlords and the unsparing use of dynamite. Finally Mr. Forster charged Mr. Parnell, and by implication all those of whom he is the leader, not with having "directly planned or perpetrated outrages," but with having "either connived at them, or, when warned by facts and statements, determined to remain in ignorance of them," and having been "willing to gain advantage by them."

We doubt very much if so terrible a charge has ever been brought against any member or members of the House of Commons, since a House of Commons first met in Westminster. When Mr. O'Kelly, unable to restrain himself, interrupted Mr. Forster in the making of it with reiterated exclamations of "It's a lie!" he was suspended; but how has the House dealt with the charge itself? Had there not been a general belief that there were good grounds for it, certainly the maker of it would immediately have been dealt with as guilty of a very grave offence; but is it

not incumbent on the House now to inquire into the truth of it, and if it is substantiated to expel every member against whom it is so? In the reign of William III. the Speaker of the English House of Commons was expelled from the House because he was found guilty of having taken a bribe with respect to a commercial matter then before Parliament. Is not the accusation brought by Mr. Forster against the "Irish Party" one of a more deeply serious character?

Every one expected that Mr. Parnell would immediately rise to reply to the speech of Mr. Forster, but he did not; and when, on a following day, he did attempt to reply, his speech was feeble and ineffective, almost the only passages of it which were exceptions to its general character of feebleness being those which were out-pourings of wrath and bitterness against the Ex-Chief Secretary himself, and against the Government for having adopted his policy in the use made of the Prevention of Crime Act. "Call him back to his post," he said; "send him to help Lord Spencer in the congenial work of the gallows in Ireland; send him to look after the secret inquisitions of Dublin Castle; send him to superintend the payments for blood-money; send him to distribute the taxes which an unfortunate and starving peasantry have to pay for the crimes not committed by them. All these would be congenial work. We invite you to man your ranks—send your ablest and best men." Audacious words; firmly, if perhaps too gently responded to by Mr. Trevelyan when he said:—"The fact that the honourable gentleman acted with men who made speeches which showed sympathy with outrages, and, to say the least, a very deplorable levity with regard to murder,—with men who gladly and openly recommended rebellion, is a consideration which is ever present to the minds of the rulers who are trying to do their duty by Ireland." But Mr. Parnell made no real reply to Mr. Forster's speech, and hardly even attempted, except by "disclaimers" which in such a case must go for nothing, to exonerate himself and the other Land League leaders from the charges brought against them.

After all this, however, Mr. Parnell had the further audacity to move his amendment on the Address, which, on a division, was supported by sixteen other Irish members,—declaring that "the manner in which the exceptional legislation known as the Crimes Act has been and is exercised by the officials of the Crown in Ireland, is tyrannical and unjust," complaining of "a system of jury-packing, which has already, in the opinion of the vast majority of the Irish people, led to many iniquitous sentences and the execution of innocent persons," and concluding with a scarcely veiled threat that, unless the Irish Executive abandon its present course and return to "the constitutional administration of the ordinary law," "the result may be prejudicial in an extreme degree to the cause of peace and order in Ireland." Well might Mr. Plunket ask, in the debate which ensued, if it would have been possible to devise a sentence calculated to have a greater effect in inflaming the passions of the Irish people than that concerning the alleged execution of innocent persons. But this theme and the kindred one of alleged jury-packing have been the favourite themes of the Irish "Nationalist" press even since the Prevention of Crimes Act came into operation. The desire of the "Nationalists" is to have murderers brought to trial, if at all, rather in provincial towns than in Dublin, and only before juries of Romanists of the lower classes, among whom might be found men resolved on their acquittal, or men

liable to that influence of terror which has often served the purposes of the Land League too well. What could the result be, but that murder would be unpunished, and the work of assassination would be resumed? It is a sure sign of the character of the movement carried on in Ireland under pretence of patriotism and desire of national freedom, and with full sympathy and support of the Romish clergy, that its leaders, instead of denouncing crime, palliate and excuse it, express no pity for its victims, but are full of sympathy for murderers and other criminals, and of indignation against all who do anything to bring them to justice.

As we have pointed out in former articles, denunciations of crime and expressions of sympathy with innocent sufferers by it do not often proceed from the lips or pens of

THE ROMISH PRIESTS

of Ireland, when it might most be expected that they should; and when crime is condemned in bishops' pastorals, words of excuse are joined with the words of condemnation, making them of little value. In the reprobation of secret societies there is, indeed, an appearance of more heartiness; and probably enough there is among the Romish clergy of Ireland, as of other countries, an apprehension of danger to their own power from such societies, over which they cannot exercise control. There is reason to believe that some of the leaders of the Fenian Brotherhood care little for the opinions of priests, and are far enough advanced in infidelity to fraternise with Communists and Nihilists: nor is it wonderful to find Romanism in Ireland producing the same fruit that it has produced abundantly in France and other countries of Europe. But if the murderers who have recently been executed, or any of them, belonged to secret societies, they, at all events, were Romanists, and have been attended by priests in prison and on the scaffold; on which account their fellow-Romanists have been called to believe their protestations of innocence, and to look upon them as, in a sense, martyrs for their religion, the victims of Protestant prejudice or malignity. But for Irish Romanists to protest their innocence on the scaffold, even of crimes of which they are guilty, will seem less wonderful than at first it must to Protestants, when the teaching of their Church is considered, of which the following specimen is given by the Dean of Clonmacnois, a dignitary of the Protestant Episcopal Church of Ireland, in a recent letter to the *Times* on this subject—"Remember that in the moment when the priest says over you the great words of pardon and absolution, your sins are forgiven, the pains of hell are taken away, your soul is made bright and beautiful like an angel of God, and the kingdom of Heaven is yours."—This is taken from a half-penny manual, entitled *What every Christian must know and do*, by the Rev. "Father" Furniss, and bearing the imprimatur of Cardinal Cullen, which is very extensively circulated among Irish Romanists. Let us add to this the teaching of Jesuit and other Ultramontane theologians as to the lawfulness in some circumstances of lying and perjury, and we shall not only see reason to regard the dying protestations of the wretched murderers as worthless, but to be very doubtful of the honesty of those educated Romanists who make the use that many such are now making of them for a political purpose.

"Some of the recent trials for murder in Ireland," says the *Rock*, "have called forth strange instances of the duplicity and utter disregard of truth

of some of the witnesses. One of them, a girl, said that she did not think it any harm to tell a lie in a court of justice, even though on her oath, if there were no cross on the Testament. What sort of teaching can these poor children receive? There is something melancholy in the reflection that for centuries the peasantry have been at the absolute disposal of the Romish priesthood in the matter of education; and look at the present condition of the South and West of Ireland. 'By their fruits ye shall know them.'

A scheme having been proposed for re-foresting Ireland, large tracts of which, now bare and unproductive, were in former and not very remote times covered with noble forests, Archbishop Croke has given utterance to his sentiments on the subject as follows:—"I want to know for whose use and benefit are the new forests to be planted, or what class in the country is to derive an income from them when they have attained maturity and are fit for sale? If they become national property that is available for the exclusive advancement of Irish interests, well and good; but if, on the other hand, the contemplated forests are to be planted at the public expense by Irish labourers, and for the benefit of Irish landlords, I beg leave to enter my emphatic protest against the scheme."

The electors of the county of Westmeath have displayed their zeal for the "national" cause by electing for one of their representatives in Parliament, Mr. Timothy Harrington, journalist, an "organiser" of the late Land League, Secretary of the National League, formerly for some time in prison as "suspect," and at present in Mullingar jail, undergoing the punishment of imprisonment for intimidation. There was no other candidate proposed. The priests had probably arranged the whole matter, as in the case of the recent County Meath election. At all events Mr. Harrington was nominated by a priest, Mr. Kelch, of Rathwire, who after the election delivered a violent harangue against the "injustice, oppression, tyranny, and despotism of the vile British Government," and having thought it needful to declare that he "would not use the arms of the assassin," repeated this declaration in the form that he "*would not use the dagger that had been supplied, probably by the Government, to Carey.*" The suggestion is hardly less wicked than the thing suggested would have been. The priests are by far the most dangerous agitators in Ireland. Maynooth College is yielding fruit after its kind.

FENIANISM IN ENGLAND.

Ireland, under the government of Earl Spencer and the operation of the Prevention of Crime Act, having become rather an uncomfortable place of abode for Fenians, and their opportunities for waging war after their fashion in their native country being for the time somewhat restricted, they seem to have directed their attention to England, to which probably many of them have thought it prudent to betake themselves. To them, at all events, few hesitate to ascribe the recent dynamite explosion (March 16) in Westminster, by which a Government office was damaged,—the attempt on the same evening to do mischief by dynamite to the office of the *Times*,—and the still more recent attempt made near Windsor (March 17) to assassinate Lady Florence Dixie, in revenge, it is supposed, for her arraigning the management of the Land League funds. The remarkable number of instances in which noble English mansions have recently been

destroyed by fire, has led to suspicions that Fenian agents may have been at work in this way also. The necessity of precautions against crime, such as are now being taken, in a country which has long been the chief seat of Christianity and civilisation in the world, is a very deplorable thing. We owe it to Popery, but for which we would have had no Fenianism to trouble us, and no agrarian murders in Ireland.

IV.—JUSTIFICATION BY FAITH.

(From a paper read by the REV. HERBERT JAMES at the Islington Clerical Meeting, January 16, 1883.)

NEED I remind you that there is no doctrine with which our fathers were more endowed, and yet no doctrine which is more directly mistaken, opposed, and despised in these days than the grand old doctrine of Justification by Faith? What pains men are at to get the 11th Article expunged from our Formularies; yet to me it stands a doctrine, "*aurea, gemma, mellita*," as the schoolmen said,—gold of the purest, jewel of the brightest, honey of the sweetest, "the one great preservative of any Church from corruption and apostasy." And why? Because it deals with the method of man's acceptance with God. Now, I am not going to inflict a treatise on Justification upon you, nor am I going too much over old ground, though I see no reason to be ashamed of that. I wish rather to take up the aspects of the doctrine which are most looked at in the present day. (1) The first has respect to the nature of Justification. (a) It is contended by many—and those, too, not only of the Church of Rome—that a moral and not an imputed justification is all that Scripture implies. "Sharing Christ's righteousness is becoming righteous in our lives after His example." (b) It is contended by others that Justification implies nothing more than bare pardon or acquittal. (c) A third view is this, that the term ought to be applied to the final act of judgment; that a first justification takes place on admission into the fellowship of the Christian Church. Now, what are we to teach in answer to these ideas? Is it not this, that on any right common-sense view of Scripture justification is a judicial declaration of innocence? We have to assert, in the teeth of the prevailing dislike of the forensic terms and sense, that it is a judicial act; a judicial act of God; a judicial act of God shown in a way of declaration; a judicial act of God declaring the innocence of the person justified. The moral idea of justification, which after all is only another form of sanctification, comes short in this, that it does not take sufficient account of man's guilt. It forgets that there is a past as well as a present to be dealt with; a law to be satisfied as well as a holiness to be acquired; and a like forgetfulness of our peculiar relation to that law of God leads to a limitation of the extent of the justifying process. There is a positive accepting as well as a negative absolving. For to be innocent with regard to a law which cuts forestroke and back-stroke, which enjoined as well as prohibited, is to be in the position of one who not only deserves no punishment, but actually merits reward. Righteousness is imputed as well as forgiveness of iniquity and covering of sin. Is not all this more than bare admission into Christian fellowship? And have we not also an answer to that further limitation as to time when we are told that "we which believe are justified from all things," and that "being justified we have peace with God?" If we are to speak

as Scripture speaks, then is justification, as to its nature, legal not moral, perfect not partial, present not postponed. (2) More serious matters await us when we come to the ground of justification. I pass over the common idea of the religion of human nature, crystallised though it be into a creed—that man is justified by the gift of inherent righteousness; in other words, by his works. Hooker's answer may be sufficient here, "The righteousness by which we must be justified is not our own. It is the righteousness of God, and therefore we cannot be justified by any inherent quality." There is, however, a set of opinions which, whilst it connects our justification with the work of Christ, practically takes all the core and comfort out of it. We find, for instance, some apparently connecting it with His Incarnation only, some with His Resurrection only. There is severance where there should be combination. I say that in some quarters language is used which seems to make the Incarnation everything and the Atonement almost nothing. "Men are justified not so much by the blood of Christ as by participation in His humanity." Others, and notably the Plymouth Brethren, in their desire to be rid of law, affirm indeed that the work of Christ is the basis of all justification, but assert that "He assumed no vicarious function till He was nailed to the cross." Here His death is everything, His life almost nothing. Others, once more, aver that "all mankind are justified in Christ." And on this wise: "God justified His Son by raising Him from the dead as His only and well-beloved Son, the man who trusted in Him. That resurrection declared Him to be the Head of Man. And therefore His justification is the justification of each man." Here the Life and the Death are set aside in favour of the Resurrection as the ground of justification. Can we, however, accept any of these views as being the very truth? Will they meet the case? Before we can be declared innocent with respect to God's law we must purchase a righteousness or law-fulfilment—a righteousness of obedience, a righteousness of satisfaction. Of ourselves we can bring neither. We are therefore shut up to that "righteousness of God which is by faith of Jesus Christ." And what is this? Not His partaking of our flesh and blood in obedience to His Father's command; not His passive as distinguished from His active obedience; certainly not His justification by His Father. It was rather the result of His right-doing in His whole mediatorial work in the capacity of Substitute and Representative. That one work of obedience commencing with His birth and culminating in the cross, with its completeness testified to by the Resurrection, comprised satisfaction for our violation of the law as well as compliance with its commands. "So that in Him, and by Him, every true Christian man may be called a fulfiller of the law." "He for us," says the Homily, "paid the ransom by His death. He for us fulfilled the law in His life." We admit to the full the facts of Headship and ideal Representation, but on that very account refuse to separate between the Life and Death and Resurrection of the Son of Man when viewed as representative. They stand together as one harmonious whole. Furthermore we regard the righteousness which resulted from that whole work as imputed or reckoned to all who believe. We are not ashamed of standing up for what has been called "the immoral fiction of merit by transfer." We believe that the principle of imputation runs like a golden thread through all the complex web of God's dealings with man. As it is with sin so it is with righteousness. If otherwise, then has the 5th of Romans been

written in vain. There is a transfer, and if this transfer has been carried out by the highest moral agents in the direction of the highest moral ends, there is not much to be alleged against it on the score of "immorality." Substitution—Representation—Imputation—Satisfaction—these are the great pillars on which we can build for eternity. I submit, then, that Christ's work and not man's,—Christ's whole work, and not merely a fragment of it,—Christ's whole work imputed, and that not by any fiction;—this is the ground of our justification. "For without the law we are justified through the redemption that is in Christ Jesus." (3.) This argument would be incomplete if I did not say a few words as to the means of justification. A common view is that which connects Substitution with the sacraments, more especially that of baptism. Here we have every shade of opinion, from the uncompromising Romish tenet, that baptism is the instrument or means of justification, to the more moderate idea, that it justifies by incorporating us into Christ. But setting aside the fact that the justification claimed is, in too many cases, no justification at all, if at least it is to be judged of by its practical results, there is this further counter-action of the view. Its advocates, extreme or non-extreme, both admit, when pressed, that there must be certain pre-requisites or conditions as qualifications for baptism. Should not the one remember that "where conditions are there is no longer absoluteness?" Should not the other remember that if they admit any pre-requisite, such as faith, they virtually put baptism into the place of a sign—a visible sign and seal if you will—of the righteousness had and the promise made, but still only a sign and seal? As, then, we cannot warrantably term the one sacrament *the* instrument, so neither can we call the other *the* "rite of justification." That it may confirm faith and increase grace we deny not. That it, of itself, confers grace initially is, I think, yet to be proved. We cannot go beyond the old position that sacraments are "neither empty signs to them that believe, nor effectual causes of grace to them that believe not." No! if there be one thing more clear than another it is that justification is by faith alone; that where the latter is wanting the former does not exist. Thus, and thus only, runs the course of true justification. He who is to be justified is first, by the power of the Holy Ghost, brought to believe and rest on Christ. To him thus believing, and by believing united to Christ, the righteousness of Christ is imputed. In virtue of this righteousness so possessed he is forthwith justified. "For we are justified by faith, through Jesus Christ our Lord." Such, then, in substance at least, is that part of the whole counsel of God in relation to man's acceptance which we are commissioned to bear from God to man. I may not go on to show how it is at once the great secret of peace, the great spring of holiness. I can only say that where there is no condemnation there are no more uneasy convictions; and where there is the love of a reconciled soul there is also the likeness of a soul that is renewed.

V.—THE IRISH MASSACRE OF 1641.

(From Froude's "English in Ireland.")

FOR years past there had been uneasy symptoms that the volcanic elements were working towards a new eruption. In 1634 Emer Macmahon, afterwards the notorious bishop of Clogher, informed Wentworth [the Earl of Strafford] that mischief was in the wind; he

himself, as he said, having been employed to feel the pulse of France and Spain. Flights of friars and priests, with old soldiers who had served on the Continent, had been observed latterly crossing back through England to Ireland. Whispers were abroad that an insurrection was at hand; and, early in 1641, Sir Harry Vane warned the Lords Justices to be on their guard. Catholic preachers had been inveighing louder than usual from their pulpits on the progress of heresy, commenting on the supposed malignant intentions of the English Parliament towards Ireland, and commending vaguely to the prayers of the congregations the success of some great design which was in hand for the preservation of the faith. The Irish Parliament, composed of Catholics and Protestants in nearly equal numbers, the Catholics slightly predominating, sat late into the summer. The members of the House of Commons were the extremes of both parties, and were equally bitter against Lord Strafford and the Government. A knot of Catholic barristers, patriots of the familiar type, had put themselves forward as the spokesmen of Irish grievances; clamouring for self-government, the repeal of Poyning's Act, the dismissal of the English garrisons, and the establishment of a militia; and the Protestant representatives, with the infatuation which has so often distinguished Irish Protestant politicians, had applauded them to the echo.

The Catholic leaders meanwhile had talked over their plans among themselves. At the beginning of October, the leading Catholic clergy and laity met at a Franciscan abbey in Westmeath, to discuss the course to be taken with the Protestant settlers who were scattered over the country. That they must be dispossessed was a matter of course; it was the price of the co-operation of the Celts; but whether by death or banishment was undecided. According to the priests, heretics were disintituled to mercy. The less violent party considered that massacres were ugly things, and left an ill name behind them. The Spanish princes, whose orthodoxy was above suspicion, had not exterminated the Moors, but had allowed them to return to Africa. More savage measures might perhaps be displeasing to God, and would certainly exasperate England in the highest degree.

On the other side it was urged that the example of the Moors told for the opposite conclusion. Europe had suffered ever since from the Algerine pirates, who, had there been a general massacre, would never have existed. Ireland would, at all events, have to count on the worst that England could do. Banished men might come back with swords in their hands; and the policy, at once wisest and safest, would be to destroy them when the opportunity was in their hands.

The Ulster farmers, dispersed, surprised, and isolated, became the helpless victims of Irish ferocity on a scale on which it has rarely had an opportunity of displaying itself.

It does not fall within the purpose of the present history to relate circumstantially the scenes which followed. Inasmuch, however, as Catholic historians either deny their reality altogether, slur them over as enormously exaggerated, or lay the blame on the Protestants as the first beginners of violence; and inasmuch as the justification of the subsequent policy of England towards Ireland depends upon the truth of events of which the recollection was kept alive for a century by a solemn

annual commemoration, it is necessary to relate briefly the outline of those events as recorded by eye-witnesses, who were examined in Dublin, fresh from the scenes which they had witnessed, before commissioners "of known integrity;" men of all stations and of both nations, whose evidence is the eternal witness of blood which the Irish Catholics have from that time to this been vainly trying to wash away.

On the morning of that fatal Saturday [October 23, 1641] there appeared, before the houses of the settlers and their tenants, in the six escheated counties, gangs of armed Irish, who demanded instant possession, and on being admitted, ejected the entire families, and stripped most of them to the skin.

Many resisted and were killed; many, the young vigorous men especially, who could save their own lives by flight, sought shelter for their women and their little ones in the houses of their Irish neighbours, with whom they had lived in intimacy. The doors of their neighbours were opened in seeming hospitality; but within there were not human beings—not even human savages—but ferocious beasts. "The priests had so charmed the Irish, and laid such bloody impressions on them, as it was held a mortal sin to give relief or protection to the English." Fugitives admitted to shelter are sacred in the Arab tent or the Indian wigwam. These helpless ones were either betrayed to the ruffians out of doors, or murdered by their hosts. There were of course exceptions. An entire nation cannot at once and universally put off the feelings which connect them with their kind. Some families were sent with escorts to sea; nor does a universal massacre appear at first to have been anywhere deliberately designed. Passion, however, was exasperated by the failure of part of the scheme, which would have given the leaders political control. The ill-success at Dublin was not the only disappointment. Sir William Cole saved Enniskillen. Naked men, flying for their lives, carried the alarm to Derry, Coleraine, and Carrickfergus, and the inhabitants had time to close their gates. Murder, the Irish writers say, was begun only in retaliation. The first blood, they affirm, was shed at Island Magee early in November, when three thousand Catholics were killed by the garrison at Carrickfergus. Were this story true, there is something naïve in the complaint that soldiers appointed to keep the peace should have used strong measures when the country was in the hands of bands of robbers, who were confessedly plundering the entire province. Every detail of that business, however, is preserved, and can be traced to the minutest fibre of it. The date of the affair at Island Magee was not November, but January. Alaster Macdonnell had destroyed some English families in their beds at Kilrea. Seventy or eighty old men, women, and children, had been killed on the road by the same party near Ballintoy and Oldstown. On the Sunday following, January 9, a party of the expelled farmers, maddened by their losses, accompanied by a few soldiers from Carrickfergus, did slay in revenge thirty Catholics at Island Magee. Thirty persons put to death, in the frenzy of provoked rage, on January 9, 1642, when the cries of perishing men and women were going up from every corner of Ulster, have been converted into three thousand at the beginning of November in the preceding year, and the crimes of the Irish represented as the self-defence of innocent victims defending themselves against unprovoked assassination. When will the Irish Catholics, when will the Roman Catholics, learn that wounds will never heal which

are skinned with lying? Not till they have done penance, all of them, by frank confession and humiliation—the Irish for their crimes in their own island—the Catholics generally for their yet greater crimes throughout the civilised world—can the past be forgotten, and their lawful claims on the conscience of mankind be equitably considered.

Forbearance did not last beyond a few days, if so long. Rallying from their first surprise, the Protestants gathered into bodies and made fight; and from that moment the conduct of the rebellion fell entirely into the hands of the most violent. Charlemont Castle, the strongest fortress in Ulster, was surprised on the fatal 23d of October by Sir Phelim O'Neil. Lord Caulfield, who was taken there, was afterwards murdered. . . . In a fortnight, with the exception of the few places mentioned as having escaped, every town, village, fort, or private house belonging to a Protestant in the six counties, and in Down and Monaghan, was in the hands of the insurgents, while the roads were covered with bands of miserable fugitives dragging themselves either towards Dublin, or Derry, or Carrickfergus, pursued and harassed as they went by bands of wretches who were hunting them like starved jackals. Murder, when the spirit of it has gone abroad, becomes a passion, and man grows more ferocious than a beast of prey. Savage creatures of both sexes, yelping in chorus, and brandishing their skenes; boys practising their young hands in stabbing and torturing the English children—these were the scenes which were witnessed daily through all parts of Ulster. The fury extended even to the farm-stock, and sheep and oxen were slaughtered, not for food, but in the blindness of rage. The distinction between Scots and English soon vanished. Religion was made the new dividing line, and the one crime was to be a Protestant. The escorts proved in most cases but gangs of assassins. In the wildest of remembered winters the shivering fugitives were goaded along the highways stark naked and foodless. If some, happier than the rest, found a few rags to throw about them, they were torn instantly away. If others, in natural modesty, twisted straw ropes round their waists, the straw was set on fire. When the tired little ones dropped behind, the escort lashed the parents forward, and the children were left to die. One witness, Adam Clover, of Slonory, in Cavan, swore that he saw a woman who had been thus deserted, set upon by three Irish women, who stripped her naked in frost and snow. She fell in labour under their hands, and she and her child died. Many were buried alive. Those who died first were never buried, but were left to be devoured by dogs, and rats, and swine. Some were driven into rivers and drowned, some hanged, some mutilated, some ripped with knives. The priests told the people "that the Protestants were worse than dogs, they were devils, and served the devil, and the killing of them was a meritorious act." One wretch stabbed a woman with a baby in her arms, and left the infant in mockery on its dead mother's breast, bidding it "Suck, English bastard." The insurgents swore in their madness they would not leave English man, woman, or child alive in Ireland. They flung babies into boiling pots, or tossed them into the ditches to the pigs. They put out grown men's eyes, turned them adrift to wander, and starved them to death. Two cow-boys boasted of having murdered thirty women and children, and a lad was heard swearing that his arm was so tired with killing that he could scarce lift his hand above his head.

The towns could not hold the numbers which flocked into them, and

the plague came to add to the general horrors. In Coleraine, in four months, six thousand were said to have died of the pestilence alone. The scenes in Dublin were still more frightful. Sir John Temple was so affected by the terrible spectacle passing under his own eyes, that his language in describing it rises into a tone of profound and tragic solemnity. "Multitudes of English daily came up in troops, stripped and miserably despoiled; persons of good rank and quality, covered over with old rags, and even without any covering but a little twisted straw to hide their nakedness. Wives came lamenting the murder of their husbands, mothers of their children barbarously destroyed before their faces. Some, over-wearied with long travel, and so surbated [the feet too bruised for walking], came creeping on their knees; others, frozen with cold, ready to die in the streets. The city was thus filled with most lamentable spectacles of sorrow, which in great numbers wandered up and down in all parts, desolate, forsaken, having no place to lay their heads on, no clothing to cover them, no food to fill their hungry bellies. The Popish inhabitants refused to minister the least comfort to them, so as those sad creatures appeared like ghosts in every street. Barns, stables, and outhouses were filled with them, yet many lay in the open streets and there miserably perished. The churches were the common receptacles of the meaner sort of them, who stood there in most doleful posture, as objects of charity, in so great multitude as there was scarce passage with them. Those of better quality, who could not pass themselves to be common beggars, crept into private places; and some that had not private friends, wasted silently away and died without noise. So bitter was the remembrance of their former condition, and so insupportable the burden of their present calamity to many of them, as they refused to be comforted. I have known some that lay almost naked, and having clothes sent, laid them by, refusing to put them on; others that would not stir to fetch themselves food, though they knew where it stood ready for them, but they continued to lie nastily in their own rags, and even in their own dung; and so, worn out with the misery of the journey and cruel usage, having their spirits bent, their bodies wasted, and their senses failing, lay here pitifully languishing; and soon after they had recovered this town, very many of them died, leaving their bodies as monuments of the most inhuman cruelties used towards them."

The circumstantial minuteness of the picture is itself a guarantee of its fidelity. Far the larger portion of these miserable people died. The Dublin churchyards could not hold the multitudes that were crowding into them, and two large fields were enclosed as cemeteries before the forlorn wretches could find rest even for their bones.

Of the numbers that perished it is rash to offer so much as a conjecture. In the midst of excitement so terrible, extreme exaggeration was inevitable, and the accounts were more than usually hard to check, because the Catholics in their first triumph were as eager to make the most of their success as the Protestants to magnify their calamity. In the first horror it was said that 200,000 persons had perished in six months. For these enormous figures the Catholic priests were responsible. They returned the numbers of the killed in their several parishes, up to March 1642, as 154,000. To these may have been conjecturally added the crowds who died of exposure, want, or the plague, in Dublin and other towns. Sir John Temple considered that 150,000 perished in two months.

and 300,000 in two years. At the trial of Lord Maguyre, the figures were sworn at 152,000. Such guesses, for they could have been little more, prove only that in presence of occurrences exceptionally horrible, the balance of reason was overturned. Clarendon, on cooler reflection, reduced the number to 40,000; Sir William Petty, followed by Carte, to 37,000. Even these figures will seem too large when it is remembered how appalling is the impression created by the slaughter in cold blood of innocent unresisting people, how little rage and terror can be depended on for cool observation, and how inevitably the murdered were confounded afterwards with the enormous multitudes which indisputably perished in the civil war which followed. The evidence proves no more than that atrocities had been committed on a scale too vast to be exactly comprehended, while the judgment was still further confounded by the fiendish malignity of the details.

VL.—IRELAND: PRIESTS, PATRIOTS, AND EMIGRATION.

AT this moment the reports from Ireland are quiescent as to the existence or threatened approach of a famine in any part of Ireland. Yet there can be no doubt that there is distress among the cottier peasantry of the West of Ireland, and that it is likely to increase during the present winter and the coming spring. Their normal condition is such that even a partial failure of their crops reduces them to starvation long before the next harvest comes to supply their wants. Nor can it be otherwise whilst they continue dependent on the produce of little patches of land, insufficient, even if well cultivated, for the comfortable maintenance of a family, and which, through their ignorance and poverty, they are incapable of cultivating well. Again, as in many former years, they must be provided with the means of subsistence for a number of months either by the Government or by the subscriptions of the charitable, the ordinary local resources being inadequate for the purpose; and doubtless the English Government, which they have been taught to hate, will do its duty in this matter, nor will English hearts be steeled against the cry of misery by any consideration of the atrocities of which the famine-stricken districts have recently been the scene, or of the wild spirit of hostility and rancour against England and against Protestantism which has been manifested by so many of their misguided population. But it must needs be inquired, not only what is to be done for the relief of the present distress, but what is to be done to prevent the recurrence of such distress, for the permanent benefit of the poor cottier peasantry themselves, and of the country to which their excessive numbers are a burden and not a source of wealth and strength? Emigration appears to be the natural remedy for the existing evil. The starving cotters, assisted to emigrate in whole families, according to the benevolent scheme which has been devised for this purpose (and of which the practicability has been sufficiently tested), would by this means at once be placed in circumstances in which ordinary industry would secure for them all the necessities and many of the comforts of life. By their emigration, moreover, the land of their birth would be relieved to a sufficiently large extent both from the burden which their poverty and helplessness now impose upon it, and from the great difficulty which now stands in the way of the making of changes that would greatly increase its productiveness, and

would prevent its being in future the scene of such misery as it is and long has been.

But those who arrogate to themselves an exclusive right to the name of Irish patriots are intensely hostile to the idea of the emigration of the distressed peasantry. Romish priests and "Nationalist" agitators abhor it. The priests are unwilling to see any of those depart from whom, extreme poverty notwithstanding, they have been accustomed to wring "dues;" and having the interests of their Church at heart, they dread the diminution of its power in Ireland through diminution of the number of its members; and they dread also that the emigrants or their children may escape from priestly influence in America, as experience has shown that many do. The agitators know that the best field for their operations is among a people whose wretchedness makes them discontented, and whose ignorance makes them ready dupes. It will be remembered how vehemently the Emigration Clauses of the Irish Land Bill and of the Arrears Bill were opposed by the "Irish party" in the House of Commons, how they were denounced as conceived in a spirit of hostility to the Irish people, and as proceeding from a desire to weaken them by reducing their number. The "Nationalist" papers abound in tirades on this subject, remarkable for the folly, the disregard of truth, and the bitterness of bad feeling which they display. *United Ireland* wants to know "whether it is with Mr. Gladstone's approval that it is proposed to meet present distress as a speculation to get rid of some of the Irish population as if they were diseased cattle." The *Irishman* exclaims:—"Let those who preach emigration as a cure emigrate themselves. Let their preaching be exemplified by practice, if it be sincere. There is room enough in Ireland for double the number who now exist here, and for more than double that number if Ireland's resources were developed as they ought to be." It does not suit these selfish agitators to admit that it is not mere deportation to the other side of the Atlantic which is proposed, but emigration so aided and conducted that poor families from Connaught and Munster shall be conveyed to healthful situations far away from cities, and placed in circumstances in which they may begin to work for their living with fair prospects and good hope. Of all this Irish "Nationalists" refuse to take account. For reasons of their own they wish to retain the poorest of the peasantry in Ireland, to starve there, or to live on poor-rates and gifts of "Saxon" charity. The Kilrush Union Guardians, some time about a month or six weeks ago, in reply to an intimation of the Local Government Board as to the approaching expiry of the time for making applications to the Treasury for loans in aid of the emigration of suitable parties in destitute circumstances, declared that they would take no part in the *expatriation* of any section of the Irish people. What although the poor people are, as Mr. Tuke found, extremely anxious to go, and ready to accept with thankfulness any aid proffered to them? "They must not go," say the self-styled patriots of Ireland; "there is room for them at home, there is need for them at home;" which only means, "We have need for them; they may be of use to us if we should ever think it safe to venture upon rebellion; and, meanwhile, we may take advantage of their misery to cause trouble to the British Government."

It may be quite true, as the *Irishman* says, that there is room enough in Ireland for more than twice its present population, "if Ireland's re-

sources were developed as they ought to be." But how are its resources to be developed? Not by the continuance of a wicked agitation, which makes life and property insecure, and so prevents the influx of capital, the proper cultivation of the land, and the establishment of new industries. Pretended Irish patriots demand that a place shall immediately be found for every Irishman in Ireland itself. They demand that the Government shall without delay give employment to the people in "remunerative public works." They would have the Government to engage without delay in "building fishery piers, in reclaiming of waste lands, and in breaking up the three million acres of pasture which Mr. Parnell pointed out at Cork are in danger of lapsing into a state of nature." Proprietary rights present no difficulties to their enthusiastic minds; no possibility of inevitable delay occurs to them; no possibility that the works if erected might not prove remunerative after all, and that, for example, something more than fishery piers is necessary to the establishment of prosperous fisheries; Government, they contend, is bound to provide for all the people of Ireland, and they will hold Government to its duty. But so long as the Irish look to the Government for the establishment of industries and the undertaking of public works to give employment to the people, there can be no hope of prosperity for Ireland.—*Yorkshire Post*.

VII.—ROMANISM IN ENGLAND IN THE FOURTEENTH CENTURY.

FROM an article in the *Record*, entitled "An Afternoon among the Ashburnham Manuscripts," containing interesting notices of a few of the vast number of valuable manuscripts collected by the late Earl of Ashburnham, we extract the following account of one of them :—

"**HORÆ VIRGINIS.**—This copiously illustrated manuscript of the fourteenth century (that in which Wicliff lived and died) was produced in England, and testifies to the grossness of the then prevailing superstitions. And their grossness is equalled by their absurdity. Were it not for the Scriptural element which, however degraded, underlies the whole and forbids merriment, one might be disposed to class many of these illustrations with the most felicitous efforts of Cruickshank or Gillray. The Virgin herself, as here depicted, appears to be a proficient in practical joking, but her beneficent humour is generally exerted in behalf of erring monks or naughty nuns and to the confusion of the foul fiend, who, like his myrmidons, is always represented in the hideous guise of a horned and hairy satyr. Thus when two monks misbehave and find themselves lodged in the stocks the Virgin interposes, and by some feat of legerdemain contrives to substitute a pair of fiends for the offending friars. Then there is the case of a graceless 'brother' who sold himself to Satan for a handsome sum, and then, when the gold received in exchange for his soul was all gone, appealed to the Virgin for help. Nor had the culprit to wait long, for the kind protectress immediately forced the avaricious fiend to refund the money, and administered a good whipping into the bargain. And on yet another occasion, when a 'brother' breaks open the cash-box of the establishment, and is sent to prison for his pains, the Virgin gets him out of the scrape by opening the door of his cell and setting a fiend to do penance in his stead. And the nuns, if we may

trust the accomplished limner, are as bad as the monks, but I dare not follow him into the interior of the convent where several of his sketches are made. Neither can I find either time or space to notice a tenth part of the wonderful incidents regarding the Virgin's life and death and burial which are here delineated. The idea is evidently to place her on a level with her Divine Son, whose miracles she emulates and repeats, casting out devils and healing all manner of diseases, &c. &c. There is another curious feature in the book which recalls the oft-remarked parallelism between Mary in Papal and Diana in Pagan mythology. The latter we know was a huntress, and here are a series of what some would profanely term 'sporting prints,' all of them devoted to 'La Chasse,' in which a masculine woman ferrets rabbits, sticks the wild boar, hunts the stag, flies the kestrel, and shoots the wild man of the woods. Thus much may suffice for the earth we tread, but the under-world, with all its unspeakable horrors, is likewise exposed to view. This is the region of lost souls, divers of whom an effret is trundling in a wheelbarrow to their destination. When once deposited in these doleful shades, they are tortured in true Romish fashion. Fiends are tearing out the entrails of some of the wretches, or ripping their limbs asunder. Others, again, are basted with fire, or choked with stones rammed down their throats. Bloodhounds are let loose among the naked spirits. In short, it is the very revelry of hell as the same was pictured by mediæval ecclesiastics."

VIII.—THE REVISION OF THE PRAYER BOOK. ●

AN address on "The Revision of the Book of Common Prayer in a Scriptural and Protestant direction, a remedy for the dissensions in the Church of England," was given by Mr. J. Butcher (secretary of the Prayer Book Revision Society), at the Assembly Room, Needle Alley, Birmingham, on Monday night. Mr. T. H. Aston presided.—Mr. Butcher, at the outset of his address, said he should not attempt to introduce anything distasteful to the opposing factions in the Church of England. His object would tend rather towards the narrowing of the breach which unfortunately existed between the two parties. Ritualism, he said, was as much opposed to the teaching of the Evangelical party as the east was from the west. He discussed the objects of the Prayer Book Revision Society, which had undertaken a noble work in improving the Book of Common Prayer. Those who last revised the Prayer Book met with great difficulties, and it was agreed that when the book was not what it ought to be, and weighty and important considerations could be shown for its improvement, it ought to be improved from time to time. He considered the weighty and important considerations were now manifest, when men who had subscribed to the Thirty-nine Articles were teaching Romanism in the Church of England. The Bishop of Liverpool had said that so long as the ornaments rubric remained in the Prayer Book there would not be peace in the Church; while Archbishop Sumner said if he could alter twenty words in the Prayer Book he could attach twenty thousand Nonconformists to the Church. He thought such would be a great and noble result at a time when Atheism and blasphemy were stalking through the land. He urged the necessity of union between Churchmen,

Christians, and Nonconformists which would do more than anything else to drive infidelity out of the country. When the Prayer Book was revised no less than two thousand Churchmen went over to Nonconformity, and this was an example it would be noble on the part of the Ritualists to follow. He had read a letter in the *Daily Gazette*, signed "J. J. B.," which said the Ritualists were perfectly satisfied with the "good old Book and the good old form of words." But the Hon. Charles Wood, the head of the Ritualistic party, considered the Prayer Book to be meagre and mutilated. He could not, therefore, understand how any section of Ritualists could be in favour of the Prayer Book in its present form. He then proceeded to recapitulate the points upon which the Society based the necessity for a revision of the Prayer Book. There were hardly any alterations required in the services for morning and evening prayer. It was not the intention of the Society to pull any prayer to pieces. He thought the Prayer Book, in the words of the late Dr. Pusey, to be a "bright and beautiful jewel indeed, second only to the beautiful oracle, the Bible." They desired to substitute the word "minister" wherever "priest" was intended—to expunge the ornaments rubric, and to substitute a few plain directions for the guidance of the clergy. They proposed to alter in that beautiful collect the words "Prevent us, O Lord, in all our doings," to "Assist us, O Lord, in all our doings." Another feature was the revision of the tables and calendar, and the removal of all reference to the Holy Cross, and the days of fast and feast. With respect to the Athanasian Creed, it was proposed to give the clergy discretionary power to read it or not. In the Communion Service, all phrases which favoured priestly doctrine would be removed. He denied that the Ordination, the Communion, or the Visitation of the Sick Services empowered clergymen to grant absolution in the name of the Father, Son, and Holy Ghost. The object of the Society was to substitute a suitable prayer in the first place, in the second they would take out the word "absolution," and in the third the form of absolution would be entirely omitted. It was the duty of the Prayer Book Revision Society to revise the Prayer Book in such a way that it would be impossible for clergymen of the Church of England to teach its doctrine unscripturally. Those passages should be expunged from the baptismal service which seemed to assert spiritual regeneration as inseparably connected with baptism, and that infants who had not been baptised were not saved, and could not have the burial service read over them; whilst it was a penal offence for a clergyman to refuse to read the burial service over a baptised notorious evil liver, *roué*, or adulterer. In conclusion, Mr. Butcher earnestly entreated those present not to consider the question of expediency on the ground that the Sacerdotalists were the stronger party, and would therefore cause a retrogressive revision. If the Ritualists were numerically strong now, surely they would get more so if left with the Prayer Book as it is. Let them invoke the aid of Him who is able and willing—if asked—to do all things, and surely He was stronger than the Ritualistic cohorts.

Mr. Kent, a member of the English Church Union, criticised the lecturer's remarks, and the proceedings concluded with a vote of thanks to Mr. Butcher.—*Birmingham Daily Gazette*.

IX.—ROMISH PROSELYTISING.

THE *Times* of 31st January published the following correspondence :—

"SIR,—I beg you to publish the following letter, recently addressed by Cardinal Newman to a motherless school-girl of sixteen, described to me by a schoolfellow as one 'who worshipped her father.' Names and addresses are omitted for obvious reasons. I may add that the girl went at once to the Father Jesuits, whose address was given her, and was by the Father whom she saw, and whose name is known to me, told to go to Roman Catholic services 'secretly and without the knowledge of her parent.' I have the details of several similar cases. Do they throw a lurid sidelight on the expulsion of the Jesuits from France? No words of mine are needed to pour the just indignation of a free people upon the perpetrators, aiders, and abettors of such practices. This is not Christianity,—it is not common humanity.—I am, sir, your obedient servant,
JOHN K. TUCKER, Rector of Pettaugh, Suffolk.

"Bristol, January 29.

"P.S.—A copy of this letter was, at his own request, sent to the Cardinal in November last. He asked for it, as he had not kept a copy."

"THE ORATORY, Birmingham, July 6, 1882.

"DEAR MISS D—,—Your letter has interested me very much, and has led me to entertain great hopes that God is calling you by His grace into His Church; and of course it is your duty to attend to that call, and that you may duly attend to it I earnestly pray. So much I have no difficulty in saying; but when you come to the question what your duty is at this time, my answer is not so easy. I consider that a stranger to you cannot give you satisfactory advice. You should have recourse to some priest on the spot, put your whole case before him, and go by his judgment. The Father Jesuits, for instance, are sure to be careful and experienced priests, and they would, on talking to you, decide whether, young as you are, and dependent, I suppose, on your father, it would be advisable for you at once to undergo the great trial of breaking with him. Our Lord tells us 'to count the cost.' The change of religion is a most serious step, and must not be taken without great preparation by meditation and prayer. The Jesuit Fathers are to be found at the Catholic Church on the S—d, C—n.

"Do not doubt that our Lord will guide you, and happily if you place yourself unreservedly in His hands.—Yours sincerely,

"J. H. CARD. NEWMAN."

X.—ITEMS.

UNDESIRABLE COLONISTS.—Under the above heading, the *Melbourne Age* and other Australian papers just received contain the following statement :—"Among the passengers by the *Austral*, lately arrived in our port, were twenty-two Roman Catholic priests, including a bishop and his chaplain. The conduct of the clergy, with the exception of the bishop, was most distasteful to the other passengers, and also to the crew of the vessel. Upon any toast being drunk to the health of her Majesty the Queen, the most marked disrespect was shown by the Roman Catholic priests referred to, who would remain seated and covered. The same course was also pursued when the National Anthem was being played. On one occasion the Bishop, who always rose and uncovered at either toast or loyal anthem, called upon a priest near him to do the same, but

was met with a direct refusal ; while a young priest who did remove his hat was openly rebuked by the others. Nearly all these clerics were from Maynooth, and their disloyalty was a subject of conversation among the passengers and crew of the *Austral*, the latter being so exasperated as to threaten, but were deterred from inflicting summary punishment upon the offenders. The twenty-two priests are a contingent to reinforce the Roman Catholic staff in the colonies."

THE CONFESSIONAL.—The author of "Free Thoughts, &c.," says, "The seal of confession is so close and inviolable that none may presume to open it ; except perhaps the Pope by the plenitude of his power, whereby he may discover what is transacted or in agitation to the utmost ends of the earth, and may render himself master of the most important secrets of princes and courts. But what passes in confession may be revealed to none other under any pretence whatever ; let it be a purpose of murder, or assassination, or treason." How many of the authors of crimes recently committed in Ireland are known to the Irish priests ? By their own doctrines they must be in possession of secrets the divulging of which would promote the cause of justice. By concealing what they know, they are in the sight of God partners in guilt with the criminals. The nation that supports and fosters such a system is justly punished as by the scourge of God.

"A parent asked a priest his boy to bless,
Who forthwith charged him 'He must first confess ;'
'Well,' said the boy, 'suppose, sir, I am willing,
What is your charge ?' 'To you it is a shilling.'
'Must all men pay and all men make confession ?'
'Yes, every man of Catholic profession.'
'Then whom do you confess to ?' 'Why, the dean.'
'And does he charge you ?' 'Yes, a whole thirteen.'
'Then do the deans confess ?' 'Yes, sure they do,
Confess to bishops, and that smartly, too.'
'Do bishops, sir, confess ? If so, to whom ?'
'Why, they confess, and pay the Church of Rome.'
'Well,' quoth the boy, 'all this is mighty odd ;
And does the Pope confess ?' 'Oh ! yes, to God.'
'And does God charge the Pope ?' 'No,' quoth the priest,
'God charges nothing.' 'Oh, then God is best.
God then is able to forgive, and always willing ;
To Him I will confess, and save my shilling.'"

XI.—THE ANGLICAN PRIEST.

Our fathers free would not bend the knee,
Once from their bonds released ;
And never again will we wear the chain
Of the Anglo-Catholic Priest.
The Gospel spread, and falsehood fled,
And Papal hopes had ceased ;
But the Pope this day and his prelates
are gay
• When they think of the Anglican Priest.
Soldier, awake for your country's sake !
Your sloth has the peril increased ;
Let each true man make haste to the van,
And do battle with Rome and the
Priest.

Let your children see that we still are
free,
And never will yield in the least ;
Where the Gospel beams, leave Popish
dreams
To the tyrant, the bigot, and Priest.
Let us joy in loss for Christ's glorious
cross,
Let Him be our strength and feast ;
And we ne'er shall become the dupes of
Rome,
Nor slaves of the Anglican Priest.

—*Rescue and Defence, &c.*

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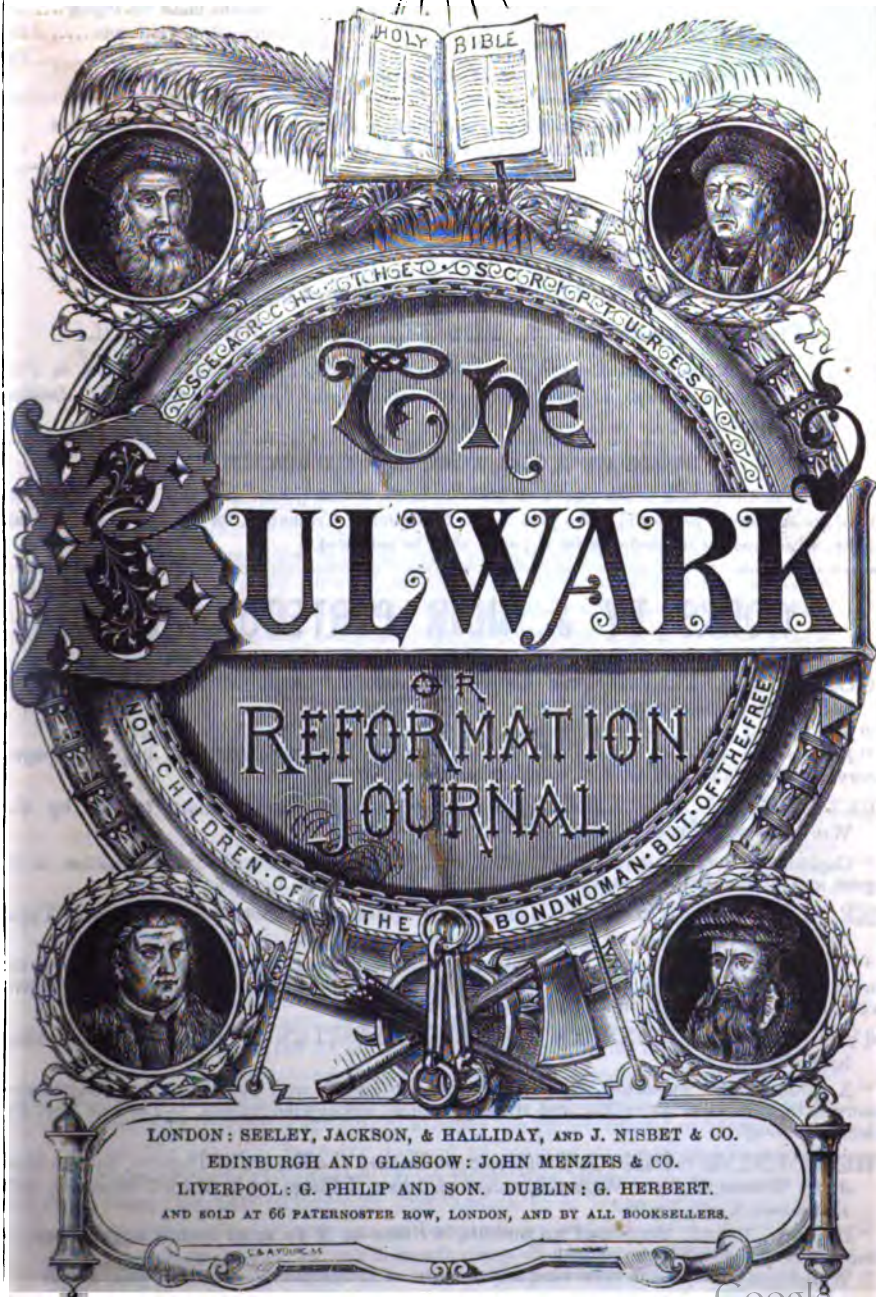
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CONTENTS.

	PAGE		PAGE		PAGE
1. Ireland.....	113	5. English Church Ritualism: the		8. Ireland under the Papacy....	137
2. Papal Plots in Italy.....	120	Mackonochie Scandal.....	129	9. Ritualistic Vestments.....	138
3. The Irish Church.....	124	6. Romanism in India.....	134	10. Poetry.....	140
4. The Irish Question at the Anti- podes.....	127	7. The Frances Ridley Havergal Memorial Hall, Limerick ..	135		

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I.—IRELAND.

STATE OF THE COUNTRY.

WE cannot begin this month's article by saying, as we have had the pleasure of saying for some months past, that there has been no agrarian or political murder in Ireland since we last wrote on this subject; for on March 29 a man named Wheelan was shot dead at Maryborough, Queen's County. We do not know if the murder will be reckoned as agrarian, but there seems to be reason for so reckoning it. The murdered man was in the employment of a farmer, but why he was murdered does not appear from any report we have seen. There have, however, been comparatively few agrarian outrages in Ireland during the last month, the reduction of their number, which began when the Prevention of Crime Act was passed, still happily continuing; although that the old spirit of the days of the Land League's rule is not yet extinct is proved by such facts as that on the night of April 8 the house of a sheriff's bailiff near Tralee was blown up by dynamite or some such explosive, and on the same night an outhouse belonging to a farmer in County Waterford was set on fire, and two cows and some poultry burned, the farmer being obnoxious because he had taken a small farm adjoining his own from which a tenant had been evicted.

We know not how far the great diminution of the number of agrarian outrages and the general improvement of the state of the country ought to be ascribed to other causes than the salutary fear produced by the Prevention of Crime Act; but we are inclined to think that other causes also have operated, of which the effects are more likely to be permanent, and that many of the Irish peasantry, although not contented with the Land Act and the Arrears Act, but looking upon them as giving mere instalments of what they have been made to imagine are their rights, have begun to have their eyes opened to perceive the hopelessness, if not also the wickedness, of the policy of the Land League, to feel that they were deceived by the agitators whom it sent forth amongst them, and to be more disposed than they were not long ago to submit themselves to the necessity of paying rents and of seeking the improvement of their circumstances by peaceful industry, instead of bidding defiance to the law and perpetrating acts of violence. Many, also, who were all along disposed to be peaceable, and industrious, and honest, have been glad to find themselves freed from the coercion of terrorism by which they were compelled to courses of which, in their hearts, they disapproved. We believe the following, which we copy from the *Record* of March 22, to be a very

correct account of the present state of Ireland; and believing it to be so in its statement of facts, we cannot but see in these facts hopeful indications of the future, and something more than a possibility of prosperity, if only there be no renewal of political agitation. "Rents, in most localities, are better paid. Life and property, if not safe, are at least less insecure. The spirit and temper of the people are sensibly improved. The authorities and the police are less harassed, the state of tension is less severe. These are signs of improvement, if only of a temporary improvement. Whether it is only temporary must depend mainly upon the firmness and courage of those who are responsible for the maintenance of public safety. Theirs is now the responsibility of dealing with a situation still complicated, and which may become more so at any moment. Just now the combination of fine weather, the absence of agitation, and the enormously increased value of the tenant's interest, have stimulated an almost abnormal demand for farms. Five, ten, and even fifteen years' purchase are freely given for the occupancy of land, a rate somewhat higher than that obtained in many instances by the owner. The price of cattle is unusually high, and likely to remain so. Labour is plentiful and cheap; emigration, where it is permitted to do so, is, in all the more prosperous districts, steadily equalising demand and supply in this respect. The returns of the joint-stock banks show that their tills are fuller than at any previous period. There is money enough and to spare for remunerative industrial enterprise of every kind, provided only that there is security for capital. This is a condition of affairs which contains all the elements of material prosperity. Its existence is due to a great extent to the change of policy which has of late been pursued, and which has made the law at length a veritable terror to the lawbreaker. It might have been secured at a much earlier period had the Executive only asked for and obtained the requisite powers."

Nothing of very great importance or public interest has taken place in Ireland during the last four or five weeks, except the trials for murder and conspiracy to murder at Dublin and Belfast, but these, and especially the

TRIALS FOR THE PHOENIX PARK MURDER

at Dublin, have occupied in no ordinary degree the attention of the British people, and, indeed, of the whole world, and will always be of great historic interest for the light thrown by them on the character of that movement in Ireland which has assumed to itself the appellations of national and patriotic. As yet, when we write, only two of the murderers of Mr. Bourke and Lord Frederick Cavendish have been convicted and sentenced to death,—one of them, Joseph Brady, being the man who was the chief actual perpetrator of the double murder,—the rest of the accused awaiting their trial; but whatever may be the issue in the case of any of them, we can hardly expect further important revelations concerning the secret society of the "Invincibles," all the information that they are able to give, or are willing to give, on that subject having probably already been obtained from the approvers. We have all the particulars of the murder, to the ruffian's wiping his knife upon the grass; but it does not seem at all necessary here to recount the facts which the evidence given from first to last, in the preliminary examinations and in the trials, has brought to light; we may take for granted that every one who reads this is already sufficiently acquainted with them; and we shall

only make a few observations on points which appear particularly worthy of attention. First of all, we cannot but advert to what indeed must have attracted the notice of every one who has read, however hastily, the newspaper reports, that the murder of Mr. Bourke alone was premeditated and intended on the fatal evening of the 6th of May 1882, Lord Frederick Cavendish sharing his companion's fate only because, with generous impulse, he rushed, all unarmed as he was, to his protection, behaving in the last act of his life in a manner worthy of an English gentleman and a Christian gentleman. We observe with satisfaction that Dublin juries have had the courage to convict in the two first cases that have been tried; it is proof that to whatever danger they are exposed by their faithfulness to their oaths and to their consciences,—and it is not small,—there are men in Ireland who can dare to do their duty. But the effect of Land League terrorism, even in Dublin, and among persons in good circumstances there, was sadly exhibited in the fact that many of the jurors summoned for the first trial failed to attend, although the penalty for non-attendance was £100, preferring to lose the money rather than incur the risk of doing their duty. It is probably well for their country that they kept themselves to their own private abodes. Of course, Brady and Curley, the two murderers who have been convicted, like every former convict for murder since the Prevention of Crime Act was passed, protest their innocence; and Curley, when asked, according to the usual form, after the verdict of the jury had been given in, if he had any reason to allege why sentence of death should not be passed upon him, made a defiant speech of twenty minutes, declaring his innocence, abusing the approvers who had given evidence against him, and railing against the judge for partiality in his summing up, but boasting of his connection with the society which planned the murder, and thereby proving himself well worthy to pay the penalty of murder, even if many of the particulars of the approvers' evidence against him were false. The Irish "Nationalist" press does not venture very confidently to assert the innocence of these men, but it does all it can to convey to the people the idea that they have been unjustly convicted. Even the *Freeman's Journal*, the most respectable of the Irish "Nationalist" papers, treats the subject in this style, professing not to doubt the justice of the verdicts against them, and yet throwing doubt upon it to the utmost degree possible. "What we are concerned with at present," said the *Freeman's Journal*, the day after Brady's conviction, "is the weight which should attach to evidence like that of Carey. The law scouts and declines to rest upon it, even though (as the eloquent counsel put it) it be buttressed by the oaths of other approvers. While we do not for an instant challenge the justice and propriety of the verdict and the sentence of yesterday, we would ask whether there is not absolutely demanded the strongest corroboration from outside the assassin circle upholding the testimony of the informers." Thus the Irish who read the *Freeman's Journal* are virtually told that Brady is innocent and unrighteously condemned, a view of the case which will be readily accepted by those only who have already been taught to believe that every murderer hanged since the Prevention of Crime Act was passed was as innocent as a newly born child. The indignation of the "Nationalist" press is poured forth, not against the murderers but against the approvers, who are held up to detestation as traitors who have proved false to a good cause.

Of the manner of life of Carey, the approver, who, according to his own account, was concerned in the murder of Mr. Bourke and Lord Frederick Cavendish as much as any man could be who did not himself use the knife, and concerned in the plotting and in the attempted perpetration of other murders which happily were not effected, we have from his own mouth some very interesting information. He is a "good Catholic," or at least was so before he became an approver, as all the members of the Assassination Society are or were "good Catholics." The meetings of the Society at his house "on a Sunday" were "always held after mass." The meetings at his house, he said, were for the purpose of discussing the assassination of certain persons. But he was so good "a Catholic" that he was a member of a Romish religious society, and, according to its rules, received the holy communion once a month, and did so in March and April 1882,—that is, whilst plans of murder were being formed, and meetings for that purpose were being held at his house. Of course he made his confession to a priest and got absolution; the priest and he know what he confessed of the plots of murder in which he was engaged. Mr. Forster's escape from all the plans laid for his assassination is wonderful, if it is true, as Carey swore, that there were twenty-two attempts to take his life, at *only* twenty of which, however, Carey was himself present. How Popery has drugged this man's conscience may be seen from his reply to the question if they intended to murder Mr. Forster:—"I wouldn't call it murder at all; it was to remove him." His antipathy to that gentleman he declared to be not at all on personal but entirely on public grounds; the intensity of it, however, appeared when he said that *he would not like to meet him in heaven*. Such is Romish charity; the same as it appears in Papal bulls, which curse to all eternity all whom the Pope accounts his enemies, and by the plenitude of Papal power consign them to hopeless perdition.

At any other time, or almost any other time than the present, the trials at the County Antrim Assizes in Belfast, on March 21 and following days, of twelve men of the secret society of conspirators calling itself

THE PATRIOTIC BROTHERHOOD

would have excited much interest; but they have been comparatively little heeded, so much has public attention been engrossed with the examinations and trials of the Dublin murderers. The seat of this secret society was in the small town or village of Crossmaglen, of which Mr. Justice Lawson said, in pronouncing sentence upon the convicted conspirators, that, as he knew from his own experience, having come this circuit for fourteen years, "this district of Crossmaglen had always been a stain on the fair fame of the province of Ulster," and "had been the nursery from which many offences had come." The society was founded in February or March 1881 by an Irish American named Burns, who came to Crossmaglen for the purpose of combining into one several secret societies which had previously existed in that neighbourhood—"Ribbonmen," "Bogmen," "Red Necks," &c.—and was successful in accomplishing it. A book of the society, produced at the trials, which had been kept by the teacher of a National school, contained the following entry:—"Form of the oath of the Patriotic Brotherhood. Book in right hand; in left the independent flag of America. Are you willing to become a mem-

ber of the Patriotic Brotherhood?—Yes. Will you be true to the Irish Republic?—Yes. Are you willing to take up arms to free Ireland from English tyranny?—Yes. Are you prepared to obey your superiors?—Yes. Should it fall to your lot to murder or assist in murder at any meeting, will you obey?—Yes.” The men brought to trial were charged not only with “having conspired to levy rebellion against the Queen and to destroy the Constitution,” but also with “having on the 18th February 1881, and on other divers occasions, conspired to kill and murder one Robert John M’Geough, Henry Gustavus Brooke, and others of her Majesty’s subjects, to wit, certain owners of land and other persons unknown;” and being found guilty, were sentenced, most of them to ten years’ penal servitude, the utmost punishment which could legally be inflicted, and others to shorter periods of penal servitude. The names of the parties sworn to murder Mr. Brooke were found recorded in the minute-book of the society. It was proved that in the meetings of the society the assassination of a number of persons was discussed, and that of Mr. M’Geough and Mr. Brooke resolved upon. Armed parties lay in wait for these gentlemen, and on one occasion Mr. Brooke’s life was saved by his having taken an out-of-the-way route to his residence after attending the Petty Sessions. It appeared also that a young farmer was solicited to join the Patriotic Brotherhood, and when he refused, he was set upon by a gang of fellows, his leg broken, and a lesson thus given to him because he would not join the Society; and that, by order of the Director of the Society—a man named Nugent, one of those who have received sentence of ten years’ penal servitude—a mill belonging to an obnoxious landlord was set on fire, and witnesses were afterwards produced to prove that the fire was accidental, so that no compensation might be awarded to him, perjury being as much a part of the business of Irish “patriots” as murder.

That secret societies, having murder for one of their chief objects, are, or recently were, very numerous in Ireland, there is no room for reasonable doubt. No one therefore has been surprised by the announcement that on April 7 the police at Ennis arrested eight men on a charge of conspiracy to murder—all of the farming class except one, who is a clerk in Ennis—it being supposed that they belong to an assassination society like those of Dublin and Crossmaglen.

THE LAND LEAGUE AND THE ASSASSINATION SOCIETIES.

The revelations made in the trials at Dublin and Belfast have gone far to prove, what has long appeared extremely probable, the existence of very intimate relations between the Land League and the secret assassination societies. Of the relations between the “Invincibles” or Assassination Society, the Fenian Brotherhood, and the Land League, we have remarkable testimony from the informer or approver, James Carey. Thomas Brennan, he says, was at once secretary of the Fenian Brotherhood and secretary of the Land League. The “Invincibles” were an inner circle of the Fenian Brotherhood, the object of their existence as a society being “to remove all tyrants from the country.” The following entry was found in the Crossmaglen minute-book:—“At the request of the Land League, conveyed through Thomas Murphy, men have been sworn in specially to kill Mr. Brooke.” It further appears that in March 1881, Mr. P. J. Sheridan, as organiser of the Land League, visited the Crossmaglen district, in company

of Nugent, the director of the assassination society there. [We need hardly remind any reader how closely the name of this Mr. Sheridan was associated with that of Mr. Parnell on occasion of the release of the latter from Kilmainham jail, and how this became one of the causes of Mr. Forster's retirement from the office of Chief Secretary for Ireland. Carey also told on his examination how the proceedings of the Dublin "Invincibles" were directed and money supplied to them by a person known to them as "Number One," who paid them a visit from time to time, and he has been discovered to be a native of Dublin, named Tynan, whose photograph having been procured, the publication of the portrait has enabled many to recognise him as a former frequenter of the lobby of the House of Commons, where he was an associate of extreme Irish politicians. The inferences to be drawn from these facts are irresistible, but, after all, merely confirmatory of conclusions at which many had previously arrived from the dependence of the Land League upon funds supplied from America, and the known relations of its leaders with O'Donovan Rossa, Ford, Devoy, and other advocates of the "dynamite policy" there. In view of all the murders and attempted murders that took place in Ireland during the days of the Land League's power, of the assassination conspiracies that have been discovered, of the attempts that have been made to "wage war against England" by means of dynamite, and the plots that have been detected for the employment of that and other explosives on a very extensive scale for the wholesale destruction of life and property in English towns, it is not wonderful that the speeches should be called to remembrance by which Land League orators two or three years ago stimulated the peasant mobs, who shouted, "*Death to the landlords ! Give them an ounce of lead !*" and the like ; nor that it should be remembered that they never indignantly reprov'd these exclamations, —nay, that their speeches sometimes contained what in the circumstances might be called apologies for murder, as when, with reference to the murder of one young man who was shot dead, and the wounding of two others near New Ross, in the autumn of 1880, because of their being land agents or factors, Mr. Parnell said, "I wish to point out that recourse to such methods of procedure is entirely unnecessary and absolutely prejudicial where there is a suitable organisation amongst tenants themselves." It was asserted two months ago by Mr. Arnold Forster, a near kinsman of the ex-Chief Secretary—and much has since come to light to confirm it—that the Land League could not have existed for a day, and did not exist for a day, without giving its sanction to wilful murder.

If the horrid disclosures made in the recent trials for murder and conspiracy to murder in Ireland have done much to open the eyes of men in all parts of Great Britain to the true character of what those engaged in it style the Irish National movement, still more has this been accomplished by the discovery of the widely ramified

DYNAMITE CONSPIRACY

in England, by which intense public indignation has been excited, as indeed it could not fail to be, no one doubting that the whole diabolical scheme was concocted and extensive preparations made for carrying it into effect by Irishmen and Irish Americans—Irish "Nationalists,"—from a desire of vengeance against England, and in the absurd expectation of being

able to intimidate the British people and coerce them into the concession of the independence of Ireland. We shall not enter into any statement of facts with which every reader may be presumed to be already sufficiently acquainted as to the discoveries that, since the dynamite explosion in Parliament Street, London, have been made by the police in Birmingham, Liverpool, London, and Glasgow, the manufactory of explosives found to exist in Birmingham, the arrests that have taken place, the seizure of ingeniously-constructed "infernal machines," and the seizure and skilfully managed harmless destruction of quantities of dynamite and nitro-glycerine sufficient, if they had been distributed and used as was unquestionably intended, to have reduced to ruins a great part of London, or the whole of any other city in Britain. It may be true, and we believe it is, that the conspirators would have found difficulties beyond their anticipation in the execution of their wicked designs, especially as all the experiments they have yet made in that direction have shown them to be very careful of their own lives; but if it had not been for the timely discoveries providentially made, there can be no doubt that a prodigious amount of mischief might have been done, and a great number of lives sacrificed—men, women, and children indiscriminately slaughtered. We cannot forget that the danger was considered so serious by the Government as to require precautionary measures, such as have never before been necessary in our country, for its prevention, and that the Government thought it necessary to introduce an Explosives Bill, which was passed by both Houses of Parliament in a single day, and received the royal assent next day; and we cannot forget that Sir William Harcourt in introducing this bill used these words:—"My business is rather to allay than to excite panic; but I should be doing very wrong if I concealed from the House my conviction, and if I did not state upon my responsibility of what I know, that the danger is very great, that it is very imminent, and that it ought to be dealt with at once, and with a strong hand." We heartily approve, therefore, of a suggestion which has been made of a day of national thanksgiving for deliverance from so great a national danger—a day, it might well be, of mingled thanksgiving, humiliation, and prayer. There has been no such remarkable escape from a great national calamity since the frustration of the Gunpowder Plot, and it is particularly worthy to be observed that it is of similar origin, this dynamite plot being as surely the offspring of Popery as the Gunpowder Plot was.

The discovery of this dynamite conspiracy has aroused against all concerned in it the indignation of the American people, if we may judge from the language of the respectable American papers, as much as of the people of this country; their feeling on the subject being not only one of detestation in view of the nature of the conspiracy itself, as to which the *New York Tribune* says it is "one of the most infernal ever known," but of disgust that the scheme has probably been concocted and funds supplied for it by dwellers in the United States. The influential paper just named says that, "if it can be shown that diabolical schemes for the destruction of life and property were formed by persons enjoying the hospitality of the United States, there ought to be some means provided for their punishment." The "Irish Americans," however, seem to have waxed more furious than ever against Britain, and more eager for the extensive employment of dynamite, by which they seem to fancy that

great things may be effected; the *New York Irish World* is at great pains to maintain the morality of it, and to show that dynamite is to be hailed as a friend to humanity! "If fear," says this paper, "is the only thing to move England to do justice to Ireland, the only question earnest Irishmen have to settle is the best means of exciting this fear. Thanks to recent scientific discoveries, the Irish have the power to strike England a telling blow whenever they choose." It would be easy to fill a page or two with specimens of such wicked ravings, showing what spirit Irish Romanism breathes in America; but it is unnecessary, as fresh ones may be seen in almost every newspaper.

The feeling produced in Australia by the intelligence of the murder conspiracy revelations in Ireland, before the dynamite conspiracy was yet heard of, was such as, in the colony of Victoria, to overthrow a Ministry which, with Sir Bryan O'Loughlen at its head, was largely Irish and Romish, and to cause the rejection of almost every Irish candidate in a general election which took place, Sir Bryan O'Loughlen himself being one of the rejected. [The particulars of this interesting chapter of colonial history will be found elsewhere in the present number of the *Bulwark*.]

THE IRISH "NATIONALISTS" IN PARLIAMENT.

Such being the case even at the Antipodes, it is not perhaps much to be wondered at that the Irish "Nationalists" in the British House of Commons have been more quiet and less troublesome during a few weeks than they have ever been for so long a time since the agrarian and Home Rule agitation began; and it could not but be noted by every one that they absolutely refrained from speech when the Explosives Bill was before the House, not venturing to disturb its unanimity by a single whisper of objection. It is, however, equally worthy of observation that they did not feel themselves called upon then, nor at any other time before or since, to utter any condemnation of the wild and wicked conspiracy in which many of their countrymen, professing the same "patriotic" views and desires with themselves, have engaged. Still more does the silence deserve attention which has for some weeks been generally maintained by

THE ROMISH PRIESTS OF IRELAND AND OF BRITAIN,

—Irishmen most of them, in England and Scotland as well as in Ireland—whose voices, if they were true ministers of religion, we might surely have expected to hear at such a time as the present. If inferences very unfavourable to them and to their Church are drawn from their present remarkable silence, no injustice will be done.

II.—PAPAL PLOTS, IN ITALY.

BY AN ITALIAN.

THE following constitutes the main portion of an article which appears in the April number of the *Christian Church*:—

"Lent preaching is continuing. The 'mot d'ordre' for this year seems to have been for a charge 'à fond' against the present state of things, if we are to judge from some specimens. The preacher of the Genoese Cathedral was bold enough to declare to his hearers that the

banner which entered through the breach of Porta Pia in Rome, September 1870, was 'la bandiera di Satana' (the flag of Satan). Is it strong enough?

"This unguarded language betrays something to which Italian Liberals foolishly pay too little attention—I mean the great working and canvassing going on through the mass of the people. Pius IX. was a great talker. In the enthusiasm of his newly-recognised infallibility, he persuaded himself that his speeches would sooner or later produce an effect, and that his excommunications would be some day enforced by Peter and Paul themselves coming down from heaven with a legion of angels. Leo XIII. does not believe much in the efficacy of excommunications (about as much as he believes in the influence of his blessing, which comes to say very little), but he believes in the efficacy of *working* out what his predecessor spoke out. Of course he continues his periodical excommunications—not that he expects the least result from them, so far as the Italian Liberals are concerned, but only because they serve to kindle the zeal of his own adherents, who, on the other hand, would not know where they are, were the Pope to cease from cursing the infidels who have robbed him of his temporal power, and shut him up a prisoner in the Vatican Palace!

"But let it be understood that excommunications, speeches to pilgrims, and other like are but playthings he serves to his faithful, gullible children, and perhaps (who knows?) he employs them also as a 'ruse de guerre' to divert the attention of those he wants to overthrow. Often has an able and successful general made the garrison of a besieged city believe he had the intention to storm the place on one side, whilst the real foe was on the other or underneath, mining the walls. At any rate, the whole black army has been set moving, beginning with the bishops down to the humblest parish priests. Endowed with a remarkable organising power, they have devised all kinds of societies to take in men, women, and children, to hold them by some part, were it the smallest of their being, so to say. Foremost is the society of St. Vincent di Paolo, the 'Paolotti,' as they are commonly called.

"To this society belongs the *élite* of the devoted Roman Catholics, most of the nobility, a great many wealthy merchants, and more than is generally known of other leading classes. The apparent object of the Society is beneficence, and indeed they do much for the poor; but, alas! at the bottom there is the secret object to give again in some way to the Church the power that has been taken from her. Consequently the visitors, males and females, females especially, are carefully selected amongst the most bigoted. The visitors never forget, before granting any help to a distressed family, to inquire if the members are attending church and going regularly to confession. If they do not, the grant is promised conditionally on these duties being performed, otherwise the alms are refused or withdrawn. This is so much in the habits of the people that, even in the sad occurrence of the Venetian flood, too many examples of that partiality were made known. The Evangelici of Verona would have fared badly had they had only what was given to them by the Roman Catholic distributors, and had they not received special help from their brethren of other Churches, who sent them over 2000 lire (£80 sterling).

"Besides this powerful Society, there are many others—the Society of

the 'Holy Heart of Jesus,' of the 'Holy Heart of the Virgin,' of the 'Daughters of Mary,' of the 'Sons of Joseph,' &c. &c., by which men, women, girls, and lads are, so to say, divided into companies, each one having something to do. Then there are the clubs, to offer to young men the facility of having all the amusements of the Liberals, without being obliged to mix with them in their own clubs. The working classes have also a special attention paid to them, besides the overseeing of the Paolotti. For example, in Turin there is a club provided for them, with spacious gardens to amuse themselves, to play balls, 'morra,' or other games; even wine is provided; but when evening comes they are all assembled in a hall, where they say the rosary. We should consider this latter part a very poor religious meeting, the muttering of some prayers not half understood, and whilst the mind is still full of the games. But for the priests that is enough to keep up the link between them and those people. It is true that, notwithstanding all these contrivances, the best portion of the thinking part of the population escapes the influence of the priest, and is either infidel or perfectly indifferent, so that, though it be a profoundly sad fact, it is a fact nevertheless—that, for the present, the barrier against priestly encroachment on Italian liberties is made up with indifference and infidelity. But the priests, too cunning to lose their time in running after the stray sheep they feel unable to overtake, turn all their attention to those that have remained in the fold, mainly the women. Through the mothers, the wives, the sisters, the aunts, the daughters, they have still a kind of power over the men. Just two days ago I heard of a Liberal who, to have peace at home, was obliged to give up some books to the priests. He did not give them himself, of course, but he allowed his wife to take them to her confessor. Another, still for the same reason, goes out sometimes at five o'clock in the morning because his wife wants him to go to the early mass. The poor fellow gets up, takes a long walk, smokes a couple of cigars, and returns home with a lie on his lips, saying that he has been to a distant church. To have peace at home (*aver pace in casa*), that is the reason I have heard thousands of times, and by which so many Liberals justify themselves when some one reproaches them with their inconsistencies. To have peace at home a man who says openly that he does not believe in anything, and who professes to despise the priests from the bottom of his heart, thinks he can, without appearing a fool, let his wife go and tell her secrets to a priest, and his children to be educated by priests or nuns.

"Ah! were it not that I believe the death-knell of Popery has been rung, and that no human power will save it from the ruin pronounced upon it, like the Mene, Tekel, Phares, of old, I should say it is a question of time for the Pope to be again a temporal King in Italy. One proof of this I find in the unguarded language I quoted in the beginning of my letter. The priests have been working so much, they know that so many are on their side even of those who outwardly appear to be good citizens, that some of them, more impatient, divulge their hopes even in the pulpits. And what do the Liberals do? Some attract the attention of the Government to the seditious words, and ask that the police should enter the churches and stop every preacher that is uttering a word of disparagement to the present civil constitution of this country. Others have waited for the orator on his exit from church and have boxed him on the ears, and knocked him down. None of them, I am sorry, exceedingly

sorry to say, has the common sense to understand that there is a way to diminish the power of Rome for good,—and it is to come out of it, men, women, and children. Were that once comprehended, what an outgoing! But God's ways are not our ways. He keeps His hand upon this country, and will lead it to better times in a way which *must* appear providential to the future generations that will look back upon the present times.

"The Evangelical party, though small and divided, will still, by God's will, play the part of the pebble of David, and of the stone of Nebuchadnezzar's dream. The priest party feels instinctively that the *real* danger for them lies on this side. A nucleus of ten or twenty Evangelicals is quite enough to disturb the peace of mind of that party in a city of fifty thousand inhabitants. Three or four years ago the Waldensian congregation of Verona was on the eve of suspending their public meetings for want of a room. Dismissed from the one they had, it was impossible for them, though they had six men searching through all the streets and lanes of the city, to find a room to hire. Let us be understood, there were plenty of empty halls, but the Bishop had so well taken his measures that every owner, every proprietor, was warned not to let to the Evangelicals. Many, of course, were Liberals, but 'to have peace at home' they refused all offers from our friends. At last, and when the Bishop was preparing to intone the *Te Deum Laudamus* for the breaking-up of the Protestant religious service, an old oratorio possessed by a Jew was offered. The dear Bishop had forgotten the son of Abraham, for whom he had, I suppose, little sympathy, and this man sold his oratorio to the Waldenses. It would be impossible to describe the rage of the clerical party at being baffled in their hopes precisely when they were going to gather the fruits of immense fatigue and expenditure of money. This fact, which I happen to know in all its details, I bring forward as a proof of what might to somebody have appeared a bold, almost proud and vain, assertion.

"Is it not a melancholy fact, well worthy of attracting the attention of thinking men, that out of so many priests that have thrown away the gown and quitted the orders so few have turned Evangelicals; one only hitherto, really a man of value for faith and science, Dr. Desanctis, who died Professor of Divinity at Florence. Most of them have become down-right materialists, and some may be ranked with the bitterest enemies of Christianity; as, for example, Antonio Franchi, Ardizò, Trezza. The latter, a professor, has recently published a book on St. Paul, in which he imitates Renan slavishly and clumsily. This man, who so often whilst saying his mass prayed to St. Paul, now calls him a *fool* and a *maniac*. Let me try to give an idea of the style of a book which has occupied the Italian press for some weeks. I translate as literally as I can a passage which is difficult to understand, even in Italian:—"The conversion of St. Paul is a problem which will leave always some parts unexplored by criticism, so much the more because we know very little the nervous centres in which are formed and expressed the activities of the brain; little also of the hallucinations to which man may be led by a thought long hatched in the organs. To trust oneself to a phantasma of the brain, prolonged into supernatural reality, is a great deception for science, which searches out the physical and chemical activities of the nervous centres. How different the redemption of Nature as it is presented to us by modern science! An immense necessity rules equally the groups of rising nebulae

in the starry temples, and in the groups of cells meandering in the human brain.' I guarantee the accuracy and fidelity of the translation, but I should not undertake to give the interpretation of the meaning. I am quite ashamed to confess that such a book has met with approbation from many who, I venture to say, understand it as little as I do. Some, however, have criticised it freely, and even sharply. One of the best journalists very plainly said, after giving some quotations, amongst which the one referred to above, 'These are thoughts which I do not understand, and probably my readers will understand them still less.' Oh, my dear, dear country, into whose hands art thou fallen? May the Great God and Saviour rescue thee, and lead thee to the Fountain of Life!"

III.—THE IRISH CHURCH.

A VERY instructive and stirring address was delivered by the Primate at the opening of the General Synod of the Irish Church, the 3rd April, of which we give the following extracts from the *Sligo Independent*:—"Previous to the disestablishment of our Church it was a frequent subject of reproach that we had failed to extend our borders, and to become in reality what we were in law and in name—the Church of Ireland. But these objectors made no allowance either for the discouragement we met, or the opposition with which the Church had to contend. Twice in the seventeenth century the Church was all but annihilated. On both those occasions how slow and tardy was our powerful neighbour, in whose cause we suffered, and for whose follies, if not sins, we bled, in sending us any aid. Ruined churches and devastated inheritances are not to be restored in a day. The desolations of 1641 and succeeding years were scarce repaired when a storm, if not so fierce, yet quite as destructive, descended on the Protestant Church and people in 1689. They were surrounded by a hostile population in arms, headed by a monarch whose most cherished design was to sweep away the Protestant Church and clergy from the face of the land. Although this design was finally frustrated, yet the devastations of civil war reduced the country to the lowest state of suffering and impoverishment. It was deserted by thousands of the most industrious inhabitants, and what had been a fruitful land became a wilderness. Amid these violent storms of State the action of the Church was paralysed. 'It is ill preaching peace among swords.' But even in those intervals when such peace as could exist in a turbulent and unsettled state of society was restored, the Church could make but little advance. There existed obstacles it had not power of itself to remove, and to overcome which it received no effectual assistance from the State. These were the universal prevalence of the Irish language, the extreme poverty of the clergy, the paucity of churches and of residences for the ministers, and the ruinous condition of many of those that existed. The necessity of an Irish-speaking ministry was strongly pressed upon Queen Elizabeth by Sir Henry Sydney, but no effort to supply this want was made. It was not until the year 1685 that the whole Bible appeared in the Irish language, and that resulted from the liberality of a private individual without any assistance from the State. The poverty of the clergy was extreme, arising in great measure from the inappropriate tithe having been diverted from the Church. Sir John Davis mentions the impoverished state in

which he found the vicars in the county of Cavan, whose income did not exceed forty shillings yearly. Edmund Spencer says—‘The poverty of the benefices was often such that they would not afford any competent maintenance for any honest minister to live upon—scarcely to buy him a gown.’ Ussher, then Bishop of Meath, says, in answer to the Royal Commissioners appointed by King James the First in 1622 to visit the province of Ulster—‘It was not possible that each cure could have a separate minister. This was precluded by the miserable pittance which formed the incumbent’s income, amounting to a few pounds or to a few marks; or, in some instances, to only a few shillings a year.’ Hence arose the necessity of creating pluralities, several benefices being united in order to secure a sufficient maintenance for an incumbent. Under such circumstances a Church might live, but could not be expected to prosper. Bishop Bedell denounced these unions to Ussher as the plague-spot of the Irish Church. ‘Plainly (he wrote) I do thus think that of all the diseases of the Church in these times this of pluralities is the most deadly and pestilent.’ The want of houses of residence for the clergy and the paucity of churches for the people were both great hindrances to the establishment and advancement of the Reformation. How far these evils prevailed will be made manifest by referring to the statements made in the report of this Commission as to the condition of the dioceses of the province of Armagh. In Armagh it was found that there were 97 parishes. In these were 58 churches in good repair and 43 in ruin or decay. Of parsonage-houses there were but 20 habitable and 6 ruinous. In Meath there were 232 parishes, with 18 churches in repair, 150 ruinous, 76 houses for the clergy in good order and 22 in ruin. Kilmore and Ardagh were returned as containing 66 parishes, with 14 churches in repair and 55 in a ruinous condition, with 13 clerical residences fit for occupation. In Clogher the parishes were 38 in number, with 5 churches fit for Divine service and 28 in ruin, and only 4 parsonage-houses in repair, and none in the other parishes. These examples will suffice to show the forlorn condition of the Church at this early period. We are not to ascribe the continuance of the Church in this state of destitution to the want of will on the part of the bishops and clergy, but to the want of powers and the absence of such aid as the State alone was competent to bestow. Complaints came in in abundance from the northern and other dioceses, but met with no adequate response. The evils do not appear to have been ever fairly grappled with, or to have called forth any earnest effort for their remedy. It was not until twelve years after the issuing of the Commission above spoken of that the Church of Ireland was placed in full communion with the Church of England by the adoption of the Thirty-nine Articles of religion. The seventeenth century closed in peace after a long period of intestine war, during which the Church suffered much but gained little. Yet, even in those disastrous days, it left its mark upon the page of history, where the names of Ussher, and Bedell, and Bramhall, and Jeremy Taylor will shine so long as learning, piety, wisdom, and eloquence are honoured among mankind. The eighteenth century opened in peace, but it was a peace still laden with the calamitous consequences of previous war. Bishop King, who succeeded to Derry as the first bishop after the Revolution, describes the condition of the diocese as one of great distress and misery, such as to require his imme-

diate care, attended by powerful remedies. 'Its villages and plantations were all destroyed; its churches burnt or dilapidated; its clergy withdrawn, and its parishes forsaken.' No doubt he brought before the Government the wasted state of his diocese and the necessity of the powerful remedies he speaks of. But it appears to have been with very little effect, for some years after he writes:—'There is one thing I am much concerned at, because I have heard many take notice of it, and it is the little care that is taken of the Church in this kingdom at Court, which ought not to be neglected, since this is assuredly and apparently the strongest interest in Ireland.' And again he writes at a subsequent period—'As to the building of churches, I see little expectation of an Act for that, or anything else that may benefit religion.' While the interests of the Church and religion were thus neglected, a great injury was inflicted on the clergy by filling all the highest appointments with strange clergymen from England, rejecting the just claims of those of Irish birth. This roused the indignation of Swift, who thus gave vent to his feelings in a letter to the then Lord Lieutenant—'Since your Excellency has had an opportunity so early in your government of gratifying your English dependants by a bishopric and the best deanery in the kingdom, I cannot but hope that the clergy of Ireland will have their share in your patronage. The misfortune of having bishops from England, as it must needs quench the spirit of emulation among us to excel in learning and the study of divinity, so it produces another great discouragement—that those prelates usually draw after them colonies of sons, nephews, cousins, or old college companions, on whom they bestow the best preferments in their gift; and thus the young men sent into the Church from the university here have no better prospects than to be curates or small country vicars for life.'

After a long and detailed account of the chequered history of the Irish Church, the Primate concludes as follows:—"This retrospect of the varied fortunes of our Church since it adopted the principles of the Reformation holds out to us every encouragement to go on and prosper. It has been persecuted, but not forsaken; cast down, but not destroyed. It has outlived the coldness and neglect of those who were most bound to cherish and protect it, the violence of the lawless multitude, the devastations of civil war, and the covert attacks of hostile legislation. Be the earth never so unquiet, we cannot reasonably anticipate more troublous times than our Church has already experienced. It has been assailed in almost every form calamity can assume; and though it has bent to the storm, it has never been broken. But its inherent vitality was never exhibited more conspicuously than at the time of its disestablishment. We may look back even now with wonder when we contemplate the fortitude and resolution with which that heavy shock was met and withstood. Friends and foes were alike surprised at the readiness with which we accommodated ourselves to our new position, and the practical wisdom with which we repaired every breach made by so sudden and violent a disruption. However dark and threatening may be the aspect of the present time, our experience of the past gives us confidence in the future. We have still, as a Church, our difficulties to contend with, but what are they in comparison of those we have already overcome? The incomes of our clergy are far below those of men of equal education and intelligence in any other profession, and are sometimes accompanied by the

discouraging element of uncertainty; but the momentous importance of upholding our Church, and its essential connection with the best and highest interests of our community, give us assurance that though far greater efforts and sacrifices were necessary to maintain it than those already made, in the day of need they will be forthcoming. We will, with the Divine blessing, hand down to our children what our fathers have bequeathed to us—a Church. Though not as rich in worldly honour as it was in their days, yet still rich in all the fulness of the blessings of the gospel of Christ.”

IV.—THE IRISH QUESTION AT THE ANTIPODES.

(From a Melbourne Correspondent.)

VICTORIA has just been in the throes of a general election. A general election comes off on an average once in about eighteen months in this colony, so fierce is party warfare. It is not, therefore, a very uncommon event. The general election, however, through which the country has recently passed, has been attended by circumstances which have a more than local significance. The story ought to be read with interest in England, disclosing as it does a very intimate connection with the vexing Irish question, and an undying loyalty on the part of the colonists generally.

Irishmen have hitherto played an important part in the Victorian Parliament, and have, as a body, till lately, worked fairly in unison with their Protestant brethren for the good of the community. But a “dead set” has been made against nearly all Irishmen seeking election, and, in the great majority of cases, they were rejected at the ballot booths, the fallen including Sir Bryan O’Loughlen, the head of the Government. How this result has been brought about I will proceed to explain.

First of all it will be necessary to point out that Sir Bryan O’Loughlen’s Administration was largely composed of the Irish and Roman Catholic element. It has been kept in power for the last eighteen months by the votes of the Constitutional party, who, not strong enough of themselves, have, with the help of malcontents from the Opposition side, been able to hold up what was admitted to be but a makeshift or stop-gap Ministry.

About the middle of last year attention was called in the press (the Constitutional *Argus* was the first to notice it), to the fact that an address, drawn up in Victoria on the Grattan anniversary, for transmission to Dublin, and couched in language capable of being interpreted to mean approval of the deeds of violence which had been perpetrated in the Emerald Isle, had been signed by five members of the Victorian Assembly.

Before the Constitutional leaders had had time to decide on the course of action they ought to pursue, or possibly before they had any idea of taking any action at all in the matter, a leading member of the Opposition, Mr. J. B. Patterson, “jumped” the position, and interrogated the Premier as to whether he intended to take any steps to vindicate the corporate honour of the House from the aspersion which had been cast upon it by five members signing a disloyal and treasonable document. The Premier, while replying that the matter was one in which the Government did not think they were called on to interfere, did not hesitate to condemn the address, and he announced, in the course of the debate which succeeded the declaration of the Ministerial decision, that, so far as regarded himself

as an Irishman, while he did not scruple to advocate Home Rule for Ireland—a Parliament in College Green for the settlement of purely Irish affairs—he repudiated with scorn all and every insinuation made against his loyalty to the Queen and the Constitution. Each of the five members who had signed the objectionable manifesto disputed the contention that they had put their hands to a disloyal paper, but they acknowledged they had not been careful to read the language employed in the address. They all expressed themselves as true to their oaths to the Queen, and, under these circumstances, the Constitutional members, who, as I have said, held the key of the situation, were content to accept these assurances. The immediate result was, that a motion was adopted requesting his Excellency the Governor to wire to the home authorities the Assembly's detestation of the sentiments contained in the address, and an assurance of the unabated loyalty of the colony.

In the opinion of many Constitutionalists and others this course was hardly sufficient for the occasion. It was warmly contended that the House generally, at the initiation of the Government, should have formally passed a resolution censuring those members who carelessly or wilfully had allowed their names to give sanction to the obnoxious address, and if they failed to frankly apologise for their conduct, then expulsion ought to have followed. No considerations of expediency, such as the fear of dealing a blow at the Government, as represented in the person of Sir Bryan O'Loughlin and his Irish colleagues, should, it was urged, have been permitted to interpose between the House and a sharp reproof of the offending members, one of whom, it may be here remarked, was a Mr. Duffy, a prominent member of the Constitutional party, and a son of Sir Charles Gavan Duffy.

A few weeks ago, on the failure of the four million 4 per cent. loan in the London market, the Government, knowing that as soon as Parliament (which was then out of session) reassembled, it would have to face a vote of want of confidence, decided on recommending a dissolution, hopeful that an election might be the means of helping them to a new lease of power. Simultaneously with the appearance of the writs came tidings of the arrival in the South Australian capital of the Messrs. Redmond, two agitators who have come out here to collect money for their compatriots to disburse in the cause of disorder in Ireland. The Redmonds made their *début* at Adelaide with a great flourish of trumpets, and it was announced that after leaving Adelaide they would go on to Sydney, avoiding Victoria till after the elections, their presence in the colony during the general election boding no good for the Irish members wishing to be returned, especially as there were every morning appearing in the daily papers telegrams from England revealing the ramifications and work of the assassins' committee. Unfortunately for the success of the scheme to keep Messrs. Redmond in the background for a while so far as Victoria was concerned, the Melbourne daily organs published lengthy reports of the proceedings at Adelaide, and also gave extracts from the speeches of the agitators in Ireland, with a view to show that, equivocate as they might, Mr. Parnell and his associates could not disconnect themselves from the policy of blood and terror prevailing in Ireland.

As the election day drew near—in Victoria all the elections take place on one day—it became evident that the Irish party suspected of sympathy with the Grattan address would be made to suffer, and that the

dominant feeling in the minds of the electors was one of strong hostility to the Irish National League and its emissaries. The polling fully bore this out. Three of the five members who had signed the address, viz., Messrs. Longmore, O'Callagan, and Brophy, were rejected, while the other two, Messrs. Duffy and Toohey, only managed to retain their seats with very great difficulty. All along the line the friends of the Government, which was held to be mainly Irish and Catholic, and considered to have treated the address lightly, received a slap in the face. The Premier, though running with a popular Constitutional candidate, who, it was believed, would pull him through, failed to secure election for West Bourke. Another member of the Ministry was defeated in the suburban constituency of Richmond, as was also a well-known and highly respected local Catholic, and the Postmaster-General, in the country electorate of Moira, only secured re-election by a squeak. Numerous other Irish Catholic candidates were, to use a sporting phrase, "nowhere," and throughout the contest the party was fairly smitten hip and thigh.

I think it will be conceded that on the whole a highly salutary lesson has been taught in the interests of loyalty and good government.—*Yorkshire Post*, April 13, 1883.

V.—ENGLISH CHURCH RITUALISM: THE MACKONOCHIE SCANDAL.

THE Rev. A. H. Mackonochie has long exposed himself to public view, and has gained an ugly notoriety in connection with his Ritualistic practices at St. Alban's, Holborn, London. Professedly a Protestant minister, he has acted the part of a Papist while eating the bread of a Protestant Church. When, some months ago, he found that he had made his position so critical that nothing but deprivation awaited him, and acting on the advice of the late Archbishop, he saved himself by resigning his incumbency. By this step he escaped the arm of the law, which was already lifted up and about to strike. But, strange to say, the Bishop of London at once offered him another incumbency, namely, that of St. Peter's, London Docks. This has awakened a storm of indignation throughout the Church, of which we have not yet seen the last. For the information of such of our readers as feel an interest in the case, we give the correspondence as published in the *Rock* of 15th December last:—

“ADDINGTON PARK, CROYDON, Nov. 10, 1882.

“MY DEAR MR. MACKONOCHIE,—My thoughts—so far as I am able at present to give steady thought to public matters—have naturally dwelt much upon the troubles and difficulties which have made themselves apparent in connection with recent ritual prosecutions. I am exceedingly anxious that the result of the Royal Commission on Ecclesiastical Courts should, by the blessing of Almighty God, be such as to allay disquiet, and, by meeting any reasonable objections to existing procedure, to set men's minds free for the pressing duties which devolve upon the Church in the face of prevailing sin and unbelief.

“Anything which at this moment increases bitterness of feeling may do permanent mischief to the cause which we all have at heart. Anything which tends to preserve peace now will make a satisfactory solution of our difficulties far easier. I venture, therefore, privately to write to

you—though I cannot yet do so with my own hand—to invite you seriously to consider whether you can in any way contribute to minimise the present feeling of bitterness which undoubtedly exists in some quarters.

“I need not assure you that I do not wish in any way to dictate to you a course of action, but if you feel it possible, consistently with duty, to withdraw voluntarily, by resignation of your benefice, from further conflict with the Courts, I am quite sure you would be acting in the manner best calculated to promote the real power and usefulness of the Church to which we belong. I make this appeal to you under a strong sense of responsibility. You will, I think, feel with me that the circumstances under which I write are altogether exceptional, and you will, I know, give prayerful thought to the subject.

“I commend you to the guidance of Almighty God, and ask that He may give us in these difficult times a right judgment in all things.—I remain, yours very truly,
“A. C. CANTUAR.”

“ST. ALBAN’S CLERGY HOUSE, BROOKE STREET,
“HOLBORN, Nov. 11, 1882.

“MY DEAR LORD ARCHBISHOP,—Your kind letter of yesterday reached me last night.

“Your Grace will understand that, in a matter of so deep importance, I shall not answer definitely without that time for earnest seeking after the guidance of Almighty God to which you refer me; although, indeed, your Grace will not doubt that I have endeavoured to gain it and to act upon it throughout the troubled circumstances of the last sixteen years. It is a great regret to me that any of my concerns should be adding to the pressure of your Grace’s anxieties under the severe illness which our Lord has sent you. Therefore my final answer shall reach your Grace with as little delay as possible. With earnest prayers for your Grace’s restoration to health,—Believe me, my dear Lord Archbishop, yours truly and very respectfully,
“ALEX. HERIOT MACKONOCHIE.”

“ADDINGTON PARK, CROYDON, Nov 21, 1882.

“MY DEAR SIR,—You have probably seen in the newspapers the account of the less favourable condition of the Archbishop’s health. As a matter of fact it is now evident that the doctors have almost, if not quite, abandoned any real hope of an ultimate recovery, though there may possibly be a temporary rally. I think it only right to tell you that among the very few matters concerning the outside world which at present find a recurring place in his thoughts and in his conversations with me is the private correspondence on which he has entered with you. I tell you this merely in case you should suppose from the doctor’s bulletin that the Archbishop is at present too ill to receive any letters. It is not quite so, and he asks me every day if there is any letter for him from you. I am sure you will not misinterpret this letter, which, with some misgivings, I write unknown to the Archbishop. It is merely intended, with the utmost respect, to relieve you of any doubt you may be feeling as to whether you would be justified in writing at present to the Archbishop, should you find it possible to do so.—Believe me to remain, yours very truly,
“RANDALL T. DAVIDSON.”

Mr. Mackonochie replied at once to this letter, promising a final answer the next day. The correspondence then proceeded as follows:—

"ST. ALBAN'S CLERGY HOUSE, BROOKE STREET,
"HOLBORN, Nov. 23, 1882.

"MY DEAR LORD ARCHBISHOP,—I am sorry to have been obliged to add to your Grace's anxiety by a less speedy reply to your letter than I could have desired. The subject of your letter has, I think, rarely been out of my mind since I received it, except when at times driven out by press of active work. The conclusion at which I have arrived is to acquiesce in your Grace's wish that I should resign my benefice. You will understand that it is to myself, and will be to my people, a great sorrow, but one which I hope we shall be willing to bear if the true peace and liberty of the Church can be obtained by my compliance. My life hitherto, since my ordination, has had for its supreme object the seeking of those gifts for the Church, and I am contented, if so it be, to give up my peace for hers.

"Your Grace will, I am sure, understand that I cannot in this matter act otherwise than with that obedience to my conscience to which you refer me, so that you will not think that I have changed my conviction as to the State Courts. I accept the line of action which your Grace has indicated simply in deference to you as supreme representative of our Lord Christ in all things spiritual in this land, and not as withdrawing anything which I have said or done in regard to those Courts. This I cannot agree to in any way whatever. No one can deny that the bitterness which your Grace would abate is altogether an exceptional circumstance, giving rise to exceptional remedies to avert, if it may be, by the goodness of God, ruin from His Church, and leaving her free for the future discharge of her great mission at home and in foreign lands.

"For myself I hope I may depend upon your Grace's good offices with the Bishop of London, so that I may be licensed or instituted at once to whatever work in the diocese may offer itself to me.—Believe me, my dear Lord Archbishop, yours truly and very respectfully,

"ALEX. HERIOT MACKONOCHIE."

"ADDINGTON PARK, CROYDON, Nov. 25, 1882.

"MY DEAR SIR,—I am directed by the Archbishop of Canterbury to express to you with how strong a feeling of thankfulness to God he has received your letter of the 23d inst. The Archbishop desires me also to enclose to you a copy of a letter he has to-day sent to the Bishop of London, and to say that he has no objection to your giving publicity to the correspondence, if you think it desirable to do so. It will, I feel sure, be a satisfaction to you to know what pleasure your letter has brought to the Archbishop in these his last days, as it would seem, upon earth.—Yours very truly,

"RANDALL T. DAVIDSON."

"ADDINGTON PARK, CROYDON, Nov. 25, 1882.

"MY DEAR BISHOP OF LONDON,—I enclose to you a copy of a correspondence that has passed between Mr. Mackonochie and myself.

"I have, of course, in no way committed you by the action I have thought it well to take in the interests of peace. It appears to me a great blessing that a gate of reconciliation should have been opened by Mr. Mackonochie's willingness to resign.

"He has, of course, in coming to this decision, had serious difficulties to contend with from the advice of some of his friends, and it seems to me that he has in this case shown his consideration for the highest in-

terests of the Church by sacrificing his individual feelings in deference to my appeal.—I remain, my dear Bishop, for ever yours truly,

"A. C. CANTUAR."

"Dec 1, 1882.

"MY DEAR LORD ARCHBISHOP,—Your Grace will, I think, like to know that I have to-day formally resigned this benefice. Also, I think your Grace may be pleased to know that I shall probably be nominated to the benefice of St. Peter's, London Docks, from which Mr. Suckling will be transferred to St. Alban's.

"Allow me to express at this time my deep gratitude for your Grace's kindness and generous feeling towards me ever since the time that I entered the diocese of London in 1858, and that often in critical circumstances.—Believe me, yours truly and very respectfully,

"ALEX. HERIOT MACKONOCHE."

"FULHAM PALACE, S.W., Dec. 5, 1882.

"DEAR MR. MACKONOCHE,—I did not write to you on Saturday when I accepted your resignation, because I understood from Mr. Lee that I was about to hear from you, but having read, as you are aware, the affecting correspondence between the dying Archbishop and yourself—so honourable to both—I wish to be allowed to express my satisfaction with the conclusion at which you arrived, and my appreciation of the motives which led you to it. I can well understand the difficulties of your position, which must have been great and perplexing, and only to be met by courage of the true stamp, and under a firm sense of duty. God grant that it may turn to the Church's peace.

"I have never ceased, I can say in all sincerity, to value your own worth or that of your work, but I venture to hope that, under altered circumstances, those strained relations may be relaxed which arise so readily between those whose duty it is to administer the law and those who consider themselves unable in conscience to observe it.—Believe me to be very faithfully yours,

"J. LONDON."

"ST. ALBAN'S CLERGY HOUSE, BROOKE STREET,

"HOLBORN, E.C., Dec. 5, 1882.

"MY DEAR LORD BISHOP,—Your lordship's letter has just reached me. My silence has simply arisen from my desire not to trouble your lordship with needless letters.

"Last Thursday evening I was on the point of writing to you when a note came from Mr. Lee asking me to see him again before I did so. The result of this interview was that I signed the deed of resignation, and came away under the impression that I should hear from your lordship, accepting it. There must have been a mistake either on Mr. Lee's part or on mine.

"Allow me to express my sincere thanks to your lordship for your very kind letter.

"I felt it impossible to refuse acquiescence to such a letter as the most Christian and touching one of the Archbishop, carrying with it the gravity of his Grace's spiritual position, the emphasis of his approaching departure to his rest, the very exceptional circumstances of the present condition of the Church, and the generous consideration with which he urged upon me the line which seemed to him to be my duty.—Believe me, my dear Lord Bishop, yours truly and very respectfully,

"ALEX. HERIOT MACKONOCHE."

ARCHBISHOP TAIT AND MR. MACKONOCHE.

The following letter on this strange case appears in the *Rock* of the same date :—

"SIR,—If it be true that in deference to a dying request of the late Primate (according to the *Standard* and other papers) the most notorious of our clerical rebels has been enabled by 'an adroit manœuvre'—'a bit of sharp practice'—to escape the legal penalty of deprivation for his offences by a Jesuitical compromise for 'the sake of peace,' the effect on the lay mind of England must be well-nigh fatal as regards reverential adhesion to the Established Church. We are told that the Archbishop of Canterbury, in conjunction with the Bishop of London and the Dean and Chapter of St. Paul's, had conspired to arrange an exchange of livings between one noted Ritualist and another just before Lord Penzance delivers sentence, so as to make all the hereto costly proceedings absolutely null and void, and thus 'finally to baffle the Church Association'! This proceeding, which the High Church editor sorrowfully admits, will by many 'be denounced as a piece of chicanery worthy of first-rate Jesuits and third-rate lawyers,' is, on his most indulgent view, to be regarded as 'the triumph of the wisdom of the serpent with a little of the harmlessness of the dove,' and is 'to be piously quoted as an instance of the counsel of Achitophel turned into foolishness.' Accordingly, Mr. Mackonochie must now be authoritatively permitted for four years at least to teach Ritualistic Romanism in the whilom parish of 'Father' Lowder, while Mr. Suckling emphasises all the illegal practices to which he succeeds as incumbent of St. Alban's, Holborn. Meanwhile Lord Penzance is by this iniquitous piece of cunning 'systematically set at nought, and his judgments made a jest and a byeword;' and this, mainly in order that downright rebels may openly be upheld and favoured by our chief ecclesiastics, and that after the waste of 'thousands of pounds' in patriotic prosecution, 'victory may be snatched from the Church Association just as it seemed within their grasp.'

"Sir, we do not know the English character for conscientious honesty and its brave pertinacity in upholding the right and battling down the wrong, if we think that our enlightened world of laymen will patiently tolerate so fraudulent a conspiracy on the part of their Church guides [in the Hebrews, '*hegemones*' is in the margin, 'guides or leaders,' and not 'rulers,' as in the text], but that they will resist to the uttermost and protest against 'such a scandal of sacerdotal dictatorship.' In particular we may be sure that many good men and true of the faithful Church Association will lift up their voices against such treason in high places; and this outrage against law and common sense shall not escape public condemnation because privately contrived in a corner. In any other profession than the clerical, what should we think of, for example, one banker recommending a fraudulent cashier to another who exchanges, or the Horse Guards helping a disgraced officer to the honour of a new commission? or the Admiralty enabling a captain just on the verge of being broken to thimble-rig his well-earned fate by jumping on board some neighbour's quarter-deck, and being made no more responsible for his own ship? Of course, 'it goes without saying' that no trade or profession could tolerate such a laxity of morals, so criminal a weakness of compromise; however, this is exactly what the established chieftains

of our poor betrayed Church have just done; and the fraud has been managed by the shrewd device of making one, who is no more alive now to deny the probable falsehood, to have recommended it as a dying request. Nothing more cowardly to the reputation of the dead or more derogatory to the conscientious intelligence of the living can be imagined than this Jesuitical plot. And let me add finally, as the testimony of a very old member of the Church of England, into whose communion I was baptized so long ago as 1810, nothing can, so far as my small judgment sees, be a course more ruinous to our poor old Church than this weak and dishonest 'effort to promote peace' at the vast expense of principle. The Liberation Society will rejoice at it, and all those of our Nonconforming brethren who have been so long alienated systematically by the pride of our so-called priests and the inveterate feebleness of our peace-at-any-price-loving Bishops. If ruin comes upon our Establishment it will be the work of our Romanising and effete hierarchy. I am, &c.,

"MARTIN F. TUPPER.

"Upper Norwood."

VI.—ROMANISM IN INDIA.

(From a letter in the *Scotsman* on "Easter in Bombay," dated March 30, 1883.)

WHILE the lower-class Hindus are celebrating the orgies of their licentious festivals, not far from Bombay we have an interesting specimen of Roman Catholicism in its most superstitious form. Some seven miles from this city is the town of Bandra, situated on the sea-coast. It is a kind of suburb of Bombay, and several business men have houses there, as they can very easily come to their offices by train. The town contains fourteen thousand inhabitants, of whom between five and six thousand are native Christians, whose ancestors were converted by Portuguese Jesuits two hundred years ago. The Roman Catholics have been far more successful than the Protestants in converting the natives of India, as their images and ceremonies are more suited to a nation of idolaters than the more austere practices of the Protestant Churches. This the Roman Catholics have clearly recognised, and they have, therefore, been very liberal in the use of visible images and symbols, by which they attract the idolatrous proclivities of their converts, offering them merely a new kind of idolatry instead of the old one that they have been persuaded to forsake. Nowhere can this be more clearly seen than at Bandra, and at no time more conspicuously than in Holy Week. In one of the churches there, on the Thursday before Good Friday, a table is laid with the fruits of the country to represent the Last Supper, and round it are ranged wax figures of Christ and the Twelve Apostles. On Good Friday itself, a still more powerful appeal is made to the imagination. On the evening of that day I went to Bandra to see the celebrated representation of the Crucifixion in the Church of Saint Andrew. Arriving just before sunset, I found the large church crowded inside, chiefly by women, who may have been there huddled together for hours. Outside the eastern main entrance a large pulpit hung with black cloth had been erected, from which a priest was delivering a sermon in Marathi to the crowd assembled in an enclosure round the entrance, and to such of those inside the church as might be able to hear through the open doors the loud

voice of the preacher. Even outside the enclosure the overflowing crowd was thronged, all kneeling or standing in a thick line in front of the church, so that at the appointed time they might see through the door to the altar where the spectacle of the crucifixion would be displayed. I cannot say that the crowd itself was a spectacle of beauty. The women were pleasant enough to look upon in their white garments; but the men, who, as a symbol of their Christianity, have adopted black European coats and trousers, and black hats, were objects too unrelieved in their blackness to make agreeable features in any landscape. Some of them, it is true, were somewhat improved in appearance by the red gowns of Saint Andrew or the purple gowns of the Jesuits, which such of them as were choristers or servants in the various churches wore; but in many cases the red and purple robes were so old that they retained few traces of their original brightness. As the sun sunk towards the sea behind the church, the crowd outside gradually increased in numbers, while the darkness of the church was being dissipated by the lighting of many candles. Some of the expectant onlookers had climbed up the steps of the stone crosses in the open air outside the church, and many had in their hands miserable candles, or "dips"—to use a word that would more correctly express their appearance—which had been purchased for small copper coins, as offerings to be presented at the altar. When the sun had sunk below the waves, giving place, with the rapidity of transition characteristic of southern climates, to the light of the full moon, and the interior of the church had been thoroughly lighted up, a signal was given, on the hearing of which all inside the church, who had been before looking eastward towards the speaker, turned to the right about, and fixed their gaze intently on a great black curtain covering the altar at the western end of the church. Then this curtain was drawn aside, and on a cross, a large wax figure, covered with red paint to represent blood, was revealed to the multitude. After this very ghastly spectacle has been gazed at for a sufficient time, it is taken down from the cross and carried in procession on a bier, and then the people disperse to their homes. On Easter Sunday the attempt to mimic the chief incidents of the Atonement is kept up by the fishermen running a race down from the top of Bandra Hill, which is intended to commemorate how Peter and John ran to the sepulchre after the resurrection, and how John outran Peter. It is said that the Roman Catholics would like to discontinue this unseemly race, but that they dare not do so for fear of estranging the fishermen, who take great delight in it.

VII.—THE FRANCES RIDLEY HAVERGAL MEMORIAL HALL, LIMERICK.

WHEN the purchase of this hall as a memorial of this gifted writer and friend of Ireland was proposed, it was confidently expected that her friends and admirers in England, Scotland, and Ireland—and the many who had been blessed by her friendship and writings—would have come forward (with no exceptions) to aid in making this building, what its name implies,—a loving memorial of one whose name is now a household word in British homes, and who laboured most earnestly in the cause of Irish missions; losing no opportunity to win the sympathy of all within the reach of her voice or pen for the efforts of

the Irish Society to give back to the Irish in their own loved tongue that Bible which their forefathers gave to England, Scotland, and the Continent, and which was *closed to them* when Henry II. conquered the country in 1172, and forced the Irish Church to cancel its Scriptural Canons and conform to the English Church then in Papal darkness.

To this hall, which was purchased for a memorial to Frances Ridley Havergal, has been transferred part of the Limerick Ragged Schools, which have been for years under the care of the Rev. Canon Gregg. These schools may be said to *resemble the English Barnardo Schools*, in that they receive and support the waifs and strays of the community—destitute children from all the counties, and often of Scotch and English parents; many of them are of respectable parentage, but being friendless are left to grow up amid degrading scenes of vice and crime.

For years these homes have given refuge to the children of Protestants who otherwise would have been taken by the priests and educated in their convent schools as Roman Catholics, and without the Bible.

In the Limerick Ragged Schools the children receive a good secular education, and are thoroughly grounded in the Holy Scriptures, but they receive no Government grant, and are supported by voluntary contributions.

Though the new hall provides larger accommodation, the applications for admission are ever more than can be received for want of money to support more children; the number on the school rolls is 185, in the dormitories, 122. Many who have been cared for in these schools are now in the navy and army; some given trades; some are in the Church of Ireland Training College being trained for teachers, and nearly all those now living are in respectable independence, who, but for these schools, might have added to our criminal population.

Besides the Ragged Schools, the Memorial Hall will be used for meetings, mission services, Gospel addresses in Irish, and Sunday Schools, and will also be a shelter for children of converts from other mission stations, who being persecuted need protection.

The hope cherished when this memorial was proposed and so warmly taken up by the friends of Frances Ridley Havergal, has been sadly disappointed, as the sum already contributed is little over £700, while the building and yard cost £1110. The efforts to secure legal title to the premises, and to make the object known by printing and advertising, has added considerably to the expense; £500 is still required to free the hall from debt, and make it a memorial worthy of this gifted daughter of England. For this debt the Irish Society became responsible, as it was necessary to secure the hall when offered for sale.

Many repairs and improvements were needed to fit the hall for the various uses. These and the necessary furnishing could not have been completed but for the liberal contribution of £800 by an Irish gentleman to whom the name of Frances Ridley Havergal was unknown. Thus from this Irishman has been received more than the united contributions of English, Scotch, and Irish friends.

Will those who love and honour the memory of Frances Ridley Havergal, and all who are interested in mission work, allow the Irish Society, in whose work she was so deeply interested, to advance out of its *too slender income* the money needed to complete this memorial to her memory?

Will not those who have learned her great worth since she left us, and

those who loved her and were helped by her cheering presence or by her earnest writings, make another effort to complete this memorial hall, and so help on the good work with which she sympathised, and which she was about to visit when the summons came for her to "come up higher?" Will there not be a new effort made among those *who have not yet contributed*, to raise the needed sum of £500, so that the hall will be not only a centre for a continued good work which it would have delighted Frances Ridley Havergal to see, but that the records will testify that *all the purchase-money for the memorial hall was really contributed by her friends and admirers*, in grateful, loving remembrance of the gifted writer of "Take my life and let it be," who, though so soon taken from among us, has left in her life-work and writings undying memories for British hearts, which could find no more suitable expression than in a MEMORIAL HALL WORTHY OF FRANCES RIDLEY HAVERGAL. A. M.

Contributions for the Hall will be gratefully acknowledged by the Secretary of the Irish Society, who is also Secretary to the Memorial Hall Trustees.

VIII.—IRELAND UNDER THE PAPACY.

THE Irish Roman Catholic Bishops are just now ostentatiously calling on the people to abstain from enrolling themselves members of secret societies. There is no use in closing the stable-door when the horse is stolen. Every one remembers how the Roman priests were the most vigorous supporters of Fenianism on every platform in the west and south of Ireland, where the Land-Leaguers were carrying on their infamous policy of landlord robbery and spoliation. The parish priest was generally the wildest enthusiast for exterminating landlordism, root and branch. Archbishop Croke's speeches and public utterances were, perhaps, the most violent and uncompromising of all that was said in public. If it be true that "by their fruits ye shall know them," it is easy to notice the result of the priestly influence in Ireland for many centuries past. Every seditious movement in that country has been fomented and cherished by Popery. And yet the priests are taken under the fostering care of the Government—Whig or Tory; concessions are made in favour of Popery, and the Romish priesthood are assuming a bolder tone, and in ominous but not obscure whispers are intimating their ulterior views and intentions. Treason is no new thing in Irish history, and it is not now for the first time that the Romish priest appears on the platform to denounce the administration of law and justice. The late Romish priest, Dr. Cahill—an eminent man in the department of natural science, to say nothing of his theological attainments, which were of a very high standard—was one of the greatest agitators in Ireland. Take the following elegant extract from a public speech of the Archdeacon of Rathkeale, Dr. Fitzgerald, delivered in 1858. He was alluding to the execution of the murderers of Mr. Ellis, Mr. Mauleverer, and Mr. Callaghan. These men had been foully assassinated by the brothers M'Cormack, who were condemned to death by the late Judge Keogh. Now, let us hear what this Romish dignitary says upon the subject: "I shall ask the moralists and the jurists if the slayer of Ellis and Mauleverer and Callaghan was a whit more guilty than the judicial murderer of Mr. M'Cormack and hundreds besides, consigned to death, *through guileless*, by political judges and

squireen Orange juries?" The Judge is here held up to public odium as the "judicial murderer" of the men who brutally and in cold blood took the lives of "innocent men." That judge was himself a Roman Catholic, and the jury was mainly composed of persons of the same creed. This priestly advocate of murderers assumes their perfect innocence, and transfers the crime of murder to the judge who tried them? Has anything worse than this been said within the last twelvemonth by the Parnellite or Fenian faction, or by their allies? We maintain that, on the hard testimony of facts, the Romish clergy are mainly blameworthy for the present disaffection among the people. Many of the men who listened to that Archdeacon emigrated. They carried with them in their memories those burning words. And now, after a quarter of a century, the seed then sown is producing the bitter crop of assassins and secret-society men in Ireland, where for centuries the Popish priest has been in the greater part of the island the exclusive teacher of the people in the matter of morality and religion. So true is it that men reap as they sow. And the British Cabinet seeks the co-operation of these men in the interests of law and order! What next?—*The Rock*.

IX.—RITUALISTIC VESTMENTS.

BY CHARLES HASTINGS COLLETTE.

IN looking through the *Directorium Anglicanum*, the authorised manual of Ritualistic priests for detailed directions in all their ecclesiastical vagaries, I was particularly interested in the chapter, "Manual of Decorations, Vestments, &c.," containing their authorised directions of fashions for ecclesiastical millinery and upholstery. The book itself is a folio volume, date 1865. The chapter on "Vestments" occupies ten closely printed pages in small type (pp. 14 to 25). We have here a description of twenty-two articles "of ordinary dress connected with the Church" called sacred "vestments." From the minute description given us, the conceit of these gentlemen, decked out in their ecclesiastical millinery, cannot be otherwise than excessive: it must occupy much more of their thoughts than the duties they are performing. The descriptions are most minute and frivolous. Your space will allow me only to give a few examples. The italics are as in the original.

The *alb* "should not be plaited in folds, but should fall straight, with a very moderate looseness. It has usually a red worked border, and is secured round the waist by a girdle. The apparels should either go round the bottom edge and wrists, which is the ancient style, or they may consist of quadrangular pieces, varying from twenty inches to nine inches by six inches from the bottom, both before and behind, and by six inches by four inches to three inches for the wrists"—"the priest binds it with a girdle round his *loins*, and adjusts it all around, so that it be a finger's breadth from the ground."

The *stole*. "The ends are *slightly* widened to admit of an embroidered cross, and terminate in a *fringe*. The Eucharist stole is three yards in length, and the end appearing below the vestment." "With *cotta* or short *surplice* the stole should never extend beyond the hem." "A surplice of this character is regarded by some as far more graceful than the equally correct short surplice." The *epitachelion* is said to be indispensable in the recitation of the "Hours." What this piece of indis-

pensable millinery mechanism is not explained, but we are warned that "to this must be added a broad strip of brocade or rich silk, with a hole for the head to go through," and to give additional "dignity" the *phacellion* is added "over the left shoulder." They are not joking!

The *chasuble* "should be large and *pliant*, as it will then accommodate itself to the positions of the body, and will afford the most beautiful combination of folds. The embroidery of the *orphreys*" (they use such odd words) "tells with surprising effect and richness; but when cloth of gold or fringed silk is used the pattern should be small, as the plain surfaces between the *orphreys* are necessarily small, and a large pattern cut up has a confused and a disjointed appearance. Powdering is better than diapering for a vestment, but the reverse for a cope." "The vestment, like the antependium, will be of the colour of the day."

"The *amice* is embroidered or *apparelled*, which has a cross in the middle, and is sewed upon it, is from two to three inches wide, and extends from ear to ear, forming a kind of embroidered collar, which should be arranged," &c. "No shirt-collar, no gloves, nor rings should be worn; the hair should be short, and the face shaven." "The apparel on the amice cannot be too rich in its ornamentation."

"The *dalmatic*—from the shoulders behind and before (as a decoration)—is suspended with silk or gold cords with tassels, which reach within a foot from the hem of the vestment. The sleeves should be sufficiently short not to cover the wrist apparels."

"The *stole* is worn beneath the dalmatic, and is just visible through the right lateral aperture," and so on, giving most minute directions as to the cut and make to inches and quarters, for we are told, "in ecclesiastical costume every detail must have a purpose to be really beautiful; and the moment anything is added simply for ornament, or is made extravagantly large, it is offensive."

As to the *surplice*, "immediately it is thrown on the shoulders it sits itself in becoming drapery about the wearer's person, so that this garment is one of the most graceful of those employed in the sacred ministry. Nothing can be more unseemly than to see the opening surplice reveal the details of modern full-dress."

"The anomalous 'ribbons' are looped up, and the *livipipe* and *folded cape* form two stole-like appendages, which are crossed upon the breast," &c., and then there is a description of the "tippet" and the "ruff," and then the *cope* "with a border (orphrey);" the millinery department is most complicated in technicalities—"on the straight side, frequently very rich with figures of saints; and sometimes the whole vestment is covered with diaper-work."

"The *biretta*" (an essentially significant Popish head-gear) "is in shape like the lower half of a pyramid inverted; and in the centre of the crown is placed a tassel; the lower edge is often bordered with a band of velvet. It is worn with a point in front."

Gentle reader! this is not a book on Court millinery for Vanity Fair. No, it contains practical directions to enable a set of "gaily attired youngsters of the gilt gingerbread school," as Dr. Newman aptly designated them, to appear, in fact, like Chinese performers, but in their own estimation "not only angels but gods," to amuse themselves and strike awe into vulgar, superstitious, and little minds. But, as the Preacher said, "Vanity, all is vanity!" And these, too, are *Anglican Priests!*—*The Rock.*

X.—THE MYSTERY OF INIQUITY.

"Let no man deceive you by any means," &c.—2 Thess. ii. 3-12.

WHEN Satan whispered in the ear
Of innocence, so free from fear,
Then first began that Tempter's power,
Which cursed mankind until this hour.
How cunningly he veils deceit
To wile his victims to his feet !
In serpent form was first arrayed
The guile by which Eve was betrayed.
The words, "Ye shall not surely die,"
By death were proved to be a lie.
Had she the God of Truth believed,
Her soul for sin would ne'er have
grieved.

The Arch-Deceiver intervenes,
By countless ways and hidden means,
To bar the sinner's path to heaven,
And take away what God has given.
A form of godliness have those
Who in their friendship are our foes ;
What horrors lurk 'neath such disguise,
But hell alone shall realise.

Through all its miseries profound
No greater evil can be found
Than that dread "Wicked" which con-
trols

Commercially immortal souls !
Who but Satanic kith and kin
Could grant indulgences in sin ?
To what extent and where begins
The limit of priest-pardoned sins ?
What other than a Popish mind
Could place high Heaven beneath man-
kind ?

Those who offend our God in heaven,—
What power from Him to them is
given ?

The end and purpose of their plan—
To have dominion over man—
Priests, eager, lend an "itching ear"
To all the secrets they can hear.

No meaner artifice on earth
Was e'er conceived than, for their worth
As aids to power and wealth, to seek
The secrets of the frail and weak !

Can innocent, confiding youth
Be safe with scorners of the truth ?
Should they who disbelieve His Word
Possess that faith due to our Lord ?

Let earnest Romanists beware—
God's law is broken by their prayer !
Their pompous show of holiness
But clothes the vilest blasphemies.

So much the Cross they rest upon,
Why insult Him who bled thereon ?
All deeds of charity commend,
But why should such to snares descend ?
What deeds of penance can atone
For sins absolved by priests alone ?

Surely it is to God in heaven
That we should pray to be forgiven.
How long shall such delusions please
The senses of a world at ease ?
Hath history no voice at all,
That we are deaf to duty's call ?
Must e'en the very ground possess
A speech that shames our tardiness ?
Our moorland sculptured stones pro-
claim

How much true Christians are to blame,
Who freedom gained by blood alone
Should tolerate the Popish throne.
That curse of Christendom defies
And mocks possession where it lies.

Rome's vampires wall their victims round
By all the means that can be found ;
Such victims, bound by error's chain,
Too faithfully their doubts retain.

No doubts attend God's way to heaven,
Eternal life is freely given !
Have faith in God ! Believe and live,
God's promises all surely give.

What zealous Romanist e'er hopes
To dwell for aye with priests or popes !
Who, to secure but earthly power,
Defied their God through life's short
hour !

Assuming God's great power as theirs,
What mockery attends their prayers ?
Beware, beware ! God's vengeance lies
On all who His own Word despise !

God's Holy Word, and that alone,
Should be our guide to mercy's throne.
To keep this Guide-book out of reach
The Romish priesthood still doth teach.

They could not burn—they did pervert
What truths were likely to convert.
What nation ever owned their power
Whose lands the Papists did not scour,

To rob, to torture, and to slay
All who their God dared to obey !
Oh, can it be that even now,
Descendants of Rome's victims bow

To what nobility debased,
And their own ancestry disgraced ;
To what, though now so much sup-
pressed,

Still harbours what we should detest ;
To what courts darkness more than
light—

For secrecy is Popish might ;
When such a power is quite o'erthrown,
Then truth and justice claim their own.
Judge ye yourselves if this be so—
Pray, do we speak the truth or no !
Although your soul to sleep be rocked,
"Be not deceived, God is not mocked."

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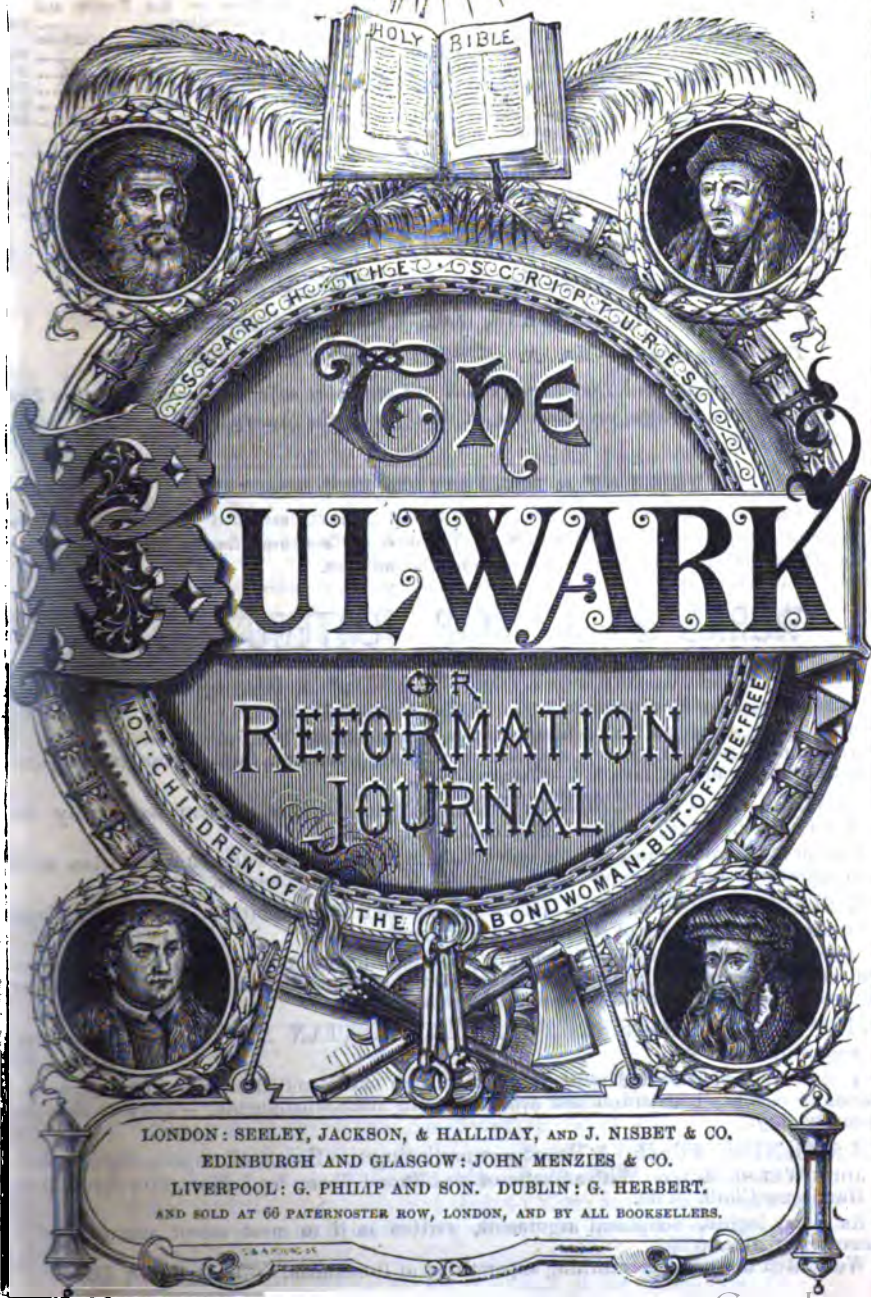
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CONTENTS.

	PAGE		PAGE		PAGE
1. Scottish Reformation Society	169	Popery and its Attendant	180	10. Notes on the Papacy and	
2. Progress made by Romanism		Evils	180	Ritualism	189
in Britain since 1851	170	3. The "Cross" and its Origin	182	11. The Seven Churches which are	
3. Ireland	172	7. Treachery of an Irish Romish		in Asia	190
4. The Persecuting Spirit of		Bishop in 1797	183	12. Refugees of Lies	191
Popery displayed in Spain		8. Mr. Chinquy in England: Con-		13. Sufficiency of Scripture	193
and Italy	178	versions from Popery	185	14. Letter to the Editor	195
5. Union for Prayer against		9. The Bible and Religious Per-		15. Items	196
		secution in Austria	187		

* * All Communications for the Editor, and Books for Review, are requested to be sent to the care of Messrs. BALLANTYNE, HANSON & CO., Paul's Walk, Edinburgh.

SCOTTISH REFORMATION SOCIETY.

Secretary—REV. G. DIVORTY, M.A.

Treasurer—WM. LECKIE, Esq., Cashier, Commercial Bank.

Travelling Agents—MR. A. RUSSELL and MR. JOHN SMITH.

To whom Subscriptions and Donations (which are earnestly solicited) may be sent, in Post Office Orders, Stamps, or otherwise, at the Office of the Society, 17 George IV. Bridge, Edinburgh.

FORM OF A REQUEST TO THE SOCIETY.

I give and bequeath to the SCOTTISH REFORMATION SOCIETY, instituted in December 1850, the sum of [to be inserted in words], to be paid to the Treasurer or Treasurers, for the time being, of said Society, whose receipt or discharge for the same shall be sufficient.

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THE BULWARK; OR, REFORMATION JOURNAL.

JULY 1883.

I.—THE SCOTTISH REFORMATION SOCIETY.

PROTESTANT INSTRUCTION.

THE Annual Report of this Society contains the following :—

“ This is now found to be one of the most effective means of awakening an intelligent interest in the great questions at issue. If only the minds of the rising generation can be imbued with those vital doctrines of the Word of God which bear directly on the character and workings of Romanism, it will, by the Divine blessing, lead to the reviving of a true Protestant spirit; and raise up a formidable barrier against the inroads of error and superstition. In this work the committee earnestly invite the co-operation of ministers and others who conduct Bible classes. They do not presume to interfere in any way with the ordinary work of ministers in connection with their classes; neither do they assume that they may be deficient in the faithfulness of their instructions. The object of the Society is to stimulate and encourage the young of both sexes to study for themselves a subject which very deeply concerns the highest interests of their country and their religion. They offer prizes to those attending such instructions, leaving the minister or other teacher to award the same according to the best of his judgment of the respective merits of the pupils, whether by written answers to a few questions, or otherwise, as he shall see cause. The course of instruction does not usually extend beyond three or four months, and ends generally about March or April, though in some cases it is carried on through the summer months. The plan most commonly adopted is for the teacher to devote each night to some one of the errors of Rome, and after explaining it to lead the pupils to the Word of God for its refutation. This affords an excellent opportunity for imparting direct Bible instruction, and for pressing home Divine truth, as illustrated and enforced by contrast with error. This work has already begun to make its influence felt. Many and gratifying testimonies have been borne by ministers and others to the success of these instructions. Some have confined their labours to their own Bible classes, while others have conducted classes of a more public kind, making them open to all who wish to attend. This work is greatly needed in the present day, and the committee are anxious to see it more extensively carried out, believing as they do, that, with God's blessing, it will issue in very precious results, in guarding the rising generation against the errors of Romish teaching, and grounding them in the great doctrines of the Protestant faith, which are the doctrines of the Word of God.”

A number of interesting reports have reached the secretary, giving account of the work of instruction during the past winter, from which we select the following. A minister of a large congregation says:—"During the months of January, February, and March I delivered lectures on several of the leading errors of the Church of Rome. The number of young men and women enrolled was over 100, and the attendance was well sustained throughout the session; and at the close the prizes, after having been competed for by written examination, were given to the successful competitors. The growth of Popery in some parts of the British empire demands very serious attention. In England, Romanism is largely augmented by Ritualists inside the Protestant Church; in Ireland, it numbers three-fourths of the population; and in Scotland, it is numerically stronger than it has been since the Reformation. The Papacy is now more active than ever. By its bishops, priests, chapels, monasteries, convents, colleges, and schools, it is wielding a mighty influence for evil. Slowly but surely it is leavening society, and producing results in keeping with its destructive doctrines and principles, as has been sadly seen of late in Ireland, especially in ignorance, superstition, crime, murder, and wild rebellion. All classes require to be instructed as to what Romanism is, what it has done, and what it must do. A powerful agency must be employed to enlighten the pulpit, the pew, the press, and the community; and the Scottish Reformation Society is pre-eminently fitted to accomplish the needed work, provided the leal-hearted friends of Protestantism were to give it that liberal support which it deserves. No money could be more profitably spent than in diffusing information by tracts, lectures, pamphlets, and class-instruction against the anti-scriptural doctrines, the Jesuitical morality, and the evil practice of the Papacy. The Society is doing excellent work, according to its means, in instructing the rising youth of the country in the soul-destroying errors of Romanism, and it is to be hoped that it will soon be in a position to have Protestant classes in every part of Scotland."

II.—PROGRESS MADE BY ROMANISM IN BRITAIN SINCE 1851.

THE following tabular view is taken from the last Annual Report of the Scottish Reformation Society:—

	Priests.			Churches, Chapels, and Stations.		
	1851.	1883.	Increase since 1851.	1851.	1883.	Increase since 1851.
England and Wales . . .	835	2112	...	586	1188	602
Archbishops and Bishops	...	17	...	...	...	...
Total in England . . .	...	2129	1294	...	...	...
Scotland . . .	123	306	...	97	295	198
Archbishops and Bishops	...	6	189	...	...	...
Total in Britain . . .	958	2441	1483	683	1483	800

	Monasteries or Communities of Men.			Convents or Religious Houses for Women.		
	1851.	1883.	Increase since 1851.	1851.	1883.	Increase since 1851.
England and Wales . . .	17	159	142	53	341	288
Scotland . . .	...	15	15	...	27	27
Total in Britain . . .	17	174	157	53	368	315

The above Tables have been prepared in great measure from information published by Papal authority, but have been compared with and corroborated in as far as possible from other sources. The number of priests includes such as are retired, and also several of those lately expelled from France. In the number of churches and chapels, those which are regarded as private and domestic are not included. The past year has shown a very marked increase both in the number of priests and chapels.

POPISH EDUCATION.

Colleges and Boys' Schools in England.—I. Under Clergy . . .	36
Do. in Scotland . . .	4
Do. in England.—II. Under Secular Teaching . . .	20
Convent Schools in England . . .	77
Do. in Scotland . . .	3
Number of Roman Catholic Elementary Schools in Scotland in 1881 . . .	133
In 1872 the number of the latter was 22; increase in nine years . . .	111
They are at present receiving annually a Parliamentary Grant of . . .	£23,755 0 0
Grants to Popish Schools in England and Wales in 1880 . . .	123,881 0 0
Do. Do. in 1881 . . .	125,601 0 0
Roman Catholic Industrial Schools in Britain received from Treasury and Rates in 1880 . . .	43,596 18 8
Being an increase since 1861 of . . .	43,586 3 8
Roman Catholic Reformatories received in 1880 . . .	27,938 14 11
Being an increase since 1861 of . . .	12,332 7 10

SUMMARY OF ENDOWMENTS TO ROMANISM FROM THE PUBLIC FUNDS.

Great Britain and Ireland . . .	£716,703 5 5
The Colonies . . .	335,954 1 1
	£1,052,657 6 6

PRESENT NUMERICAL STRENGTH OF ROMANISM IN ENGLAND, SCOTLAND, AND WALES.

Number of Priests, including 23 Archbishops and Bishops . . .	2441
Chapels and Stations, exclusive of those connected with Monasteries, &c. . .	1483
Monasteries, 174; Convents, 368 . . .	542
Schools and Colleges . . .	273
Roman Catholic Peers of the Realm . . .	37
Do. Lords not Peers . . .	17
Do. Baronets . . .	47
Do. Members of Privy Council . . .	5
Do. Members of the House of Lords . . .	29
Do. Members of the House of Commons . . .	57
Do. Chaplains to the Forces . . .	15
Do. retired on half-pay . . .	4

III.—IRELAND.

THE STATE OF THE COUNTRY

remains much the same as for several months past; indeed there seems to be still a progressive improvement in so far that there has been during another month a further diminution of the number of agrarian outrages, and that those which have been committed have not been of so atrocious a character as was common not long ago. There have been no murders; but there was an attempt to murder in the county Kerry in the end of May. Apparently, there has either been an order issued from the headquarters, from which the perpetration of murder and outrages of all kinds has been directed, that they should cease for a time, because of the danger which now attends them, or the rigorous proceedings of the Government have paralysed the whole organisation of conspiracy and agitation, as an animal organism is paralysed by a lesion of the brain,—the men who directed all its movements having found it expedient to take timely flight to other parts of the world, leaving their wretched subordinates and tools to be hanged, or to save their lives by becoming informers. There is, unhappily, no reason to think that any improvement has taken place in the sentiments or disposition of the lower classes of Romanists in the towns, or of the Romish peasantry in general. The murderers who have been executed are regarded by them as patriot heroes and martyrs, and the "Nationalist" press does all it can to promote this sentiment. Sympathy with the murderers has been strongly manifested during the trials in Dublin, and was evidently kept in restraint only by the strong military and police force ready to repress any outbreak. A sullen peacefulness has therefore prevailed. Great dissatisfaction is expressed by "Nationalists," even of the better educated classes, that under the Prevention of Crime Act trials are by special juries, so that the accused have not the chance—or certainty—of escape which they would have had, however unquestionably guilty, if they had been tried under the ordinary law by common juries, on which Romanists of the lower orders would have been found, resolved beforehand that they should not be convicted. Mr. Trevelyan, being questioned in the House of Commons by an Irish "Nationalist" member as to the continued employment of additional police and Special Resident Magistrates under the Prevention of Crime Act, replied that in some districts it was still necessary, that the cessation of outrage did not of itself prove a district to be in a satisfactory state, that in many cases Boycotting still prevailed, and that there was reason to apprehend a renewal of outrages if the police were withdrawn. The Boycotting of jurors who have served in the recent Dublin trials has been resorted to; many shopkeepers have received letters, bearing the Glasgow post-mark, warning them not to deal with certain brewers, grocers, wine-merchants, and others, who were among the number of these jurors; and papers, printed in Liverpool and posted in Manchester, have been widely circulated in Ireland, giving the names of all the jurors who have served in trials under the Crimes Act (Prevention of Crime Act), professing also to show "the extent to which these juries were packed." Men who have discharged a painful duty, and whose only offence is that they have been faithful to their oaths, have thus been indicated as objects of popular detestation and vengeance, and an attempt has been made to bring into operation on the class from which special juries have been selected the

terrorism which, operating upon common juries, combined with the base moral teaching of Ultramontane priests, to make trial by jury a mere frustration of justice in the greater part of Ireland. Terrorism has also begun to be exercised in order to compel subscription to the Parnell Testimonial Fund, which is of course intended as a demonstration of the zeal and strength of the "Nationalists."

The audacity of the seditious and inflammatory

"NATIONALIST" PRESS

received a check, not before it was much needed, by the seizure, in the end of May, of the *Kerry Sentinel*, a Tralee paper, with all the printing materials and documents in its office. This paper, it appears, is the property of Mr. Harrington, M.P. for West Meath county, who was elected, it will be remembered, whilst undergoing punishment by imprisonment for the utterance of seditious and inflammatory language, but on the expiry of his term of imprisonment came at once to Westminster and took his seat in the House of Commons. Mr. Trevelyan, replying to a question asked in that House by Mr. Parnell, stated that the seizure was made under the fourteenth section of the Crimes Act, because certain notices, "treasonable, and something very like murderous in their nature," which the authorities believed to have been printed in the office of the *Kerry Sentinel*, had been posted about Tralee, and because the district was "in a very critical condition." An extract or two from an article published in the *Kerry Sentinel* shortly before the seizure may be interesting to readers who have not already seen them, will make it appear not at all surprising that placards such as Mr. Trevelyan described should be printed at its office, and will serve to show the character of the Irish "Nationalist" press and party. After accusing the Government of "packing juries, assisted by Mr. Justice O'Brien, and putting men to the torture in the Star Chamber Inquisition at the Castle by tempting them to perjury and sin," it goes on to say: "Barbarossa Lord Spencer goes to Mayo to see how the Irish peasant flees from the land of his birth and love. The poor of the West must look on the great and good (?) Earl Spencer very much in the same light as the ignorant in the dark ages looked upon fiery comets, as a portent of evil. When he went before to the West it was at the time he made up his mind to be firm above all things, and to override Irish public opinion by allowing Francis Hyne's young life to be sacrificed on the verdict of a drunken jury [this wicked lie is continually repeated in the Irish "Nationalist" papers], and again he appears when the hills are resounding with the wail of the emigrant that the 'pinch-of-hunger policy' is driving from the land. As the Earl's marriage is a childless one, he has no boys, like Rajah Jenkinson, to bring with him on the excursion; but in such a hurry is he to get the people driven from the soil, he actually lifts the little children in his august viceregal arms, and hands them into the boats wherein their afflicted parents are already seated." The writer adds, "This Cromwell II. then addresses these Irish people in aristocratic and high-flown English, banishing them from that Connaught whither Cromwell I. had sent them, and instead of wishing them 'God speed,' he with extraordinary command of countenance assures these poor ignorant Irish peasants of the falsehood that Her Majesty took a deep interest in their welfare. What token of sympathy with the suffering Irish people has the Queen ever given? She ordered no lamb to be used in the Royal

household, fearing sheep would become scarce on their native hills; but what has she ever done to preserve the lives or the homes of her Irish subjects, or to win for herself their gratitude?" It is added that "summonses to the Star Chamber Inquisition are apt to be cooked;" Mr. Forster is called a "scotched reptile;" and the National League is said to be "kept in check by atrocious police intimidation," which is declared to be "hellish work." The police, it is asserted, have "murdered innocent women and children, and constantly perjure themselves." Alas for Ireland, if this is Irish patriotism!

But even such as this, in its spirit and in its methods, is the patriotism of the members of

THE IRISH PARTY IN THE HOUSE OF COMMONS,

as exhibited in their speeches and conduct in that House. There is the same hostility to the Government, as a Government and as British; the same disposition to malign the magistracy and the police; the same determination to represent all proceedings under the Crimes Act as tyrannous and unjust, and criminals convicted under it as victims sacrificed by means of packed juries, prejudiced judges, and untrustworthy evidence. All this can have no effect on the British public but to provoke indignation and contempt; it may have a powerful and very bad effect, however, in Ireland—an effect which it is evidently designed to produce. The members of the "Irish party" have invented an art, worthy of them and of their cause, of bringing forward statements and accusations, upon which they could not otherwise venture, in questions addressed to members of the Government. In these questions unfounded charges are often made against persons of unimpeachable character. This abuse of the privileges of the House has been carried so far as to have become a well-nigh intolerable nuisance. Mr. Trevelyan, in replying, on June 1, to a question by Mr. Kenny with reference to certain charges made against a sub-inspector of the Irish police named Smith, at Moville, Donegal, complained that the notice-paper of the House was used in order to make charges for which there was no foundation. In this case the conduct of an official had been described as "foul" and "disgraceful," and there was no authority whatever for it except that of some anonymous letter. Replying to another question by Mr. Kenny, as to whether it was the intention of the Irish Government to reconsider their decision as to the award of £1500 to Isadore M'William Bourke, in respect of the murder of Walter M. Bourke, and whether they intended to proceed against Isadore M'William Bourke for wilful and corrupt perjury, he said the Lord-Lieutenant saw no reason to reconsider the question, and under the circumstances stated in evidence it was a very strange thing that a gentleman should be described by implication as a wilful and corrupt perjurer. Mr. Trevelyan's gently administered rebuke seems, however, to have produced no impression on the gentlemen of the Irish party. He had again to reply, on the next day that Parliament met, to a question by Mr. Biggar, informing him that it was not the case that Mr. William Carson, recently appointed a Justice of the Peace for the county of Fermanagh, did, when in business, several times compound with his creditors, or that he was ever refused a certificate from the Bankruptcy Court; that he had been in difficulties when young, but had afterwards paid his creditors in full, and having acquired an independ-

ence, had retired from business twelve years ago. Upon this, Mr. Mitchell Henry asked the honourable member for Cavan if he knew these facts when he put the question, *but no reply was given.*

Another remarkable illustration of the character of the "Irish party" in the House of Commons is afforded by a little bit of sharp practice attempted with regard to a Bill which some of them had introduced, entitled the Sites for Places of Worship (Ireland) Bill. The object of this Bill is to compel Protestants in Ireland to sell any land which the "Catholic authorities" may select for the erection of places of worship. The Bill had been "blocked" by Mr. Warton, to prevent its being smuggled through on some convenient occasion, at a late hour, in a thin house, and without proper discussion; but it had become a "dropped order," and had disappeared from the notice paper. However, on June 5, it was placed on the Order Book again, and appeared on the notice paper for that evening, Mr. Warton not being made aware of the attempt to revive it. Attention, however, was promptly called to the matter when the House met, and the purpose of the promoters of the Bill was effectually frustrated; although the Speaker ruled, contrary to what appears to have been the prevalent impression of members of the House, that when a Bill has become a dropped order and is revived, a block which has been placed in its way does not revive with it, so that, if no one had taken notice of what was being done, they might have got their bill brought on after half-past twelve. It would not have been the first time that the Pope's representatives in the British Parliament have got an important piece of legislation accomplished to their own satisfaction by contriving to bring it forward when those who would have opposed it were unaware of the danger. In the present case they have signally failed, and have awakened a general feeling of indignation among the members of the House, which was pretty strongly expressed on one side of the House by Mr. Gibson when he spoke of the House having a right to guard itself against "a gross evasion of the decencies of legislation," and on the other side by Mr. Anderson when he asked "if it would not be something in the nature of a trick, if any member intentionally allowed his bill to become a dropped order, for the purpose of reviving it in this way, to which no honourable member would have recourse." One would suppose that such remarks could not but pierce the skin even of the most pachydermatous animal. However this was, no one was bold enough to say a word in justification or excuse of what had been done, and no one thought it proper to say that he had done it.

The last thing the Irish "Nationalists" in the House of Commons have been busy with, has been a strenuous effort, happily unsuccessful, to get the Corrupt Practices Bill amended in Committee, so that the meaning of the words "undue influence," with regard to Parliamentary elections, should be limited to the infliction or threat of personal injury,—the object in view being that Irish priests should henceforth have perfect licence to intimidate and influence electors by altar denunciations, threats of excommunication, and other similar exercise of their spiritual powers.

We have little to add to what we said last month about

THE POPE'S LETTER,

or Letter of the "Sacred Congregation *De Propaganda Fide*." The conduct of the Irish "Nationalists" seems to have been little affected by

it,—less, we freely admit, than we expected,—probably quite as much, however, as its authors either expected or desired. It was not, we firmly believe, an effect in Ireland which it was intended to produce, but an effect upon the British Government and people, that they might be induced, in forgetfulness of all the principles of Popery and all the lessons of history, to regard the Pope as a true friend whose help it would be good for them to have in order to the peace and prosperity of Ireland. In this connection we commend attention to an extract from Froude's "*History of Ireland in the Eighteenth Century*," which will be found in another part of this number, showing how the British Government, when Mr. Pitt was at its head, was deluded by a wily and treacherous Romish bishop, who promised peace through Papal and priestly influence, whilst schemes of rebellion were ripening and he was busy in promoting them.

In making the remark which we did last month, that because this Letter is strictly a Letter of the "Sacred Congregation *De Propaganda Fide*," rather than of the Pope, perhaps even Ultramontanes may find it possible to dispute its being an utterance *ex cathedra*, absolutely binding on them by reason of the Pope's infallibility, we had forgotten for the moment that Pope Pius IX., in his ever-memorable Syllabus, elevates the decrees of the "Sacred Congregations" to the same level with the decrees of the "Apostolic See" (see *June Bulwark*, p. 162). Yet there is a loophole left for those who desire to take advantage of it, in order to deny their obligation to obey the Sacred Congregation's injunctions.

THE PRIESTS

of Ireland have made a show of submission to the authority of the Vatican, but they have not withdrawn themselves from the field of Irish politics, nor ceased to be leaders in the agitation which has for its object the severance of all connection between Ireland and Great Britain, in order to the extirpation of Protestantism from Ireland. No one expected that they would, except men very ignorant or easily deluded. Archbishop Croke has been warmly welcomed on his return from Rome. He received an address from the Wicklow Town Commissioners, of which the character will be sufficiently apparent from a single sentence:—"Your practical knowledge of the country and its people deepened your convictions that the iniquitous land laws which annually robbed the Irish people of millions of pounds should be swept away, if Irishmen can ever hope to prosper on Irish soil." In reply, Dr. Croke, thanking the Wicklow Town Commissioners very much for their address, expressed his hope "that he and they would be living, when 'His Holiness' [that is, the Pope] would recognise that Ireland was not only the land of saints, but of patriots also;" from which it would seem that assassinations, incendiary fires, moonlighting, carding, and maiming of cattle are accordant with an Irish Romanist's ideas of saintliness and patriotism. In Tipperary, Dr. Croke was greeted with an enthusiastic popular demonstration,—the houses adorned with branches of trees, wreaths of laurel leaves, and red roses, the windows illuminated, fireworks, the streets spanned by triumphal arches, with flags and such inscriptions as "Long live our Archbishop," "Welcome to the unchanged and the unchangeable," "The priests and the people united," "God save Ireland," and "The cause must go on." This was on a Saturday evening; on Sunday morning the Archbishop celebrated high mass, and confirmed nearly eight hundred "children," another

great demonstration taking place,—great crowds assembled, horsemen wearing green sashes, Land League banners displayed, music by marching bands. In replying to an address expressing warm esteem, sympathy, and admiration, Dr. Croke expressed his hope that “this Tipperary rejoicing or welcome home” might not be “wholly without fruit.” “It will serve,” he said, “if for nothing else, to prove that whosoever strives faithfully, however feebly, to advance the cause of social comfort and constitutional freedom in Ireland, will find ample reward for his exertions in the prayers and good wishes of his fellow-countrymen generally, though he may incur the displeasure of the few *whose ignoble aim and interest it is to perpetuate poverty and serfdom amongst us.*” From all this it is evident that Archbishop Croke’s visit to Rome has not made him less eager than before, nor less dangerous, as a leader of agitation in Ireland.

We do not think it necessary to say much about

THE DYNAMITE CONSPIRACY,

which is important only because of the destruction of life and property that might have been effected, had it not been providentially discovered in good time. Otherwise, it is as contemptible for its folly as detestable for its wickedness. It is hard to imagine how any sane man could expect its success in the accomplishment of any political object. The conviction, and sentence to penal servitude for life, of four of the wretches engaged in the manufacture of nitro-glycerine at Birmingham and the transportation of it to London, will probably suffice to deter the American Irish from all further attempts of the same kind in this country. The extent to which they have adopted the “Dynamite Policy,” and supported it by pecuniary contributions, is, however, a fact of grave importance, both because of their numbers and because of their having been trained and guided by Irish priests who have received their own training at Maynooth.

We are still under the necessity this month, as last month, of deferring notice of some subjects which we would have noticed if possible, and shall now conclude this article by laying before our readers a little information concerning the only pleasant one which presents itself to our view in our study of the condition and prospects of Ireland,

THE PROGRESS OF THE GOSPEL

in Ireland. Some interesting facts concerning this subject will be found in last month’s *Bulwark* (pp. 165, 166), in extracts from the *Banner of Truth*. The success which, by the blessing of God, has attended the work of the Society for Irish Church Missions, especially in Dublin and in Connemara, has been noticed from time to time in former articles. Remarkable evidence of it is afforded by a letter written by the Rev. Columban O’Grady, a Romish priest, which appeared in the *Freeman’s Journal* of March 21. It shows how Romanists estimate the work going on in Ireland, and especially in Dublin. This Romish priest says:—“The evil has assumed such gigantic proportions that our entire strength will have to be put forth for its suppression. No man who pays the slightest attention to its baneful effects can fail to perceive that it is silently sapping the foundations of the faith in this city and in many parts of the country, and that these can only be neutralised by the exertion of whatever vigour or wisdom is left among us. This pestilent organisation has been

rapidly growing under our very eyes for nearly forty years without the slightest check upon its progress; for our pitiful efforts at opposition only seemed to render it the more formidable, and if it were permitted to increase according to its usual rate of progress it would ultimately paralyse all religious effort among us. Its sleepless activity, and our supine sluggishness, have already reduced nearly every Catholic interest in the city to a state of critical peril." In an abstract of the Irish Church Missions Society's Report for last year, read at its annual meeting in London on May 8, it is said that, although its mission church in Townsend Street, Dublin, is in the midst of an almost exclusively Romish population, generally sympathising with the prisoners accused of conspiracy to murder, "such was their respect for the mission workers, that they could pass in and out of the streets at all hours, without let or hindrance, without the slightest insult or opposition;" and in another place in Dublin,—the Coombe,—where twenty years ago teachers attending the Coombe school were frequently attacked and beaten, attempts recently made to provoke opposition to the mission teachers completely failed. At the same meeting the Rev. Canon Cory bore testimony of the progress of the Gospel in Connemara, and after referring to the persecution which the mission agents and converts recently had to endure, he said that it had now ceased, and that "peace and good order and comparative freedom of access now prevailed where agents and converts had carried their very lives in their hands;" which, however, he ascribed in some measure to the vigour shown by the Government. He stated that new converts had joined them even in the times of danger, and mentioned an interesting case of a convert who was first led to serious thought and inquiry by observing the cruel treatment the converts received and the patience they exhibited. The number of converts in Connemara since the mission was first established there has been large.

IV.—THE PERSECUTING SPIRIT OF POPERY DISPLAYED IN SPAIN AND ITALY.

A CORRESPONDENT of the *Record* has furnished that paper with the following translation from *La Luz* of April 15 (*La Luz* is a Spanish Protestant paper published at Madrid):—

"In Villaescusa, a town in the province of Zamora, there exists a numerous congregation of the Reformed Spanish Church. Its condition is highly flourishing, but as this is at the cost of Romanism, the local *cura* has not been able to endure his loss with patience, especially as the diminution of his flock has so far prejudiced his material interests as to leave him little else beyond the miserable subvention afforded by the State. Finding matters grow worse instead of better, he resolved as a practical man to abandon a parish which neither valued his offices nor cared for his teachings, and when announcing the fact from the pulpit to a limited audience, added that before departing from Villaescusa he hoped to leave personal reminiscences which would 'deal a death-blow to the devils,' such being the application he is pleased to apply to the *Evangélicos*. Whether the *cura* of Villaescusa is a man likely to fulfil his promises or not, we will leave our readers to imagine from the following:—

"In the parish church at Villaescusa is an image called the *Virgen del*

Olmo. In times gone by this image was highly venerated by the Villaes-cusanos, and indeed is at present by the inhabitants of the surrounding neighbourhood. A few days ago this object of worship was found to have lost its arms! Of course there was a terrible outcry, and no time was lost in giving notice to the authorities, with the suggestion that the sacrilegious criminals must be Protestants. Acting upon this information, the houses of several Protestants were immediately though unsuccessfully searched, when the *sacristan* denounced a neighbour on the ground of having overheard a child in his house, about eleven years of age, admire the arms of a baby she was nursing! Without more ado, the judge at Fuentesauco issued a warrant for his apprehension and imprisonment, and at noon the poor man was seized by civil guards, heavily handcuffed and fettered, and conducted through the middle of the town at an hour when many country people were assembled, who instigated by some one readily imagined vociferously shouted, 'Burn him! burn him! Assassinate him! Crucify him!' At Fuentesauco the prisoner met with a similar frantic reception, and it was only when lodged in gaol that he felt safe from the menacing attitude and fearful threats of an infuriated populace.

"The prisoner—one of our brethren—was placed in solitary confinement for eight days, and probably would have suffered a longer period but for the fact of Pastor Garcia's appearance at Fuentesauco, who demanded the instant cessation of this form of punishment, which under any circumstances can only be inflicted for seventy-two hours according to law. The child referred to—a niece of the prisoner's—was summoned to declare that the arms of which she was heard to speak were those belonging to the mutilated image. On denying the accusation, threats were employed to force her to confess according to the wish of her tormentors, and she was informed that in case of obduracy she would be thrown into a dark and filthy dungeon where terrible sufferings would end her days. Notwithstanding her terror, the child was sufficiently calm and firm to persist in her first statement, viz., that her words simply referred to the baby's arms. We sincerely trust that the Minister of Grace and Justice will take prompt steps to put an end to this grave scandal, and advise those appointed to administer the law to do so without allowing their personal predilections to outweigh justice and right. . . .

"On Señor Garcia's return to Villaes-cusa he was met by two civil guards who very rudely demanded his passport. Finding the document in form, they implied it must be a forgery, 'for who,' said they, 'ever heard of a minister of religion wearing a beard!' The guards then bitterly censured Señor Garcia for having separated from the Church of Rome, and not content with using many offensive expressions regarding the congregation at Villaes-cusa and to a lady in Señor Garcia's company, they vulgarly joked the latter, asking where the arms of the image were hidden, adding that doubtless her companion could help her to find them. . . .

"The authorities at Fuentesauco are actively engaged in trying to discover the authors of the theft, and a careful search has been instituted in the house of an *ex-sacristan*, an intimate friend of the *cura*, four men being employed in digging up the yard adjoining his house and otherwise searching the premises. From thence they proceeded to the house of the *cura*. We do not know the result of these last efforts, but a good deal of secrecy has been observed. . . .

"On going to press, we learn that our brother is still in prison, but as nothing, we are informed, can be brought against him, we have no doubt that he will soon be liberated."

In a letter of the Rome correspondent of the *Record*, dated May 12, 1883, we find the following:—

"Another sad example of the way the Roman Catholic priests stir up the ignorant populace against Protestants and the sale of the Bible is related to have lately taken place at Ilasi, a little village in the province of Verona. On the 22d of last month, the colporteur Gaetano Degrandis was insulted and attacked in the public Piazza at 3 p.m. by members of the congregation just leaving the parish church. With cries of 'Away, away, beat him, kill him, they are false books, prohibited, the priest says so' ('Via di qua, dalli, ammazzalo, son libri falsi, proibite, l'ha dette il parroco'), the boys began to stone him. In the confusion that followed all the books were scattered on the ground, the mob scrambled for them, seized them, some were thrown into the water, the rest burnt, and with difficulty the poor colporteur managed to escape from his persecutors. Some delay occurred before the authorities could be found, but happily they arrived in time to arrest the ringleaders 'in flagrante.' The case will be brought before the 'Tribunale,' and it is hoped that the poor colporteur will at least obtain damages, though it is but too true that the real instigators of this and similar cases, the priests, are never brought to account."

Both these instances not merely illustrate the persecuting spirit of Popery, but also—we are happy to note—afford evidence of the progress of the Gospel.

V.—UNION FOR PRAYER AGAINST POPERY AND ITS ATTENDANT EVILS.

"Our Hope is in God, and in Him alone."

THE Acting Committee of the Scottish Reformation Society, notwithstanding all the efforts which have been made since 1851, are more deeply impressed than ever with the enormity of the evils above referred to, and being alarmed by their rapid spread in Britain during past years, earnestly entreat all God's people to unite in urgent prayer to Him for help against them.

Believing in the living God, and in the true and perfect Saviour—and being convinced that the prevalence of Popery and its attendant evils in any land must lead to individual and national misery—and fearing that these evils are even now hurrying this nation on to ruin, the Committee propose that all who love their country and their Redeemer should make these dangers the special subject of prayer every Lord's Day morning.

The Committee do most earnestly invite the people of God to persevere in crying to Him, that by His Spirit, through His own word, He may work mightily on men's hearts everywhere,—that He may confound the attempts of all who are labouring to entice others into these enormous evils,—that He may break in pieces the chains with which their victims are bound,—and destroy speedily every system opposed to

Christ, and pour the Spirit of grace and supplication on all the members of this prayer union.

REASONS FOR TAKING PART IN THIS UNION FOR PRAYER.

Real Christians cannot abstain from prayer about subjects which so deeply affect the glory of God, the salvation or destruction of our fellow-citizens, and the prosperity of the empire; but we believe that by joining in this Union their prayers will, by God's blessing, be more regular, pointed, hopeful, and efficient.

There are many unknown to the world, and little known to each other, but known to God, and accustomed to plead with Him, who would be greatly cheered and encouraged in their prayers by a knowledge of the sympathy and co-operation of this Union.

In connection with this, we beseech all to remember that no nation in modern times owes so much to divine interposition as Scotland does. When we think of the spiritual darkness and political thralldom in which we were sunk, we cannot fail to acknowledge that our deliverance at the Reformation was as manifest a putting forth of the mighty hand of God as was that of the ancient Hebrews from "the house of bondage."

God broke our yoke, opened our prison, and brought us forth into liberty; and to all His other goodness He added this, even that by His blessing on the preaching of His word, our realm was as gloriously illumined with the pure light of the Gospel as any country ever was.

But despite our great privileges and the manifold blessings with which we were loaded, and despite the obligations under which these blessings laid us, and the engagement under which we laid ourselves to abide faithful to God in the profession of the Gospel, we have become unmindful of our deliverance from the darkness out of which God brought us.

By our union with England and Ireland, we, as a nation, are also involved in many declensions from Reformation purity and light. Ritualism, which is scarcely-veiled Romanism, is becoming rampant in England; infidelity, one of the fruits and allies of Romanism, has ripened into atheism, which stalks abroad, and is defiling our land with its horrible blasphemies and defiance of all authority, divine and human, and is bearing its bitter fruit in the hitherto unheard-of crimes and conspiracies which have sprung up, outraging the moral sense, appalling the nation, and threatening society itself with destruction.

The hand of God is troubling us. He is pointing out our sin and calling us to repentance. But alas! we are deaf to His voice. Neither our rulers nor the nation at large appear to understand these tokens of the divine displeasure. We are arrived at a great crisis, and in that crisis there appears to be no help in man. We desire, therefore, to repair to the throne of heavenly grace, and beseech the Great Ruler, the God and Father of our Lord Jesus Christ, to come to our help in this day of "rebuke and blasphemy." We propose to God's children everywhere, and in all circumstances, to engage with us in confessing our own and our nation's sin, to cry mightily to God that He may pour out His Spirit upon our country, that He may open the eyes of our nation and its rulers to see the sins which have provoked "the heat of this great anger," that He may give us grace to turn from our evil way, and that He may lift off his hand and return and make order and liberty,

and, above all, His own pure Gospel, to flourish in our land as in days of old, and yet more widely and clearly.

The Committee would be greatly encouraged in this movement if those who see their way to join it, whether members of the Society or otherwise, would kindly indicate their intention of doing so.

Supplies of this Paper for distribution may be had by applying to the Secretary.

OFFICES OF THE SCOTTISH REFORMATION SOCIETY,
17 GEORGE IV BRIDGE, EDINBURGH.

VI.—THE "CROSS" AND ITS ORIGIN.

THE cross is a "religious" symbol, which, perhaps more than any other throughout the world, owes its origin to *heathenism*. It has been abundantly proved that on Greek pottery, from 700 to 500 years before Christ, this symbol was used, also that the Latin race employed it at the same period, and, further, that in India *Buddha* himself could boast of it before the dawn of the *Christian* era. Our British Museum furnishes us with an instance, to the which the Rev. Mourant Brock, M.A., in his admirable treatise "The Cross: Heathen and Christian" (Seeley & Co.), has called attention, of a pectoral, or breast-worn, cross, formerly belonging to an Assyrian king (Samsi-Vul) B.C. 835. The identity of this cross with the modern so-termed "Maltese" cross is complete. Should any of our readers wish to pursue an inquiry into the merits of this very important and practical subject, Mr. Brock's thoughtful work, above referred to, will afford them convincing proof of the view which we seek to enforce, viz., that the cross upon which the poor deluded devotees of Rome and Oxford lavish their praises is nothing more than the talisman of that *Paganism* which the Lord Jesus Christ, by His death and resurrection, came into the world to adjudge as the antithesis of the truth that "God is light." Superstition and idolatry are inseparable from any veneration of the Pagan cross, whether those who venerate it be called "Christians," or not. The Good-Friday service of the Church of Rome, which Ritualists are fully prepared to adopt, and which makes the "cross" an object of idolatrous worship, fairly illustrates the "delusion" believed in by men whom God has judiciously given up to this awful error. And glad, indeed, should we be to be able to stop here. But, in all faithfulness, it must now be added that men, who hitherto have been considered "evangelical," are at this very season introducing into their churches the apocryphal service of the "Seven Words" for Good-Friday, the sure precursor of Rome's developed worship of *the wood of the cross*! Little wonder is it that, with these sensational inventions of Popery in our Protestant Churches, the distinctive doctrines of God's sovereign and saving grace should be correspondingly disappearing, and that the Mannings and Newmans of the Pusey-Roman school in England should tell us that they can afford to wait results. What, then, shall we say to these things? Why, let every minister of the Gospel of God's grace sent to preach the truth of the living God, faithfully and fearlessly testify that truth, and manfully denounce the "false brethren" who having crept in unawares are seeking to delude precious souls by giving them the *heathen* and *idolatrous* cross instead of the soul-saving Gospel, that He who

suffered on the "Roman gibbet," at the hands of the Jewish Church, for the sins of His elect people, has triumphed over the spear, the nails, the thorn-crown, the gibbet, Satan, and the grave, and that to *venerate* any one of those horrible accessories of the redemption of Christ's people is to manifest the most guilty ignorance of God's way of salvation. Let every true child of God set his face like a flint against the wearing of crosses, and against all engravings of the heathen symbol, offensive as it is alike to the Father whose precious Son suffered on the accursed tree and to His Spirit-taught and grace-saved children.—*Wiltshire Protestant Beacon*.

VII.—TREACHERY OF AN IRISH ROMISH BISHOP IN 1797.

(From Froude's "*English in Ireland in the Eighteenth Century*.")

[We inserted in a recent number an extract from Froude's instructive work, "*The English in Ireland in the Eighteenth Century*," showing what cruelties were perpetrated by the Irish Romanists in the Rebellion of 1641; we now insert another extract from it relating to the Rebellion of 1798, which, like that of one hundred and fifty-seven years before, had for its chief object the extirpation of Protestantism from Ireland. The date of the events here narrated is 1797, when the conspiracy was fully organised, which, in the following year, broke out in a rebellion signalised by acts of cruelty as atrocious as those of 1641.]

ALTHOUGH the Government had collected sufficient courage to allow the Protestants to arm, they were still nervously anxious to avoid appearing to distrust the Catholics. Whatever their inward thought, they chose to appear to believe that the conspiracy was unconnected with religion, and that the agitation, although the Catholics had been tempted to join in it, was essentially revolutionary. Keogh was the only prominent Catholic who had been arrested. The gentlemen taken at Belfast were Jacobins or atheists. Lord Camden's* amiable hope was that he might still detach the great body of the people, or, if not the people, the militia and the soldiers of the line, from their dangerous leaders, and he tried to re-establish "private communications with the principal Catholic clergy and laity." There was, in fact, but one condition under which the Catholic clergy and laity would ever really be useful to a British Government. As soon as they had been made thoroughly to understand that they were subjects of the British Crown, that England was strong enough to compel them to remain in their allegiance, and that she would exert that strength to the very utmost if they chose to play with rebellion, then there would be no longer reason to distrust them. No sincere Irish Catholic could ever, as Lord Clare said, be voluntarily loyal to a Protestant Sovereign, but he would understand the duty of submission, and the duty of enforcing submission upon his countrymen when he was made to see, without disguise or circumlocution, the nature of the alternative. Neither Pitt† nor Camden could recognise so unpalatable a truth. The educated Catholic clergy came about them, soft and smooth-spoken, deprecating distrust, deploring the prejudices on both sides which embittered every question, and made a mutual understanding so difficult. An experience too uniform had shown that at critical moments these gentlemen had never practically succeeded in controlling the violence of the people; it was uncertain whether they had tried to control it. Yet the Government still listened

* Lord Camden was then Lord-Lieutenant.

† Then Prime Minister.

to them, and still clung to the belief that they might be persuaded into lending genuine assistance in re-establishing order.

Lord Camden was looking earnestly among the Catholic priests for some one to assist him. He believed that he had found the person that he wanted in a certain Dr. Hussey, the friend and correspondent of Burke, and titular Bishop of Waterford.

Dr. Hussey, in the eyes of Liberal politicians, was the model Catholic of his time,—an enlightened ecclesiastic, who rose superior to the bigotry of his creed, and combined the spirit of genuine Christianity with the cultivated intelligence of a man of the world. Hussey had been for some time in communication with the Cabinet on the condition of the Irish militia. He had affected to deplore the spread of disaffection in the ranks. He was in England during the autumn session, impressing upon Portland * and Pitt his conviction that, if the Catholic clergy were trusted, they could restore a better spirit among them. He had offered his own services. So great, indeed, was his zeal and anxiety, that he sued for and obtained some commission from the Pope in connection with the Catholic soldiers; and in a conversation with Portland, he intimated that his influence would be more beneficial if it could be combined with a recognition from the British Government, and “a commission as Chaplain-General.” Portland inquired what his Papal commission consisted in. Dr. Hussey said it was a power to confer on Catholic chaplains of the Irish regiments the faculties necessary for their functions; and on this understanding Portland gave him his commission from the Crown. Thus armed, the ingenious gentleman passed over to Ireland. He announced that the Pope had appointed him “Vicar Apostolic over all the Catholic military in Ireland.” His English commission saved him from the risk of interference from the Castle, and suggested the impression which the revolutionary party especially desired to create, in order to weaken the Executive Government, that England was on the Catholic side and disapproved of the coercive policy. His first official act was to throw a stigma on the Castle authorities, and create a grievance which had no existence. He pretended to have discovered that the Catholic soldiers in the militia were taken to Protestant Churches, and were forbidden to attend services of their own.† Had Dr. Hussey really desired to quiet the mutinous spirit which he came over, as he said, to combat, he would have remembered, even if the charge had been true, that in Spain, or in the Papal dominions, a soldier who had refused to accompany his regiment to mass under plea of being a Protestant, would have been instantly shot for mutiny; and he would have remonstrated quietly with the Viceroy or the Commander-in-Chief. But the chief object of Irish incendiaries, from highest to lowest, was at that moment to create disaffection in the army, and hatred against the Irish Administration. This enlightened and virtuous prelate, representing himself as speaking with combined authority of the Pope and the English Cabinet, first invented an untrue charge, and then, by letter, instructed a priest in the camp outside Dublin “to warn the artillerymen against the sin of attending the Protestant service, and directing them to resist by force.” “He then,” Pelham ‡ informed Portland, “wrote a long exhortation to Catholic sal-

* The Duke of Portland.

† The author says in a footnote, “On inquiry it proved to be false.”

‡ Chief Secretary to the Lord-Lieutenant.

diers in Ireland generally; it is the most inflammatory and dangerous production that bigotry could suggest; he addresses the soldiers in a character which he says your Grace obtained for him from the Pope. He says he received his authority from the Pope, and that the Duke of Portland applied for it."

Finally, in his character of peacemaker, Dr. Hussey published a pastoral to the clergy of his diocese, bidding them refuse the sacraments to parents who allowed their children to attend the Charter Schools; re-asserting that Catholic soldiers had been forced to attend Protestant places of worship, and bidding the priest instruct them that, under such circumstances, they were bound to disobey their officers.

Lord Camden had brought into Ireland, as he supposed, a serpent of healing. Dr. Hussey had proved a reptile of more common type, and had turned on him and stung him. Under any circumstances, the eve of a rebellion was not the moment to invite soldiers to mutiny. His official recognition by the Cabinet was an additional obligation to forbearance. With ingenious wickedness, Dr. Hussey took advantage of the opportunity which the Government had allowed him, to aggravate to the very utmost the danger which he had undertaken to counteract, and exhibited in a remarkable instance the value of the support which the English Cabinet was so eager to conciliate.

VIII.—MR. CHINIQUY IN ENGLAND: CONVERSIONS FROM POPERY.

MR. CHINIQUY has addressed a letter to the Editor of the *Christian Herald*, in which he says:—

"Though it has been the good Master's pleasure to try my faith in many ways these last three months that I have been working in England, you will allow me to ask your Christian readers to bless Him for the manifestations of His infinite mercies towards many of the precious souls to which it has been my privilege to preach the truth.

"How can I tell you my joy when, after my second address in Exeter Hall, three Roman Catholics came to shake hands with me in the presence of many, and said, with tears of joy, 'Now we see the light, and we understand the errors of the Church of Rome. We give up those errors from this very hour. We will never invoke any name but the name of Jesus, and the Word of God will be our only guide.' But the very next week my joy was not less when one of the most venerable Episcopal ministers of London came to tell me: 'Do you remember that old gentleman with white hair who was just before you when you were speaking in our large hall? He is a wealthy and very influential man, enjoying the confidence of all by the stern honesty of his conduct, but unfortunately, a couple of years ago, he fell into the hands of Ritualists, who very soon poisoned his religious mind with the subtle poison of their half-concealed Popish doctrines and practices. So much so, that he determined to give up his position in our Church in order to submit himself to the Pope. All my efforts to prevent him taking that unfortunate step were of no avail, and next week was chosen to make his public recantation. It was then that he heard you were to give us a public course of lectures on Romanism, and he determined to come and hear you. The

Lord evidently guided your thoughts and your words for the salvation of that honest and intelligent man. The first person I met, when back to my parsonage after the lecture, was that dear old friend of mine. He threw himself into my arms, and with burning tears of joy, he said, 'Help me to bless the Lord I now understand the mummeries and idolatries of Rome. By the grace of God, nothing will any more shake my faith in the glorious Gospel truths which our heroic ancestors have bought for us at the price of their blood.' And the rest of the night was spent by him and me in blessing God for the admirable and so sudden a change just wrought in his heart by the Holy Spirit.'

"Recently, also, a Baptist minister of London said in a public meeting : 'After your lecture in my church, a French lady came to tell me that though she had been till then a most devoted and sincere Roman Catholic, she felt that her duty towards God and herself, as well as towards her relatives, was to break for ever the ties which had united her to the Church of Rome, in order to unite with one of our evangelical churches. Not only has she kept her resolution, but full of joy for the great gift she had received, she has just gone back to France to persuade her friends and relatives to give up the errors of Popery, in order to accept Christ as the only light and life of sinners.'

"Nine years ago, one of the most respected ladies of England was entrapped by the glittering sophisms and novelties of the Ritualists, and, like many others, that honest but unguarded soul was to fall from one deception to another. She made the acquaintance of Dr. Newman, who very soon entrapped her into the snares of Popery. For seven years she led the life of a sincere Roman Catholic, suffering humiliations and making sacrifices which would draw the tears of your readers were I allowed to reveal them. But the hour of light and deliverance was approaching. A year ago, an unknown friend sent her by the mail my humble book, 'The Priest, the Woman, and the Confessional,' which she read with attention. A few days after my arrival in England a most admirable letter was handed me from that lady, telling me how her own personal experience of auricular confession was corroborating several of the things she found in my book, adding that her faith in her new religion was much shaken and modified from that day. She put to me several questions about the Church and the Real Presence. With prayers and ardent supplications to the mercy-seat, I answered her questions, and this very morning how many tears of joy have rolled on my cheeks when I learned from that dear daughter of Christ how she had distressed and confounded the Jesuits, and bravely come back to the Church where Jesus alone is the joy, the strength, the light, the door, and the life of poor sinners.

"I would narrate you many other conversions which have made the angels of God sing their songs of eternal joy, were I not prevented by the fear of making my letter too long. But I will not finish without telling your readers that it has been my privilege these last three months to help two priests of Rome in breaking their fetters, and I hear of several others who want to follow their example. I did not come to this country to beg,—when a man is seventy-four years old he cannot think of begging money,—I came to try to awaken some of the precious souls whom the Jesuits and the Ritualists have put to sleep in order to destroy them. When working hard every day, it was my hope that many of the disciples of Christ would like to help to prepare a home for that multitude of priests

who wish to break their fetters; but they cannot do it, for, like Saul on the way to Damascus, they are blind. I thank and bless here the few who have already consented to be the instruments of the mercies of God towards those modern Sauls, and I humbly pray my God to put into the hearts of many more to come to my help, or rather to the help of the Lord, in that great work. I ask all those who love our Saviour Jesus Christ, and wish to see Him reigning over this world, to help me according to their means and their faith in that great work. Let them give enough to support one of those converted priests one day, or one week, one month, or one year, as the Lord will inspire them to do."

IX.—THE BIBLE AND RELIGIOUS PERSECUTION IN AUSTRIA.

BY A GERMAN.

THE readers of the *Christian Church* feel no doubt an interest in the progress which the Gospel is making in this Papal land, and will therefore be glad to hear something of the work which is being done by various servants of Jesus Christ in this country, and of the peculiar difficulties and trials, as well as encouragements, with which they meet.

One of the most important agencies for the spread of the Gospel is the work of the British and Foreign Bible Society, which therefore is much opposed by the adherents of Popery. I daresay that not many of the readers of this journal are aware that in Austria, Bibles, Testaments, and other Christian books cannot be sold by the colporteurs as in other countries; but the colporteurs are only permitted by law of State to take orders for such books, and they must be sent to the customers afterwards. This is a great hindrance to the work. If the people could buy the book at once, when the colporteur shows it, many more would be bought. In provinces and towns, where the Popish party are in power (as it is mostly), even the taking of orders for Bibles, &c., can be legally stopped, and the colporteurs can be expelled. This is at present the case in the Tyrol, where the Bible is strictly forbidden to be offered to or sold among Roman Catholics. It may seem almost incredible to English readers that such a state of things can exist in our century; but many things happen in Austria which are scarcely possible in any other country. I will just mention a few facts which prove that real religious liberty does not yet exist in this priest-ridden empire.

About a month ago twenty-three persons had assembled for a religious meeting in the province of Galicia. They were reading the Bible, praying, and singing. Suddenly the police came into the house where they were assembled, and took all of them into custody, where they had to remain for twenty-four hours.

At Agram, the capital of Croatia, there have been for several years past a small number of earnest, truth-seeking people, chiefly of Roman Catholic descent, who used for years to assemble on Sundays, sometimes also on week evenings, for the study of God's Word and mutual edification. The authorities of the town have recently forbidden these meetings—no doubt at the instigation of the priests, who grow quite furious if any of their parishioners read the Bible and have any contact with Protestants.

About a year ago a Christian brother, who lived in Bohemia, received

suddenly the order of the governor (Stattholder) of that country "to leave the town and country within three days." His sole crime was that he had dared to hold small meetings in private houses for prayer and reading the Bible, in which Roman Catholics had taken part.

In the Tyrol a foreign Protestant recently distributed some Testaments, Gospels, and other portions of the Word of God among natives, who took them gladly and gratefully; some came to his house on purpose to ask for them, and expressed their appreciation and admiration for the "good and beautiful book" in warm terms. But scarcely had the priests heard of it, when they tried eagerly to excite the authorities and people against this "heretic." He was threatened by some fanatical peasants of the neighbourhood of his residence with personal violence (stabbing, burning of house, &c.) Fortunately the authorities were kind and considerate enough to warn him of the danger to which he had exposed himself. But they told him that if he continued giving away Protestant books they could not protect him against the violence of fanatical persons, and since distributing books and all printed matter was forbidden by law, they would be obliged to proceed against him if he continued to give away such books.

In Styria, where lately a colporteur had sold many copies of the Scriptures, monks went from house to house in many villages and towns carrying off every copy they could find, and calling down heaven's curse upon every one who dared to resist them and to express himself in favour of the hated book.

These examples may suffice to show your readers the difficulties, trials, and dangers with which Protestant workers for Christ have to combat in this old empire. But notwithstanding all these things, the Gospel is making progress here too, and sometimes the very bitter hatred and strong opposition of the Romanists are used by the Lord to make people attentive and anxious for the truth. Your readers may be glad to hear a few cases of this kind also, and therefore I will mention some encouraging facts.

A colporteur had sold a good many copies of the Bible in a village, and left it with rejoicing and thanksgiving. Some time afterwards another colporteur visited the same village and found a shoemaker who was a warm lover of the Bible. When asked by the colporteur how it was that he possessed the Word of God and loved it so dearly, the shoemaker said: "When your colleague was here, I, like many others, bought a Bible; but the priest told us afterwards it was a bad book, and whoever had one ought to burn it. I was going to do so, but curiosity prompted me to have a peep at the wicked things which this book was said to contain. But I found nothing bad, but only good things; and after I had read a part of it, I resolved to keep it, and now it is my greatest treasure."

In another place the priest had admonished the people not to buy any Bibles, but the colporteur's boldness in saying, "Here, friends, is the very book your priest forbids you to buy," took them by surprise, and some of them bought. This led to a discussion with the priest, who said to the colporteur, "Your so-called Catholic versions are Lutheran in their tendency." But the colporteur, nothing daunted, answered, "Then all the bishops and priests who have given their sanction to these books were also Lutherana."

A rare case of great interest occurred a little while ago in a priest's house. The housekeeper of the parish priest bought a Bible for herself and five copies as presents for poor girls who attend a school kept by nuns. The young curate looked much alarmed, but the elder priest approved of the books.

A still rarer case took place in a monastery in Bosnia. One of the monks had bought a copy of the New Testament, and the other monks liked it so well that they ordered one hundred copies more. The colporteur was taken ill at that time, and one of the monks came to see him, speaking words of comfort and hope. He was invited, as soon as he conveniently could, to come to the monastery and bring a Bible. This he did, and was kindly shown over the place. When at last he was taken into the chapel, he found two of the monks kneeling in prayer. Then he also knelt down and asked the Lord earnestly to bless His word abundantly to the hearts of these good monks.—*Christian Church*.

X.—NOTES ON THE PAPACY AND RITUALISM.

AN earnest Protestant lady in London has been recently, from time to time, sending us in her letters notices of perversions to the Romish Church. She states that her own niece has gone over to the Church of Rome—that her brother, a curate, was the first to work upon her, but now owns that she has gone beyond what he had intended. It seems that another curate had led her on to confession.

Another case stated by this lady is to the effect, that a young lady at C—, an officer's daughter, who attended a Congregational ministry, afterwards attended a "Popish All Saints' Church." She then carried on a correspondence until her mother discovered and put a stop to it, and sent her abroad for some time, in the hope that the terrible influence would pass away. But the young lady returned unchanged, and is now a convert to Rome.

We are further told of another case, showing the efforts made by zealous Romanists even in menial positions, doubtless under the direction of their priests, to propagate the faith of Rome among Protestants. We learn that in a ladies' school at C— there was a young servant. The conductor of this school always took her with them to church. They discovered, however, that she slipped into the Roman Catholic Church as they passed. They also discovered that she had been lending Romish books to the young ladies of the school. She was only sixteen years of age.

Our correspondent writes the following, in reference to a Ritualistic service in the Church of England :—"Mr. C.'s former curate preached an Advent sermon, which I heard, on the words, 'Behold, He cometh !' First, it was the beautiful architecture ; second, the painted windows, describing each, and the effect produced on the mind, which testified that 'Behold, He cometh !' It was perfect blasphemy. I sat close to the pulpit—sat bolt upright, stared him in the face when he closed with the benediction, and was ashamed at myself for having remained in the church. His sermon was an insult to the congregation. I heard that the incumbent approved of it. He is disapproving of a godly clergyman, whose ministry is being greatly blessed to the poor, and has had him dismissed. A deputation of twenty-two men waited on my nephew for his

advice as to what they should do, hoping he would lend his mission hall, but being in the adjoining parish he could not do so."

Our correspondent again reverts to the inroads of the Papacy, and writes the following: "I can tell you of two more cases; one of a Mrs. L——, who, with her husband, left the preaching of —— in Camberwell and attended Ritualistic services. At her husband's death she became a "sister," visiting in her *dress* among the poor. At the end of seven years, her health gave way. She had then to doff her attire of the confraternity she joined. She still maintains transubstantiation, goes to partake fasting, and says the happiness she experiences is sufficient to prove it to be the real body and blood of Christ. She is now at Brighton, and has her full swing at Mr. W.'s."

Our friend then gives an account of the perversion to Rome of a young lady, to the great distress of a widowed mother. Every means was adopted to bring her back to the Protestant faith, but all proved in vain. Having lost the manuscript narrating this most painful case, we are unable to present further particulars respecting it.—*The Protestant Witness*.

XI.—THE SEVEN CHURCHES WHICH ARE IN ASIA.

(REV. ii., iii.)

IN the *Wiltshire Protestant Beacon* for June, there appears a notice of a pamphlet on this subject, which has only been printed for private circulation. Without pronouncing on the soundness of the theory that the seven Churches in Asia bore a typical character, we are in sympathy at least with the spirit in which the pamphlet is written, as far as this is evinced by the notice given in the above-mentioned magazine. The typical theory of these Churches, which is not a new suggestion, states the case thus:—

EPHESUS	denotes	"The Apostolic Age."
SMYRNA	"	"The Age of Persecution."
PERGAMOS	"	"The Nicene Age."
THYATIRA	"	"The Dark Age."
SARDIS	"	"The Papal Age."
PHILADELPHIA	"	"The Age of the Reformation."
LAODICEA	"	"The Present Age."

The writer of the notice in question proceeds to offer the following comments:—

"Of course the main interest centres in the Epistle to Laodicea, and one of the author's most telling pages is that in which he traces the transition from the Age of the Reformation (Philadelphia) to the present, or Laodicean age. The decadence of Reformation principles in the Churches generally is unmistakable, while the cooling down of the ardent love of Protestant truth to a mere lukewarm temperature is one of the most prominent and lamentable features of these 'last days.' Romanism and Rationalism have, for the past fifty years, been silently but potently acting upon vital religion and spirituality in the Reformed Churches, like two gigantic icebergs on the surrounding atmosphere. A vast climatic change has been stealing over the entire Lutheran and Calvinistic Churches. Little by little, step by step, they have departed from their fidelity to the truth of God. The voice of distinctive testimony is be-

coming muffled. There is an expressed disposition either to tone down those doctrinal standards of three hundred years ago, which were dictated in a Philadelphian spirit, or to so modify the terms of ministerial subscription to them as to allow of the proclamation of a colourless latitudinarianism—the gospel of neology. The form or outward show of godliness indeed abounds, but the living, renewing power of it in the heart and the life of the Churches is, alas! repudiated. Pertinently enough does Mr. Bateman conclude his masterly sketch of this Laodicean age by deploring the position which many of the ‘Old Protestant Evangelical party’ in our own Church are avowedly taking up, to the grave insult of God’s honour, to the grief of all faithful sons of the Protestant Reformation, and to the lasting injury of immortal souls. Our friend says:—

“What of the grand old Protestant Evangelical party, as such was known at the commencement of the present century, and as I have myself known it for well-nigh fifty years? Have its members ‘kept their first love?’ or has the salt lost the goodly savour wherewith, during this long and eventful period, it was wont to season all the religious movements of the age? Does it sternly hold aloof from the votaries of other ‘schools of thought,’ whose motley character is a standing reproach to any Church that seeks to shelter them under its ‘comprehensive’ wing? Or, having drank too freely of the sensuous and self-seeking spirit of the age, have their eyes waxed so dim and their ears so dull that they can neither see nor hear the great adversary mustering the hosts to battle? Alas! I fear that it is even so! And yet we doubtless stand on the very brink of mighty changes which will usher in that hour of extraordinary ‘temptation’ and that time of unparalleled trouble which will ‘try all them that dwell in the earth.’ The most gorgeous of vestments or the whitest of surplices will then avail nothing, either to cover our nakedness or to conceal our shame from the all-piercing eye of the Almighty; neither will the sweetest strains of the most practised choir conciliate His favour. It is not the ‘stubble’ of stately services, nor the sodden ‘hay’ of priestcraft or Catholicity, nor the decaying ‘wood’ of croziers, or crosses, or calvaries, or crucifixes, that will stay the wrath of the Lamb when He comes ‘to render His anger with fury, and His rebuke with flames of fire.’ In that day it is only they that have fought the good fight of faith, and ‘overcome the wicked one,’ that shall be able to stand in the judgment or ‘receive a crown of life.’ As to the fearful, or the unbelieving, or the *lukewarm*, the Lord Himself has declared that unless they repent He ‘will spue them out of His mouth.’

“May the Holy Spirit mightily stir up the true-hearted sons of the Protestant Reformation ‘earnestly to contend’ for the faith of the Philadelphian age, for truly it, and it alone, is *that* faith which was ‘once for all delivered to the saints.’”

XII.—REFUGES OF LIES.

NO more perfect or more sad example of semi-parasitism exists than in the case of those illiterate thousands who, scattered everywhere throughout the habitable globe, swell the lower ranks of the Church of Rome. Had an organisation been specially designed, indeed, to induce the parasitic habit in the souls of men, nothing better fitted to its disastrous end could be established than the system of Roman Catholicism. Roman Catholicism offers to the masses a molluscan shell. They have simply to shelter themselves within its pale, and they are “safe.” But what is this “safe?” It is an external safety—the safety of an institution. It is a salvation recommended to men by all that appeals to the

motives in most common use with the vulgar and the superstitious, but which has as little vital connection with the individual soul as the dead whelk's shell with the living hermit-crab. Salvation is a relation at once vital, personal, and spiritual. This is mechanical and purely external. And this is of course the fond secret of its marvellous success and world-wide power. A cheap religion is the desideratum of the human heart ; and an assurance of salvation, at the smallest probable cost, forms the tempting bait held out to a conscience-stricken world by the Romish Church. Thousands, therefore, who have never been taught to "work out their own salvation," thousands who will not exercise themselves religiously, and who yet cannot be without the exercises of religion, entrust themselves in idle faith to that venerable house of refuge which for centuries has stood between God and man. A Church which has harboured generations of the elect, whose archives enshrine the names of saints, whose foundations are consecrated with martyrs' blood, shall it not afford a sure asylum still for any soul which would make its peace with God ? So, as the hermit-crab into the molluscan shell, creeps the poor soul within the pale of Rome, seeking, like Adam in the garden, to hide its nakedness from God.

Why does the true lover of men restrain not his lips in warning his fellows against this and all other priestly religions ? It is not because he fails to see the prodigious energy of the Papal See, or to appreciate the many noble types of Christian manhood nurtured within its pale. Nor is it because its teachers are often corrupt, and its system of doctrine inadequate as a representation of the truth—charges which have to be made more or less against all religions. But it is because it ministers falsely to the deepest need of man, reduces the end of religion to selfishness, and offers safety without spirituality. That these, theoretically, are its pretensions we do not affirm ; but that its practical working is to induce in man, and in its worst forms, the parasitic habit, is testified by results. No one who has studied the religion of the Continent on the spot, has failed to be impressed with the appalling spectacle of tens of thousands of unregenerate men sheltering themselves, as they conceive it, for eternity behind the sacraments of Rome.

There is no stronger evidence of the inborn parasitic tendency in man in things religious than the absolute complacency with which even cultured men will hand over their eternal interests to the care of a Church. We can never dismiss from memory the sadness with which we once listened to the confession of a certain foreign professor : "I need to be concerned about religion," he said in substance, "but religion is a great subject. I was very busy ; there was little time to settle it for myself. A Protestant, my attention was called to the Roman Catholic religion. It suited my case ; and instead of dabbling in religion for myself, I put myself in its hands. Once a year," he concluded, "I go to mass." These were the words of one whose work will live in the history of his country ; one, too, who knows all about parasitism. Yet, though he thought it not, this is parasitism in its worst and most degrading form. Nor, in spite of its intellectual, not to say moral sin, is this an extreme or exceptional case. It is a case which is being duplicated every day in our own country ; only here the confession is expressed with a candour which is rare in company with actions betraying so signally the want of it.—Rev. H. DRUMMOND : *Natural Law in the Spiritual World.*

XIII.—SUFFICIENCY OF SCRIPTURE.

THE subject matter of our faith, and the rule of our conduct, is not the Word of God *as understood by every reader, or by any reader or hearer of it*, but the Word of God *as dictated by His Spirit, and written by His apostles and prophets*. This is the perfect standard to which all consistent Protestants appeal. It is not affected by the *understanding* or the *misunderstanding* of it by any man or body of men in the world. It is immutable and infallible truth in itself; and as it was meant for the instruction and salvation of men, it is addressed to men in their own language, with sufficient plainness for effecting the purpose intended by it.

I know it will be replied, that it is possible to misunderstand the meaning of Scripture, and that, in point of fact, many do misunderstand it. This is true; but it is just as possible to misunderstand any other communication that is made through the medium of words and sentences. Allowing that Romish tradition is of equal authority with the written Word, which is the Popish doctrine, is not the language of tradition as liable to be misunderstood as the language of the written Word of God? Papists say, no; because they say they have the living voice of the Church which determines the true meaning of every doubtful passage. But is not the living voice of the Church, supposing there were such a thing, as liable to be misunderstood as God's own Word, written by His own inspired messengers? I think this can scarcely admit of dispute. The Church is composed of men like ourselves, who do not in general possess more knowledge of human nature than other men. Their language may therefore be equivocal, and inadequate to convey the truth with certainty to the minds of other men; but the Holy Ghost, who dictated the Scriptures, knows with infallible certainty what is level to our capacity; and it would be most impious to say, that He has not brought down to the understanding of men what He commanded to be published for the salvation of men.

Here the great question is, How shall man, who is a sinner, escape the punishment of his sins, and be restored to the enjoyment of the favour of God? The whole of Christianity hinges upon the answer to this question; and surely, if the Bible does not furnish an answer sufficiently plain and intelligible, it is vain to look for it from any other quarter. The Bible tells us that God Himself found out a ransom for us:—that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;”—that “Christ died for our sins according to the Scriptures;”—that “we have redemption through His blood, even the forgiveness of our sins, according to the riches of His grace.” The same thing is brought to view in almost every page of the Bible; and if the language is not plain and level to the capacity of any child, let Papists tell us what is plain and intelligible. The fact is, no human language can make the truth more plain than as it stands in the Bible; and I never knew any person attempt to make it more plain, without throwing a mist and a darkness about it, more calculated to bewilder than to guide the path of a sincere inquirer after the truth.

But if the truth by which sinners are saved—that is, the truth which constitutes the essence of Christianity—be so plainly revealed in the Bible,

how comes it, it will be asked, that so many apparently sincere inquirers come short of it, and seem never to attain the knowledge of it? The Apostle Paul tells us how this happens: "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 3, 4). Here it is evident, the Apostle represents the Gospel—the essence of Christianity—as a glorious light shining all around. And why did it not shine into the hearts of all men? that is, why did not all men understand and receive it? It was hid by means of certain things. It was hid from the Jews by their obstinate adherence to the rites of the law of Moses, which were now abolished, as the Apostle tells us in the context: "They could not steadfastly look to the end of that which is abolished, but their minds were blinded; for unto this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their minds" (2 Cor. iii. 13–15). Christ took away the veil, so that all who would open their eyes might see the meaning and consummation of the law of Moses. But they would not open their eyes to the light. Their minds were preoccupied by carnal things. They wanted to have nothing to do with such heavenly and spiritual things as the Gospel brought to view, and pressed upon them; and this is ascribed to the influence of the god of this world, by whom their minds were blinded; they were so fascinated by things of a carnal nature that the light of the glorious Gospel of Christ had no charms for them.

The same thing in effect happens to men in general, who, under the influence of a carnal mind, come to read the Scriptures. Everything is strange and foreign to them. They are not merely without ideas on the subject of religion; for if this were the case, they might receive information theoretically correct, as they would do in reading a book of natural science; but they come to the Bible with minds preoccupied by *religious* notions fundamentally and intrinsically erroneous. They do not know the state of their own minds, or so much as suspect that they have received a wrong bias. Instead, therefore, of giving all their former ideas to the winds, and submitting to receive the simple testimony of the Holy Spirit, as it is given in the Bible, they strive to reconcile what they find there with their own preconceptions of what should be. This leads them to misunderstand and to pervert the plainest passages; and thus the god of this world takes occasion from the things which occupy the minds of carnal men to blind them to the truth of the Gospel. Every man who receives the divine testimony must become as a little child. This lesson we have from Christ's own lips; and surely nothing can show more clearly that the Gospel is a plain and simple thing, and that none shall miss the understanding of it who honestly apply their minds to the subject.

Of all the men in the world, Papists are most apt to mistake the meaning of the divine testimony; for they have not only the vicious and self-righteous preconceptions of the carnal mind to blind their eyes, but they have added to these the accumulated errors and absurdities of more than twelve centuries, which stand as an insurmountable barrier between them and the plain Gospel report. The Church of Rome did not directly obliterate all that Christ and His apostles taught. If she had, it would, humanly speaking, have been much more easy to impress the plain truth of the Gospel upon the minds of her children. She accomplished the work of

the devil much more effectually by taking Scripture truths and divine institutions, and dressing them up in a fool's coat, which makes the bold infidel laugh, and impresses the ignorant superstitious vulgar with a sort of indefinable dread upon his mind, like that which a heathen feels when he worships a cow, or a monkey, or any other ridiculous idol which his priest has set up. Whenever, therefore, a Papist reads the Bible, and has an important truth presented to his mind, his attention is diverted by the recollection of something like that truth which his Church inculcates, but which is entirely a different thing; but it is a thing which in his mind has the privilege of occupancy and the right of prescription. He cannot therefore part with it; but if he has any respect for the Bible, and if he wishes to keep his conscience on good terms with it, he will not directly reject what he finds there, but he will labour to reconcile it to what his Church teaches him. Having his mind preoccupied by a belief that what the Church teaches must be true, and that the Church is the sole judge of the meaning of what is contained in the Bible, he feels no difficulty in receiving the Bible testimony in the Church's meaning, however perverted it may be, and though it should be, as it really is in many instances, directly opposed to the genuine sense of the divine record.

For instance, Christ addresses sinners in these words: "Repent ye, and believe the Gospel" (Mark i. 15). Obedience to this command implies an entire change of mind, and a real turning from sin to the love and service of God; whose grace is brought to view by the Gospel of Christ, which works effectually in renewing unto holiness all who receive it. But these important and comprehensive words—"Repent ye, and believe the Gospel"—are presented to every Papist by his Church in this form, "Do penance, and recite the belief." This is a mere carnal image of the spiritual doctrine which Christ taught; but it supplies the place of that doctrine, and it diverts the mind from it as effectually as if it were flatly contradicted, and much more insidiously. To do penance at a priest's bidding, and to the extent which he requires, and to recite the creed, are what any man may do without the least change of mind, or turning from sin to holiness; and this is in fact the essence of Popery—it is to make men believe that they are serving God when their hearts and all that is in them are devoted to the service of the devil.—*M'Gavin's Protestant.*

XIV.—LETTER TO THE EDITOR.

18 MEDINA VILLAS, CLIFTONVILLE,
BRIGHTON, 20th June 1883.

FEMALE PUBLIC WORK.

[On the *audi alteram partem* principle, we insert the following temperate letter. We confess, however, that it has not altered our opinion respecting the matter in question.]—ED.

DEAR SIR,—In an editorial of the *Bulwark* for this month, with reference to the truly Christian work of that noble-minded woman, whom I believe to have been commissioned by the Lord Jesus to go forth and expose the abominations of 'the mother of harlots,' you say:—'Edith O'Gorman has for some years been much—we think too much—before the public as a lecturer on the convent system, and on kindred subjects. We have an insuperable objection to female lecturers and female preachers. We believe that in every instance of their lecturing or preaching, they

contravene a commandment of God, although we are ready to grant—at least as to some of them—that they do it unwittingly, and in the integrity of their hearts. We know not how preaching or lecturing by women could be more completely condemned and interdicted than it is in 1 Cor. xiv. 34, 35, and in 1 Tim. ii. 12. Besides, it is contrary to our idea of that womanly modesty which is the very beauty of the female character."

Such, my dear sir, is the teaching of the Papacy; and the Mahomedans and heathens go further, and assert that no lady (a wife) is ever to show her face or be spoken to by any other man than her husband. I would crave leave to observe that it was not so among the ancient people of God, nor with the Primitive Christians. Herewith I forward a "Reply to a Priest of Rome," in which this matter is taken into consideration (see page 93); and, as I believe, it is made certain from Scripture that the teaching of the Papacy is one-sided, as it always has been,—prepared for the benefit of priesthood and priestcraft. There cannot possibly be any immodesty in a woman preaching the Gospel when she is gifted by God with the power for so doing. Having the qualification, she is held responsible for the fulfilment of her duty, the same as any other. Edith O'Gorman is doing what no man amongst us could do so well. She runs the risk of her life every time she lectures. Only a while ago she had a very narrow escape. Hundreds of Papists were prepared to waylay and put her to death. Under the good providence of God the driver of her carriage happened to change his route, and so she reached home unmolested.

In the case of Edith O'Gorman, we have to notice that her husband is willing that she shall lecture, and he gives his consent. It may be that before she married she gave him to understand that she felt bound, in duty to God, to lecture; and if they married, he was therefore to allow her to fulfil that duty.

Trusting you will not take amiss my note,—I remain, dear sir, yours truly,
J. BOWRON.

XV.—ITEMS.

OPENING OF A NEW ENGLISH MONASTERY.—The concluding ceremony in connection with the opening of the Great Carthusian Monastery at Confold, near Horsham, erected at a cost of about £400,000, took place yesterday. The ceremony was performed by the Bishop of Southwark in the presence of a large number of Roman Catholics from many parts of England and France.

CALVARY IN DUNDEE.—One of the most daring acts of Romanists which has yet been ventured upon is the erection of what is called a Calvary. It stands on a piece of ground adjoining one of their churches in Dundee, and consists of a rockery about three feet high and twelve in diameter. In the centre stands a cross about fifteen feet high, on which was suspended a human figure almost life-size, painted white, with representations of blood flowing from the hands and head and side. It has given rise to a local newspaper correspondence; and for the present the figure has been removed, although the cross is still allowed to stand. Surely the civic authorities in Dundee will feel it their duty to protect the people from such an outrage on their religious feelings.

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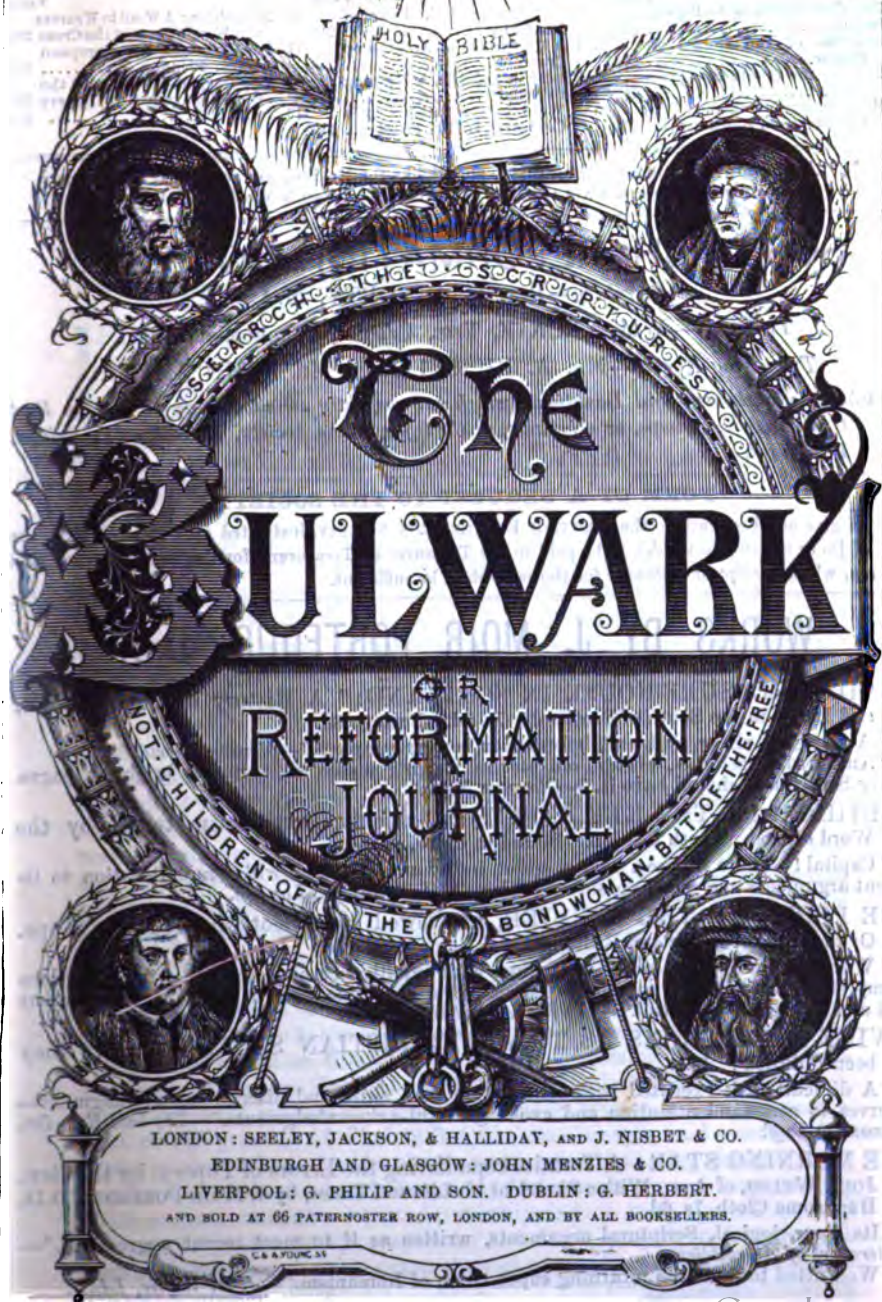
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CONTENTS.

	PAGE		PAGE		PAGE
1. Prevalent Views as to Popery	197	6. Secret Murder of the Baron of Montgany	212	10. Nehushtan: A Word to Wearers and Worshipers of the Cross	220
2. Ireland	200	7. The Martyrdom of Archbishop Cranmer	216	11. Papal Origin of European Wars: Flodden	222
3. Progress of the Gospel in France	206	8. Popery in Poland: A Warning to Britain	218	12. The Duty of Witnesses of the Gospel in regard to Popery	223
4. France: the Comte de Chambord	209	9. A Word to the Italians by a Converted Italian Priest	219	13. Items	224
5. Mr. Chéniquy in England: Conversions from Romanism	211				

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AUGUST 1883.

I.—PREVALENT VIEWS AS TO POPERY.

IN some respects there is a striking analogy between the present time and the year 1588. In that year there was a Popish invasion of England. At present there is an invasion as real, as great, though not conducted in the same way. Rome has made considerable progress in her tactics. The Spanish Armada had a very formidable appearance. The mode of invasion now is in appearance less, but, in reality, more formidable. It is now conducted in a more subtle manner. In those days, not a few, Queen Elizabeth herself and many beside, would not believe that such a thing as an invasion was intended, till just immediately before the fleet arrived. Almost till then, negotiations for peace were carrying on by the Queen with the Prince of Parma, who, with the greatest perfidiousness in order to put England off its guard, just as our country is now put off its guard, constantly denied—and to promote their ends Papists will deny anything—that the Spanish king had any such purpose as to invade England.

In our own day there are many who won't believe that there is any danger from Popery. They are quite indifferent about it; and they are so, because they are ignorant of it. All religions are much alike to them. They don't know about it, and therefore they imagine there is little harm in it. But what is the testimony of those who do know about it? What was the testimony of our forefathers who had escaped from it, or who had been brought into close contact with it? Here is part of a declaration which was subscribed in our land, and not by ministers only, but by "persons of all ranks," by hundreds and thousands throughout the country, "subscribed by barons, nobles, gentlemen, burgesses, and commons," "We detest and refuse the usurped authority of that Roman Antichrist, upon the Scriptures of God, upon the Kirk, the civil magistrate, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written Word, the perfection of the law, the office of Christ, and His blessed evangel:" "his blasphemous opinion of transubstantiation, or real presence of Christ's Body in the elements, and receiving the same by the wicked;" "his blasphemous priesthood: his profane sacrifice for sins of the dead and the quick; his canonisation of men; calling upon angels, or saints departed; worshipping of imagery, relics, and crosses;" "his purgatory, prayers for the dead; praying or speaking in a strange language;" "his desperate and uncertain repentance; his general and doubtful faith; his satisfactions of men for their sins;" "works

of supererogation, merits, pardons : " his worldly monarchy and wicked hierarchy." In these extracts from the " National Covenant " there are set forth some of the unscriptural and superstitious teaching and practices of Rome.

But it is said by not a few, Popery is now very different from what it once was. It is now quite a harmless thing, rather attractive compared with what it was in the days of old. Well, what evidence is there for such an estimate as many form of Popery ? Call Popery itself as a witness. Listen to its own testimony. Does it profess itself to be changed ? Has it ever disavowed any of its doctrines, any of its actings, any of its persecutions ? Where or when has it done so ? When not a few, and with considerable self-admiration of their own fancied liberality, are proclaiming that Popery is not the evil thing that it once was, that it is so much softened down, so much improved, Popery may be silent. What need for it to say anything ? It has found these to be its advocates, and it is quite satisfied. It knows right well that if men become indoctrinated with such views, it will be all the better for it. They are taking obstacles out of its way ; they are helping it on its onward march. But does Popery itself come to us and say, I am changed ? Has any Pope ever said, has a council, national or oecumenical, ever been assembled which has given forth any utterance such as this ? " We are sorry that those who sat in St. Peter's chair in former centuries inculcated purgatory, transubstantiation, prayers to the saints, prayers for the dead ; we regret the existence and the practices of the confessional, of the monastery, of the nunnery ; but we have these things no more ; we are done with them now and for ever ; we now deeply deplore the fines and imprisonments, the tortures, the fires, the bloodshed, of the ages that are past ; we heartily repent of ever having planted a stake, or reared an inquisition, that place of such untold horrors. That there will be no more of these, we can now assure you." Has Popery ever been heard making any acknowledgment approaching to this ?

Oh, but, says one, still putting in a favourable word in its behalf, Popery may have greatly softened down, without our expecting it to make any such public acknowledgment. We reply : Put your finger on any one point or principle that it ever taught which it is not still teaching, on any one claim that it ever made which it is not continuing to make. We challenge those who are ever crying out about the improvement that has come over Popery to examine its creeds, its present standard or text books, its service books, and name the doctrine once held by it which it has now expunged from these. Improved ! How could it be ? Is it not its boast that it is unchangeable ? Is not infallibility one of the marks which it claims ? So that Popery's own testimony, instead of supporting its Protestant advocates' assertions, is in direct opposition to them. Popery, itself being witness, is still what it was in the dark ages ; it holds the same belief, it has not abrogated one of its old laws or enactments, has not shed one tear of genuine sorrow for all the wrongs, the woes, and sufferings which it has inflicted. Nay, rather, it realises the description of all evil-doers and seducers—it waxes worse and worse.

Some, however, may grant that Popery's character is not greatly improved ; but then they console themselves with this imagination, that its power for evil is diminished. When the circumstances to which we have referred are set forth, they change their ground and say, No fear of

it now. But suppose the virulence of some deadly disease which has swept away thousands be considerably abated, are you quite at your ease so long as it is still existing among you? Have you never heard of an epidemic after abating breaking out again as bad as ever? And is it not the fact that this moral pestilence is at present increasing to an alarming extent in our land? Is it not the case that successive Governments in our Protestant country have felt the difficulty of coping with it? They have sought to conciliate it, but in vain. And when they have had mysterious negotiations with the Vatican, has not Popery invariably gained thereby some material advantage? Just because of its power felt by them they have yielded to it, and granted to it what they otherwise might not. The more it gets, the more it demands. Statesmen and legislators are afraid to refuse it. They dread lest refusal should cost them their place, or endanger their position.

In many ways, the estimate of Popery which we are considering as to its evil and its power, has a most unfavourable practical bearing. It is not merely of a speculative character. Popery is not, many think, what it once was, and hence they are unconcerned about its progress. This estimate of it lulls them to rest. They see no need of using any effort to resist its progress or to refuse its demands. They do not hesitate to assist it, thus helping it to gain more power, to regain its former position.

We have remarked how Popery was once regarded in our land. Of the estimate of it on the part of our reforming forefathers a practical display was given in those barriers which they erected to prevent its spread in our land, both as a religious and a political system—barriers which it is now the aim of many to pull down, and some of which they have already succeeded in pulling down. Protestants in many ways have been doing the work of Papists, labouring in their interest. In Holland, strong bulwarks were raised in former days to stop the encroachments of the sea. What would be thought in that land of a proposal to expend no more in keeping up their dykes—nay, rather to break them down, or even to allow them to be worn away? No fear of the sea overflowing the land. The sea has so long been kept in check that the country can now safely do without these barriers. No, indeed; the sea is as powerful as ever—the sea is as much to be dreaded as ever.

Popery toned down! Let those who dream of such a thing go to some place yet dominated over by it, and see if they find it so much altered for the better, and see how they would relish their position there. Into some districts even under the British dominion it is not safe for a Protestant missionary to venture. He is in greater danger than were he to travel among the heathen tribes of India. How often have Protestant agents in some parts of Ireland been subjected to violence for which no redress could be got. Or, let those who imagine that Popery is not now the malignant thing that it was in days of old, retire to some of those so-called religious houses, and make trial of it there—those monasteries and nunneries which in such numbers are arising in Protestant England and Scotland, the pests of the country in former times, and—no less again, so far as their influence is felt—let the Protestant supporters of Popery make trial of these houses, and will they find them the mild, the holy, the happy abodes which ignorant ones suppose them to be? Do not disclosures made from time to time show that these abodes, these prisons, whence, to the shame of the country, all inspection is excluded, are not in the least

improved, that in them Popery's tyranny is as great as ever; tyranny in the most petty matters, Popery's cruelty, vice, villainess undiminished.

Let us notice, in a few words, a still more favourable view of Popery. The Church of Rome is regarded as that out of which there is no salvation. What we have hitherto been considering is the opinion which is formed of it by not a few who are nominally without the pale of the Church of Rome, by too many professing Protestants. What we now refer to is the belief of those who are within it, and of those also who are on the high road to it. The former class of which we have spoken, and which now thinks it so much improved, may regard it as a Church, though rather terring; the class we now notice have a still higher estimate of it, not as one among other Churches, not even as the chief or best of them, but as the Church, that out of which none can be saved, the only Church. On this, however, we cannot here enter. But, in connection with this view of Popery, remark that, if by not a few Protestants, Popery is regarded with no small consideration, and kindness, and liberality, as they hold it, Popery does not reciprocate their liberality. Protestants falsely so called, for they have forgotten why they were so designated, may make excuses or apologies for Popery; they may take its part, they may plead its cause, they may help it on. But, so long as they keep separate from it, so long as they do not reconcile themselves with it, Rome has no money in store even for them. Rome may take advantage of their laxness, and their favourable estimate of it. Rome may, and does, use them as its tools, and so long she may smile upon them and urge them on. But when they have done her work, when they have helped her to gain the coveted supremacy, they must implicitly submit themselves to her, or take the consequence.

II.—IRELAND.

STATE OF THE COUNTRY.

THE authority of the law has now been so fully established in Ireland, that we seldom see in the newspapers the report of any fresh agrarian outrage, instead of finding almost daily half a column or more occupied with reports of this kind, not unfrequently reports of murders or attempted murders. We do not need to repeat the expression of our opinion as to the cause of this improvement in the state of the country; nor shall we at present say anything of the lessons to be learned from it, which those who do not learn must be unwilling indeed to be taught, and which are the same with the lessons to be learned from the whole history of Ireland for the last three hundred years. It would be strangely foolish to imagine that the present quiescence is the consequence of any real improvement in the sentiments or moral condition of the lower classes of the Romanists, who act under the guidance and government of the priests, and by their numbers give strength to the "Nationalist" party. "Crime and outrage are comparatively dormant for the time," says the *Record*, in some remarks concerning the recent Monaghan election, "but the spirit and temper of the population remain the same. The process of democratisation has been wide-spread and complete. Loyalty, in any worthy sense of the word, is at a discount. In other words, many years must elapse before a healthier tone of thought

again prevails." Never will a healthier tone of thought prevail, we firmly believe, till Popery loses its hold of the Irish people, and they come under the beneficent power of the Gospel of Christ.

THE RECENT MONAGHAN AND WEXFORD ELECTIONS

afford proof of the unchanged disposition of the Irish Romanists. Monaghan is a county of Ulster, but it is on the border of the province, and Romanists constitute a large portion both of its population and its constituency. That Mr. Healy, the "Nationalist" candidate, than whom no man more extreme in his views could have been brought forward by the "Nationalist" party, has been returned—not by a large majority, but still by a majority of all who voted—is an unpleasantly significant fact, even when it is taken into account that the voters opposed to him divided their votes between two candidates, and that, in consequence of this division between Liberals and Conservatives, extremely to be regretted in the circumstances, many electors probably abstained from voting, for so many did not vote as by their votes might have made the result of the election completely different. The return of Mr. W. Redmond for the borough of Wexford, his seat for which Mr. Healy gave up in order to stand for the county of Monaghan, was more a thing to be expected, and affords no such triumph to the "Nationalist" party as the return of Mr. Healy by an Ulster county constituency; but the two facts conjointly manifest very strongly the state of feeling prevalent among the Romanists of Ireland, for it is hard to imagine that either Mr. Healy or Mr. Redmond could receive a vote from any man not bitterly hostile both to Britain and to Protestantism. The newly-elected member for Wexford is quite a worthy successor to Mr. Healy in the representation of that borough. There is a warrant still operative against him for seditious language, on which he would have been arrested some months ago had he remained in Ireland, but he thought it expedient to pay a visit to Australia, from which he has not yet returned, and probably when he does return the warrant will not be enforced.

It is perhaps worthy of notice, as illustrative of the character of the "Nationalist" party, that during Mr. Healy's candidature for County Monaghan, not a word was said about Home Rule, and the votes of the Monaghan electors were solicited for him merely as the farmers' friend, zealous for the amendment of the Land Act, in order to satisfy the utmost wishes of the tenant farmers of Ireland; but no sooner was the election won than it was boasted of as a victory in a contest for "the whole programme of an independent Irish party seeking self-government for Ireland."

There was a serious riot in Wexford after the close of the poll. The O'Connor Don, the unsuccessful candidate, was attacked by a mob throwing stones and brickbats, from which he was protected by some twenty policemen, who first used their batons, but were at last compelled to use their bayonets, and some of the mob were wounded. The affair, however, would hardly be worth mentioning, but for the speeches made by Mr. Healy, M.P., and Mr. Sexton, M.P., after it was over, both of whom strongly denounced the action of the police, whom Mr. Healy declared to have "acted like savages," and to have charged "an inoffensive crowd," "springing on the people like panthers." Their speeches were worthy of themselves and of the party to which they belong, the members

of which never cease to pour forth curses against the Prevention of Crime Act, by which a stop has been put to murder and conspiracy to murder in Ireland. Mr. Sexton congratulated the people of Wexford on their having "struck a blow at the vile foreign rule."

It seems to be the design of the Irish "Nationalists" to carry on an

AGRICULTURAL AGITATION,

although for the present only by "constitutional" means, without employment of the services of Moonlighters, Invincibles, and hired assassins; but mainly with a view to the ulterior object of the severance of the tie which connects Ireland with Great Britain. It has been already mentioned that the amendment of the Land Act was the bait chiefly used on the part of Mr. Healy and his friends during the election contest in Monaghan. What settlement of the Land question the "Nationalists" desire was pretty plainly intimated by Mr. Sexton in an address to a meeting in Dublin on July 11. He said that "the Land Act was accepted only as a sailor takes a raft," and that "the only settlement the Irish people would accept was that the money for the purchase of their holdings should be advanced to the farmers by the State, to be repaid on such terms that the yearly instalments should not be more than the present judicial rent." Modest and moderate indeed! It would be much like making "the Irish people" a present of the land; and it is probably meant that the farmers in actual occupation of it should understand themselves to be "the Irish people" who should be recipients of this great State gift, although what right they have to it more than others it would be hard to imagine; whilst the hated "Saxons" of Great Britain, from whose "vile foreign rule" the emancipation of Ireland is sought, are to put their hands in their pockets and provide the money necessary for the making of it.

THE ROMISH PRIESTS

of Ireland have not taken a less active part in the recent Parliamentary elections than they were accustomed to take in such elections before the recent Letter of "the Sacred Congregation *De Propaganda Fide*" warned them to be cautious in their intermeddling with political questions. Priestly influence and assistance carried Mr. Healy's election for Monaghan. The member for Wexford is a mere nominee of the Romish clergy.

"Demonstrations" continue to take place in honour of Dr. Croke, the Romish Archbishop of Cashel. There was a remarkable one at Fethard, county Tipperary, on July 7, on the occasion of Dr. Croke's visiting Fethard to dedicate a new church in the neighbourhood. The character of the demonstration was undisguisedly political, like that at Tipperary, described in our last number. "The railway stations between Thurles and Fethard were decorated, fog signals were exploded as the train passed along, and crowds of people assembled at the railway stations and on the embankments. They knelt down with heads uncovered, and held up green branches in their hands as the train passed. Several thousand persons awaited the Archbishop's arrival at Fethard station, and they cheered enthusiastically as he alighted. A procession was formed outside the railway station. The members of the Confraternity of the Holy Family, wearing green ribbons and carrying banners, marched four deep.

A brass band headed the procession, playing 'See the conquering hero comes.' Dr. Croke, who wore a black gown and belt, with a purple cap, walked immediately behind the band, accompanied by a large number of other priests. The road from the station to the town was spanned by garlands with such mottoes as, 'God save Ireland,' 'Welcome back from the Eternal City,' 'Orange and Green united,' 'The Archbishop of Cashel, the Moses of the Irish people,' 'The day of Ireland's redemption is at hand,' &c. The town presented an extraordinary appearance. The fronts of the houses were entirely covered with flowers and green boughs; three-span arches, elaborately decorated, were erected; and flags, with pictures of the Archbishop and of Mr. Parnell, were hung from the windows. These decorations had been in progress for a considerable time." We do not read that among the decorations there were any cows' tails and donkeys' ears newly amputated; they would certainly have been very appropriate. "The procession went round the town, notwithstanding the fact that the roads were covered with mud, and rain fell during a portion of the journey. An address was presented to the Archbishop at the steps in front of the chapel, in which "the priests and people" of Fethard spoke of him as the friend of the poor, the enemy of crime, the terror of the tyrant, the pride of the Irish race, and the model of God's holy prelate." The address concluded with wishing "His Grace" "length of days to see our dear Erin take her natural place among the free and prosperous nations of the earth." "Dr. Croke, in reply, said he had for very good reasons resolved not to receive any more addresses, or if he did, not to reply to them. He would therefore only say they understood him, and he understood them, and that comprehended a great deal. They stood together in the past, and with God's blessing they would be found together in the future. *The people then knelt down on the road, and he blessed them.*"

We have given so full a description of this Fethard demonstration because these demonstrations are of much significance as signs of the times, and afford striking illustrations of Irish Romanism. No better proof could be found of religious degradation than the people kneeling down on the road—in the mud—to receive the blessing of Archbishop Croke. His caution in declining to reply to any more addresses, and in the guarded language which he used in replying to that received by him at Fethard, is a very pretty show of respect for the Pope's letter, in the sense in which it was intended to be understood by the British Government and the Protestants of Britain; but it does not prevent him from plainly indicating to "the priests and people" of Fethard his resolution to persevere in the political course which he has hitherto pursued. "They understood him and he understood them, and that comprehended a great deal." We believe it does; and we believe that we also understand him perfectly. We commend this Fethard demonstration to the attention of those simple Protestants who imagine the Pope's letter to have been really meant for the pacification of Ireland.

We copy the following news paragraph from the *Yorkshire Post* of July 7:—

"EXTRAORDINARY CONDUCT OF AN IRISH PRIEST.—A remarkable case, showing the relations existing between priests and people in some districts of Ireland, is reported in a Dublin paper. At the Clifden (Connemara)

Petty Sessions, a priest was charged by a James Mannion with entering his house in his absence and destroying his furniture. The prosecutor's mother was the first witness, and she appeared covered with the remains of a shawl which, as alleged, had been thrown into the fire by the accused. She swore she saw the priest break the lock of the outer door, and, on getting inside, he set to destroying the furniture, throwing the bedclothes on the fire, and breaking the pots, delf-ware, windows, and doors. In answer to the solicitors for the defence, the witness said she did not know that the priest was holding confession in the village, and that his object in visiting her son's house was to bring him to his duty. Her daughter was sick next door, but the accused did not go near her. It was not her guilty conscience that caused her to lock the door and to hide herself under a wall. She had no guilty conscience, and had nothing to be ashamed of. She hid to escape the priest's whip, as he had the reputation of having a bad temper. This witness gave her evidence in Irish, and the prosecutor complained that the interpreter was withholding several important points in her statement. A woman named Folan corroborated the preceding evidence, and said that, when she remonstrated with the priest for breaking the lock of the door and the furniture, he followed her across a bog for two miles. The Bench ordered the prisoner to pay thirty shillings as compensation, and also the costs. Notice of appeal was given."

EMIGRATION

from Ireland to America, has taken place to a considerable extent since the beginning of the present year,—the spring and early part of summer being the most favourable time for it, especially for those emigrants whose hope is to maintain themselves by agricultural labour; but the antipathy of the Romish clergy to it remains unabated, and is often very strongly expressed. At a meeting of the Romish prelates of Ireland in Dublin on July 5, resolutions were adopted condemning the plan of State emigration as "unwise and impolitic," and calculated "to promote disaffection among the Irish race at home and abroad." The resolutions ascribed the overcrowding of the people on the poorest lands "to the misgovernment of Ireland," and strongly supported the scheme for the promotion of migration from such places to lands which are deteriorating and have fallen out of cultivation in various parts of the country. With reference to this, the *Scotsman*, which has expressed approval of former concessions to Irish Romish demands in our view deeply to be regretted, pronounces an opinion decidedly adverse to the scheme advocated by the Romish bishops. "Is the request of the Roman Catholic bishops reasonable when they demand that the congested districts in the West of Ireland shall be relieved by removing the people to lands in other part of Ireland which are now in the occupation of others, and are put to profitable use? At whose expense is the migration to be carried out? Who is to pay the people who now use the lands that are to be taken, and who is to pay the cost of the removal of the others? Not Irishmen; that is certain. The idea that Irishmen should pay for carrying out the changes that are desired seldom occurs to those who have the desire. The money has to come from the State,—in other words, in the main from the pockets of the British taxpayers, who are expected not only to make their own living, but to pay for Irishmen also. Such demands are not reason-

able, and they should not be granted." But to the Romish clergy and the "Nationalist" leaders, the emigration of the poor people, whose whole life in their native land is a struggle against starvation, appears exceedingly undesirable, because on the misery, the ignorance, the hereditary prejudices, and the bigotry of these people they rely for aid in that contest for the "independence" of Ireland to which they look forward.

The first large shipment of emigrants, under official control and with Government aid, was from Belmullet, county Mayo. Belmullet is situated in one of the wildest and bleakest regions of Mayo, and nowhere in Ireland are the farms smaller or the people more miserably poor. The emigrants were 360 in number, and consisted of entire families from the area comprised within the Unions of Belmullet and Newport, and their passages were paid for them by the Government, the aid thus officially given being supplemented by a grant from the "Tuke Funda." The emigrants were also provided free with bedding and other necessities for the voyage. They embarked on the Allan steamer *Nestorian*, and their destination was Boston, arrangements having been made for their distribution to various parts of the United States. They embarked on March 30, and were followed at intervals of two or three weeks by other similar batches. Emigrants have been sent both to the United States and Canada, all going of their own free will, and exceedingly glad to go, notwithstanding the opposition of the priests. On April 30 Mr. Trevelyan informed the House of Commons of anxiety in the distressed districts to take advantage of the assisted emigration, and of the arrangements which had been made by the Government for assisting emigration both to the United States and to Canada.

There is no need for our pursuing this subject further. Nor would we probably think it necessary to say a single word about the outcry that has recently been got up in the United States concerning pauper emigrants sent from Ireland, but for the circumstance that it has been got up by the Irish in America, who in this have been working into the hands of the "Nationalists" and Romish clergy of Ireland. The American Government has been constrained to inquire into the matter, through the pressure brought to bear on it by politicians solicitous about the "Irish vote," and a few miserable emigrants have been sent back. It seems probable that some of the Irish Unions have contrived to dispose of some of their absolutely friendless and helpless paupers by passing them off as suitable emigrants, notwithstanding the care taken by the Government to secure a proper selection of emigrants, and we shall be much surprised if this does not prove to be the doing of co-religionists of the clergy who declaim against emigration; but we firmly believe in the truth of the statement of a member of the Emigration Committee read by Mr. Trevelyan in the House of Commons on June 28, that the reports of their emigrants having been landed in America without money are without foundation, and that, besides a rail ticket, an allowance of £1 was made to every adult, and 10s. for each child. There can be no doubt they were better off than many Irish emigrants who have previously landed in America, going unaided. There have, however, been many emigrants besides those sent out by the Emigration Commissioners. Many of the poorest of the emigrants have gone on the invitation of friends already settled in America, who have been ready to receive and welcome them on their arrival.

IRISH WAKES.

The following abridged report of a conversation which took place in the Dublin Town Council will be read, we think, with some interest, and needs no comment:—

"*Monday, July 9.*—Mr. E. D. Gray, M.P., speaking in reference to the circumstances connected with an outbreak of fever in Jones's Court, Dublin, caused by the holding of a wake on the body of a person who had died of fever, said there was a special obligation on the clergy, doubly binding on the Catholic clergy, to put a stop to these wakes. If the Archbishop of Dublin and the Catholic clergy of Dublin would set their faces at all times earnestly against the horrible practice of wakes, they would soon be given up. The practice was one repugnant to decency, and almost, he might say, a disgrace to Christianity. The clergy, and the clergy alone, had the power to suppress this remnant of barbarism. In Dublin, funerals were frequently looked forward to as an occasion of rejoicing, and revelry, and dissipation, and drunkenness. He had constantly seen people driving to Glasnevin Cemetery in a state of semi-drunkenness. If the clergy would do what they might do they could put this down.—Mr. Birmingham said they were always preaching it.—Mr. Gray said they could adopt a much more effective method than preaching it; they could refuse to admit them to the cemetery if they were in that condition. When he had proposed in Parliament to put a provision into the Public Health Act forbidding the holding of wakes, he was met by the answer that the Catholic priests would not tolerate it. He did not believe that. The moral contagion spread by these wakes was even more destructive than the physical contagion. The present condition of things was a disgrace to civilisation and to decency, and if the clergy co-operated, and if they all co-operated, to put down those practices, an enormous amount of benefit would be effected."

III.—PROGRESS OF THE GOSPEL IN FRANCE.

AT the annual meeting of the Foreign Aid Society in London, on June 19, some very interesting facts concerning the work of evangelisation and the progress of the Gospel in France were stated, both in the report of the Society's Committee and by some of the speakers.

The following is the passage of the report bearing on this subject:—

"In that country, there can be seen a state of things which, perhaps, is unequalled in any other part of the mission-field. In France, whole villages and communes are declaring themselves to be Protestant, whilst Romish churches are being used for a purer and simpler rite. Permanent fields of mission work have been secured in many departments where lately there were none but Roman Catholic places of worship—such as the departments of Yonne, Haute Vienne, La Creuse, and Allier. An increasingly interesting feature in the work of French evangelisation is postal colportage, as carried on by the Geneva Society. Following the example of the Monthly Tract Society, this venerable organization has for some time past largely employed the postman as a colporteur, with the result of a considerable saving in expense, and a largely extended area of influence. Society in France, from the lowest to the highest, is being permeated with Gospel truth. Thus, for instance, a tract of a few pages is sent to a

schoolmaster; a handsome little volume is enclosed to a prefect; but it is found that the New Testament is suited to all, and almost universally welcomed. For some time an effort has been made to supply all the elementary teachers of France—both male and female—with a copy of this treasury of truth. Some 46,435 volumes have already been sent out, each accompanied with a letter of sympathy and love. Who can estimate the results of such an enterprise? Even Corsica has not been forgotten. Five hundred copies of the *Nuevo Testamento* have been sent to the teachers of that island."

M. le Pasteur Lorriaux of Paris, Agent-General of the *Société Centrale* of France, said that the *Section du Nord* of the *Société Évangélique* comprised twenty-five principal stations and seventy-one annexes, each station having a certain number of branches, called annexes, which were occasionally visited by pastors who preached the Gospel. There were now twice as many stations as there were ten years ago, and there was a similar increase in the number of schools. The work had doubled in consequence of the increased activity of their friends at home, assisted as they were by the Foreign Aid Society. Among the new stations was that of Feuquières, where there were sixty families of converts, where the work was most interesting, and where a parsonage was being built for the resident pastor of the church. Another new station was at Soissons, the centre of a very large district. For many years Soissons was deprived of Protestant worship, but at last it was established with the aid of a gentleman who had occupied the position of Foreign Minister of France, and the work there also was of a most interesting character. The speaker then went on to describe similar work at Viller, Cotteret, and other places. At one of these places, he said, a man who had been a Roman Catholic soldier one day attended a Protestant meeting, where he was convinced of the errors of Romanism, and the result was that he became an agent of the society, having proved his sincerity by giving up the situation of superintendent in a large business establishment, where his prospects were excellent. This man only asked to be made a *colporteur* in the Pas de Calais, and he was now employed by the society in that capacity. It was remarkable how God provided new agents for work just as new doors were opened. But for that they could not have occupied the new ground presented to them, lest they should thereby lose the old ground. As fresh doors were opened, God sent them new agents like M. Eugène Reveillaud, who had come out from the midst of infidelity to take part in the work of evangelization. The collegiate schools of the society were quite full. They had two such establishments, each containing thirty pupils preparing for the ministry, so that within a few years, half the ministers employed throughout France would have passed through these schools. Proceeding to speak of the society's work in Normandy, the speaker mentioned a village in Normandy named St. Opportune, where he said the work of evangelization had for a long time appeared sleepy and the people indifferent, but where there has lately been a great revival of interest in the preaching of the Gospel, the result being a splendid harvest in consequence of the fertilising influence of the Holy Spirit in what had seemed an unproductive and barren soil. He then gave details with respect to the work at Le Creuzot, the locality in which are situated the vast ironworks of M. Schneider. Chasseneuil, he said, was another place of great interest in

connection with the society's work. The work there originated with a joiner, who was a Roman Catholic. This man, having made a coffin for a Protestant who had died, said to his wife, 'Let us go and hear the funeral service.' They went, and were both deeply impressed. After that the man went several miles to attend the preaching of a Protestant pastor, and the result was that he became converted, and that a Protestant church was ultimately provided in the place where he lived. What a remarkable providence was there in all that ! The only Protestant in the place having died, a Roman Catholic joiner made the coffin, and was afterwards converted through having attended the burial service. His wife recently died, and as she was breathing her last she impressed on her children, who were assembled round her deathbed, the deep importance of trusting in the work of Christ alone for salvation. He believed there was a widespread feeling in France, that the preaching of the simple Gospel of Christ tended to the spread of pure Christian morality among the people of that country. He had been much struck with the earnest wish expressed in a recent debate in the House of Lords, that public morality in this country might not become in any degree lowered by legislation, and from the point of view of morality, as well as from others, he wanted to see the work of that society better supported.

M. Eugène Reveillaud, of the *Mission Intérieure*, said he would begin by reading an extract from the last report of that society :—"About four years ago a colonist who, alas ! had not made his fortune, returned from Algeria. As he passed through Marseilles, a female offered him a pocket New Testament for the moderate sum of two sous. The colonist did not consent to take it even at that price, whereupon she gave it to him gratis. This man, who could not even read, carried this book with him into his mountain home in the Isère. His daughter, who was in the service of a master who was accessible, intelligent, and of a pious turn, spoke to him about the book, and brought it to him. He was delighted to have found a religious treasure, incomparably richer than his Mass-book. He read it with an attention which became a passion. An abyss presented itself to his mind between the teaching of Christ and that of the Romish Church ; nevertheless he continued to attend the Catholic services. But the preachings, as burlesque as insipid, of a wandering Capuchin, so completely disgusted him with the Roman religion, that on returning home he felt an irresistible longing to cast himself on his knees. He prayed God to make him know a religion better than that which he had just practised. Suddenly he found his mind illuminated by the Holy Spirit. He opened his New Testament, which exhibited it to him with a clearness quite new. From that moment he no longer went to mass ; he had peace with God, and an unspeakable joy. He assembled his family and his neighbours to hear the holy Word, and prayed with them. Having discovered a complete Bible in a house, he set himself to study the Old Testament, and to compare it with the New. The marvels of the grace of God were unfolded to him, while he passed days and sometimes nights in reading and meditating upon the Holy Scriptures. Endowed with a rare intelligence and a prodigious memory, he now quotes the Word of God with remarkable abundance and appropriateness ; he loses no opportunity of witnessing to the truth, for to him the truth is life : he knows what it is to be called justified, sanctified ; the joy of the eternal is his strength. The curate has made every effort to lead him back to the fold of the

Romish Church, but without the least success. So great is his influence among the people, that the priest said he made him tremble. Evangelization meetings are now held in that place, and there is a mission-station." The speaker went on to describe incidents of a visit which he had lately made to Brittany. The people of that part of France, numbering about two millions, are, he remarked, very ignorant, and more under the domination of the priests than the people of any other part of France, but the Gospel was preached there with success. Mr. M'All had, he said, stations at Brest, L'Orient, and Rennes, and considerable progress has been made in that part of France. At Brest, no less than 1200 people attended a lecture which he (M. Reveillaud) delivered, and he had 600 hearers at L'Orient. The work extended also to Morlaix. Altogether, the Evangelization Society had eighty stations, and if their means were adequate, their number might be greatly increased.

IV.—FRANCE: THE COMTE DE CHAMBORD.

THE critical condition of the Comte de Chambord must, so far as he himself is personally concerned, excite emotions of sympathy and regret. Through life he has maintained the character of a gentleman of high honour and unswerving integrity. If in him the line of his long ancestry is to terminate, its sun will set, if not in splendour, yet in purity and peace. The last of the Bourbons will be very far from being the worst. Even those most hostile to his race and family will be compelled to respect the individual, however much opposed to the cause which he represents. But while homage may be paid to his private virtues, the mournful facts cannot be ignored, that what might have been a power for so much good in France has been completely blasted, and that, turbulent as has been the condition of that country since the period of his birth, no well-wisher to it could have augured good from his restoration. None but the most blinded and bigoted partisans of the *ancien régime* have seriously considered his claims, or exerted themselves to enforce them. There must have been many enlightened and patriotic statesmen and men of influence in France, anxious to terminate discord, and to procure the blessings of a settled government; but the Comte de Chambord was out of the question. In a moment of despair, after the German war, there was a brief turning towards him as the possible solution of difficulties; but the thought was no sooner entertained than it was dismissed. We can respect the scruples that did not allow him to admit of the faintest compromise, even in the form of his pretensions; but the instinct was salutary which led all but extreme fanatics to reject him on his own terms. So, an exile, useless to the land of his ancestors, impotent to forward in his native country either the religious or the political principles to which he has through life clung with so much tenacity, he is drawing towards the end of his days, the victim of that Clericalism which, beyond all things else, from most bitter experience France abhors and detests. He has been its symbol and the focus of its intrigues. Some day or another Rome may canonise him—there are far worse personages on the long bea-roll of her hagiology, but she could not make him a king.

In speculating on the probable consequences of his demise, which the very serious nature of his malady constrains us to contemplate, it is impossible not to feel it to be at the present juncture inopportune for the

welfare of the French Government. Its stability will in all probability not be immediately endangered. But there are already so many causes for anxiety in France, that any fresh complications should be deprecated by those who wish the country well. The hopeless political attitude of the Comte de Chambord was something that could be safely counted upon as indefinitely adjourning any successful effort on the part of his most furious followers. Their fanatical zeal evaporated in ceaseless attempts at making themselves offensive and ridiculous in the eyes of their fellow-countrymen. In the midst of much that was unsettled in France, so long as the Comte de Chambord survived, monarchical rule was beyond a doubt impossible. This was something to be reckoned upon in the game of politics. But when he passes away from the scene, a very great obstacle to government by an individual or a dynasty is removed. . . . It is striking to notice the impassive attitude the Government have been maintaining, while the French clergy, notwithstanding the Concordat with the Government *de facto*, have been celebrating masses *pro rege nostro*, and organising what are in reality political demonstrations to Lourdes and other seats of superstition. No doubt the rulers are confident in their strength, but the thought will spring up that by this wanton provocation of authority the cause of the clergy in France is running fresh and most serious risk. It will not be easy for them hereafter to make their loyalty to the Republic or their abstinence from political intrigue clear to the world in general. These recent proceedings of the Roman Catholic Church in France make it only too evident that it is on one side, the nation on the other.

The all-absorbing question is, what will, in the present juncture, be the attitude of the Orleans Princes, and what will be their position in France henceforward? If we were anxious to point a moral, it might easily be done from the ambiguous position which these personages, with so many admirable qualities and so many claims to consideration, occupy,—even when the way to the throne seems cleared for them,—by no impropriety on their own part. Truly the sins of the fathers are manifestly visited upon the children. This is evident in the fate of the Comte de Chambord himself; it is equally conspicuous in the condition of the Orleans Princes. While he can evoke enthusiasm for his fallen fortunes, the Orleans Princes have no such rallying point. The want of good faith, the sharp practice of their ancestors, reduces them to the condition of pawns to be played with, rather than of leaders to be followed. Even the efforts they have made to repair those sins have only embarrassed their status. When the Comte de Paris and his relatives acknowledged the supremacy of Frohsdorf they confounded rather than encouraged their adherents. It is true that they could be in many respects most unexceptionable candidates for a future monarchy, but from the *faux pas* which have been taken, and which have been visited upon them, they are not much in advance of any other pretenders to the throne. Their vantage ground is that of their own personally estimable qualities, and their willingness to govern constitutionally without being the slaves of Rome; but we confess to grave misgivings, whether these qualifications will suffice to overcome the strong hatred which exists towards Clericalism and the attachment to Republican institutions animating the most politically active portion of the French people. As for themselves, the altered relation in which they will stand to the Republic will make it impossible for them to prolong their residence in the country.—*Record*.

V.—MR. CHINIQUEY IN ENGLAND: CONVERSIONS FROM ROMANISM.

MR. CHINIQUEY has written the following letter to the Editor of the *Record*, dated June 25 :—

Please allow me to ask again your Christian readers to bless the "Good Master" for some of the new manifestations of His mercies towards the precious souls to which it has been my privilege to show the errors of Romanism, in the same time that I have preached to them the truth as it is in Jesus these last few months.

A few weeks ago, the day after I had given an address on Auricular Confession in one of the northern cities of Scotland, a gentleman asked me to give him one hour of my time, that he might have some explanations about our Saviour's words, "Whatsoever ye shall bind on earth, shall be bound in heaven," &c. (Matt. xviii. 18.) After I had complied with his request, he said, "I belong to one of those Scotch families which have remained attached to the Church of Rome, when the great majority of the people were leaving that Church to become Protestants. But though, till last night, I have remained a Roman Catholic, I thought it was my duty to know what you had to say, and I was among your most attentive listeners. I will not conceal from you that at first I felt outraged at something you said, and I came very near to leave the church at the first impulse of my anger. But I was soon calmed and struck by the evident good and friendly feelings of your address, and your lecture was not finished when my former blind faith in the Church of Rome was absolutely shaken, not to say entirely destroyed. My wife, a devoted Roman Catholic also till then, was sitting by me. It was easy to see that your words were making as much impression on her as on me. At her request, after the meeting, I bought your book, 'The Priest, the Woman, and the Confessional,' and we spent the greater part of the night in reading it from the first to the last line, with the exception of the Latin pages, which we do not understand. It was three o'clock in the morning when we finished. I then asked my wife, 'What do you think of this book?' She wept bitterly, and answered, 'My dear husband, all that is said is true. Many times I have been scandalised and horrified by the questions put to me, not by all, but by several of my confessors. It is from those questions that I have got the first bad impressions of sin in my poor guilty heart when I was young. That is the reason why I have delayed till now sending our girls to confess. I have always concealed from you, but to-day I think my duty is to reveal it, that you may not press me any more to send them to confess. I am fully persuaded that Auricular Confession cannot be ordained by the God of Holiness. It is a school of infamy.' 'You have nothing to fear from me hereafter on that subject,' I answered; "for my resolution is irrevocably taken, not only to prevent our children from going any more to confess, but I am determined to follow the advice which Pastor Chiniquey has given us—to rely only on Christ, His blood shed on the cross, His life given up on Calvary for the pardon of our sins." My wife expressed her joy at my determination, and she said that many times she had the same thought, but she never dared to express it. Now, Mr. Chiniquey," continued that gentleman, "it is my stern determination to follow your example, and join the great Protestant family as soon as possible with my wife and seven children. But

this cannot be done here in the midst of the blind Roman Catholics who surround me. . . . I will emigrate to America, and then you will help me to know, love, and follow the Gospel of Christ."

I would give you several other facts as interesting if the short limits of a letter were not making it impossible. But allow me to tell you that since my last letter to you it has been my unspeakable joy to give a helping hand to three most respectable priests of Rome in breaking their heavy and ignominious fetters. One of them is a French priest, the other English, and the third an Irish one. They all ask me a place in the "Converted Priest Home," to prepare themselves to preach Christ, by giving some time to the study and the meditation of the Word of God. Like Saul of Tarsus, to-day they cry, "Lord, what wilt Thou have me to do?" Let every one of your Christian readers unite with me to say to these new Sauls what Christ said to His fierce and bloody enemy of Tarsus, "Come to the refuge we have prepared for you; there you will be taught what to do." Oh! let us pray not only for those three priests, but let us pray for all the priests of Rome, that they may receive the light, and the God who has promised "that everything we ask in the name of Jesus shall be granted" will hear our prayers, and before long we will have a whole army of those regenerated priests rallying around the banner of Christ, marching against Rome, attacking the walls of that modern Babylon as they have never been, and bringing them to the dust. But let every disciple of the Gospel remember that our sacrifices must be united with our prayers in this great and solemn work. We want means to help those priests during the days of their trials and probation. Luther was entertained and kept by his friends a whole year in the fortress of Wartburg that he might not only study but translate the Bible, and give it to the world. Knox was kept five years in Switzerland by his friends before he could come and wrench his dear Scotland from the grasp of Popery. So the numberless priests whom Christ wants to fight Rome to-day must spend some days in a solitude where they will study and pray, and prepare themselves for the great impending conflict with the enemy of all the rights and liberties of men on earth and of all the laws of God in heaven. Allow me, here, to thank and bless the few Christian brothers and sisters who have given me a helping hand in this great work.—My address will continue to be 38 Parliament Street, London, S.W.

VI.—SECRET MURDER OF THE BARON OF MONTIGNY.

THE following is one of many scenes brought out by recent history, illustrative of the diabolical policy of Popish Spain, in which the secret craft of Rome has always shone conspicuous. It is found in the History of Philip II., by Prescott. "It will be remembered," says the historian, "that in the year 1566, two noble Flemings, the Marquis of Bergen and the Baron of Montigny, were sent on a mission to the Court of Madrid, to lay before the king the critical state of affairs, imperatively demanding some change in the policy of the Government. The two lords went on the mission, but they never returned. Many conjectures were made respecting their fate. . . . It was not till very recently that the veil has been withdrawn, through the access that has been given to the archives of Simancas, that dread repository in which the secrets of the

Castilian kings have been buried for ages." Here is the account of the secret murder of Baron Montigny :—

"To furnish an apology for his close confinement a story was got up of an attempt to escape, similar to what had actually occurred at Segovia. Peralta, alcalde of the fortress, a trustworthy vassal, to whom was committed the direction of the affair, addressed a letter to the king, enclosing a note in Latin, which he pretended had been found under Montigny's window, containing sundry directions for his flight. The fact of such a design, the writer said, was corroborated by the appearance of certain persons in the disguise of friars about the castle. The governor, in consequence, had been obliged to remove his prisoner to other quarters, of greater security. He was accordingly lodged in the Bishop's Tower—ominous quarters!—where he was no longer allowed the attendance of his own domestics, but placed in strict confinement. Montigny had taken this proceeding so ill, and with such vehement complaints of its injustice, that it had brought on a fever, under which he was now labouring. Peralta concluded by expressing his regret at being forced by Montigny's conduct into a course so painful to himself, as he would gladly have allowed him all the indulgence compatible with his own honour. This letter, which had all been concocted in the cabinet at Madrid, was shown openly at court. It gained easier credit from the fact of Montigny's former attempt to escape; and the rumour went abroad that he was now lying dangerously ill.

"Early in October, the licentiate Alonzo de Arellano had been summoned from Seville, and installed in the office of alcalde of the chancery of Valladolid, distant only two leagues from Simancas. Arellano was a person in whose discretion and devotion to himself Philip knew he could confide; and to him he now entrusted the execution of Montigny. Directions for the course he was to take, as well as the precautions he was to use to prevent suspicion, were set down in the royal instructions with great minuteness. They must be allowed to form a remarkable document, such as has rarely proceeded from a royal pen. The alcalde was to pass to Simancas, and take with him a notary, an executioner, and a priest. The last should be a man of undoubted piety and learning, capable of dispelling any doubts or errors that might unhappily have arisen in Montigny's mind in respect to the faith. Such a man appeared to be Fray Hernando del Castillo, of the order of St. Dominic, in Valladolid; and no better person could have been chosen, nor one more open to those feelings of humanity which are not always found under the robe of the friar.

"Attended by these three persons, the alcalde left Valladolid soon after nightfall on the evening of the 14th of October. Peralta had been advised of his coming; and the little company were admitted into the castle so cautiously as to attract no observation. The governor and the judge at once proceeded to Montigny's apartment, where they found the unhappy man lying on his pallet, ill not so much of the fever that was talked of, as of that sickness of the heart which springs from hope deferred. When informed of his sentence by Arellano, in words as kind as so cruel a communication would permit, he was wholly overcome by it, and for some time continued in a state of pitiable agitation. Yet one might have thought that the warnings he had already received were such as might have prepared his mind in some degree for the blow. For he seems to have been in the condition of the tenant of one of those inquisitorial cells

in Venice, the walls of which, we are told, were so constructed as to approach each other gradually every day, until the wretched inmate was crushed between them. After Montigny had sufficiently recovered from his agitation to give heed to it, the sentence was read to him by the notary. He was still to be allowed a day before the execution, in order to gain time, as Philip had said, to settle his affairs with Heaven. And although, as the alcalde added, the sentence passed on him was held by the king as a just sentence, yet in consideration of his quality, his majesty, purely out of his benignity and clemency, was willing so far to mitigate it, in regard to the form, as to allow him to be executed, not in public, but in secret, thus saving his honour, and suggesting the idea of his having come to his end by a natural death. For this act of grace Montigny seems to have been duly grateful. How true were the motives assigned for it, the reader can determine.

"Having thus discharged their painful office, Arellano and the governor withdrew, and summoning the friar, left the prisoner to the spiritual consolations he so much needed. What followed we have from Castillo himself. As Montigny's agitation subsided, he listened patiently to the exhortations of the good father; and when at length restored to something like his natural composure, he joined with him earnestly in prayer. He then confessed and received the sacrament, seeming desirous to employ the brief space that yet remained to him in preparation for the solemn change. At intervals, when not actually occupied with his devotions, he read the compositions of Father Luis de Granada, whose spiritualised conceptions had often solaced the hours of his captivity.

"Montigny was greatly disturbed by the rumour of his having been shaken in his religious principles, and having embraced the errors of the Reformers. To correct this impression he briefly drew up, with his own hand, a confession of faith, in which he avows as implicit a belief in all the articles sanctioned by the Roman Catholic Church, and its head, the Vicar of Christ, as Pius the Fifth himself could have desired. Having thus relieved his mind, Montigny turned to settle some temporal affairs which he was desirous to settle. They did not occupy much time. For, as Philip had truly remarked, there was no occasion for him to make a will, since he had nothing to bequeath,—all his property having been confiscated to the crown. If, however, any debt pressed heavily on his conscience, he was to be allowed to indicate it, as well as any provision which he particularly desired to make for a special purpose. This was on the condition, however, that he should allude to himself as about to die a natural death.

"Montigny profited by this to express the wish that masses, to the number of seven hundred, might be said for his soul, that sundry sums might be appropriated to private uses, and that some gratuities might be given to certain of his faithful followers. It may interest the reader to know that the masses were punctually performed. In regard to the pious legacies, the king wrote to Alva, he must first see if Montigny's estate would justify the appropriation; as for the gratuities to servants, they were wholly out of the question.

"One token of remembrance, which he placed in the hands of Castillo, doubtless reached its destination. This was a gold chain of delicate workmanship, with a seal or signet-ring attached to it, bearing his arms. This little token he requested might be given to his wife. It had been his

constant companion ever since they were married ; and he wished her to wear it in memory of him,—expressing at the same time his regret that a longer life had not been granted him, to serve and honour her. As a dying injunction he besought her not to be entangled by the new doctrines, or to swerve from the faith of her ancestors.—If ever Montigny had a leaning to the doctrines of the Reformation, it could hardly have deepened into conviction ; for early habit and education reasserted their power so entirely, at this solemn moment, that the Dominican by his side declared that he gave evidence of being as good and Catholic a Christian as he could wish to be himself. The few hours in which Montigny had thus tasted of the bitterness of death seemed to have done more to wean him from the vanities of life than the whole years of dreary imprisonment he had passed within the walls of Segovia and Simancas. Yet we shall hardly credit the friar's assertion, that he carried his resignation so far, that, though insisting on his own innocence, he admitted the sentence of his judges to be just.

“At about two o'clock on the morning of the 16th of October, when the interval allowed for this solemn preparation had expired, Father Castillo waited on the governor and the alcalde, to inform them that the hour had come, and that their prisoner was ready to receive them. They went, without further delay, to the chamber of death, attended by the notary and the executioner. Then, in their presence, while the notary made a record of the proceedings, the grim minister of the law did his work on his unresisting victim.

“No sooner was the breath out of the body of Montigny, than the alcalde, the priest, and their two companions were on their way back to Valladolid, reaching it before dawn, so as to escape the notice of the inhabitants. All were solemnly bound to secrecy in regard to the dark act in which they had been engaged. The notary and the hangman were still further secured by the menace of death, in case they betrayed any knowledge of the matter ; and they knew full well that Philip was not a man to shrink from the execution of his menaces.

“The corpse was arrayed in a Franciscan habit, which, coming up to the throat, left the face only exposed to observation. It was thus seen by Montigny's servants, who recognised the features of their master, hardly more distorted than sometimes happens from disease, when the agonies of death have left their traces. The story went abroad that their lord had died of the fever with which he had been so violently attacked.

“The funeral obsequies were performed, according to the royal orders, with all due solemnity. The vicar and beneficiaries of the Church of St. Saviour officiated on the occasion. The servants of the deceased were clad in mourning,—a token of respect recommended by Philip, who remarked, the servants were so few, that mourning might as well be given to them ; and he was willing to take charge of this and the other expenses of the funeral, provided Montigny had not left money sufficient for the purpose. The place selected for his burial was a vault under one of the chapels of the building ; and a decent monument indicated the spot where reposed the ashes of the last of the envoys who came from Flanders on the ill-starred mission to Madrid.

“Such is a true account of this tragical affair, as derived from the king's own letters and those of his agents. Far different was the story put in circulation at the time. On the 17th of October, the day after Montigny's

death, despatches were received at court from Peralta, the alcalde of the fortress. They stated that, after writing his former letter, his prisoner's fever had so much increased, that he had called in the aid of a physician; and as the symptoms became more alarming, the latter had entered into a consultation with the medical adviser of the late regent, Joanna, so that nothing that human skill could afford should be wanting to the patient. He grew rapidly worse, however, and as, happily, Father Hernando del Castillo, of Valladolid, chanced to be then in Simancas, he came and administered the last consolations of religion to the dying man. Having done all that a good Christian at such a time should do, Montigny expired early on the morning of the 16th, manifesting at the last so Catholic a spirit, that good hopes might be entertained of his salvation.

"This hypocritical epistle, it is hardly necessary to say, like the one that preceded it, had been manufactured at Madrid."—*Prescott's History of the Reign of Philip the Second*, pp. 385–389.

VII.—THE MARTYRDOM OF ARCHBISHOP CRANMER.

THE following morning was dark and cheerless, and the rain fell heavily. Cranmer's time was come, and he was led forth from Bocardo to St. Mary's Church. Clothed in coarse and squalid garments, and walking between two friars, the Primate of all England passed through the streets on his way to that spot where his two beloved friends, Ridley and Latimer, had been burnt as martyrs to the faith not many months before.

But first, probably according to the arrangement of that morning, to shelter his persecutors from the inclemency of the weather, the sermon was to be preached, and his expected recantation to be made, in St. Mary's Church. Notwithstanding the meanness of his apparel, the mild gravity of that sorrowful countenance, and the long white beard of the venerable Archbishop, touched the hearts of the spectators with sincere commiseration, as he was led to a lofty platform which had been raised opposite the pulpit, that he might be seen by every one. There he knelt down and continued for a short time in silent prayer, while the tears fell fast from his eyes. Dr. Cole preached the sermon, and spoke of the prisoner as the chief leader in that heresy which had infected the religion of the whole country. But we cannot dwell on the sermon, and the false and cruel accusations it contained, and the heartless address to the victim of that wicked and savage creed which is typified in Scripture as an abandoned woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus. During the whole of that sermon Cranmer stood the very image of sorrow, the tears streaming down his venerable face. But he stood in meek and patient quietness, only at times he raised his eyes towards heaven; then, as if overcome by shame, fixed them on the ground. When the preacher called upon the congregation to pray for the prisoner, every one knelt down and prayed for him, even as they had all wept with him when they saw him weeping.

Cranmer knelt down with them and prayed in silence. When he rose up from his knees, after thanking the people for their prayers, he said—"I will now pray for myself, as I could best choose for my own comfort, and say the prayer word for word as I have written it." When that

affecting prayer was ended, he knelt down again and repeated the Lord's Prayer, and the people kneeling with him and uniting their voices with his in that solemn prayer. And now all listened in breathless attention to the address, which they had been anxiously waiting to hear. "Every man, good people," he began by saying, "at the time of his death, is desirous of giving some good exhortation, that others may remember it after he is gone, and be the better thereby. So I beseech God to grant me grace, that I may speak something at this my departing, whereby God may be glorified and you edified." For some time he continued to speak, but still the public recantation, which the Romaniſts expected to hear from his lips, had not been spoken. He had carefully and wisely reserved for the close of his address the recantation, not of that pure ſcriptural faith which he had ſo long held and ſo long laboured to advance and to preach, but the full, plain, and explicit renunciation of that recantation which he had written and ſigned; and he added, "Forasmuch as my hand offended in writing contrary to my heart, therefore my hand ſhall firſt be puniſhed; for if I may come to the fire it ſhall firſt be burned; and as for the Pope, I reſuſe him, as Chriſt's enemy and Anti-chriſt, with all his falſe doctrine."

We may eaſily picture to ourſelves the general effect produced by theſe words on that large and mixed aſſembly; the brief pauſe of mute aſtoniſhment, the murmured expreſſions of ſatisfaction and thankfulneſs in ſome, and the loud and ſavage taunts and reproaches of thoſe who were now utterly diſconcerted and baffled. At the very climax of their ſucceſs, as they thought, their triumph had ſuddenly received its death-blow. In answer to the angry reproaches of Lord Williams of Thane, who, with other perſons of note, had attended by order of the Queen, to preſide at the execution, Cranmer ſaid, "Alas! my lord, I have been a man that all my life loved plainneſs, and never diſſented till now againſt the truth, which I am moſt ſorry for, and I cannot better play the Chriſtian man than by ſpeaking the truth, as I now do. I ſay, therefore, that I believe concerning the ſacrament, as I have taught in my book againſt the late Biſhop of Wincheſter." The violent clamour of the Romiſh party was here outrageous, and Cranmer was hurried away to the ſpot where he was to die. As he went along he was aſſailed unceasingly by the bitter taunts and the inſulting remonſtrances of the Romiſh prieſts, eſpecially of De Villa Garcia. But nothing could diſturb or trouble him now. His agony of grief was at an end; calmly and even cheerfully he gazed around him, with looks of kindneſs on his mild, expreſſive countenance; calmly and with unſhrinking fortitude he endured the dreadful flames. True to his word, he held his right hand over the raging fire; there he ſteadily kept it, except when once, for a moment, he raiſed it to wipe his face. His left hand was conſtantly pointed upwards, and his eyes raiſed towards heaven, while he cried, "Lord Jeſus, receive my ſpirit." At times, indeed, he fixed them on his burning right hand, exclaiming, "Oh this ſaworthy hand!" Thus he ſtood motionleſs, enabled doubtleſs by Divine ſtrength to maſter the ſtrong agonies of bodily pain, and to poſſeſs that wonderful power of ſelf-command which he manifeſted to the end. The fire burned rapidly and furiously, and his happy ſpirit was ſoon ſet free from its mortal priſon-houſe. His heart was found afterwards among the aſhes, unconſumed.—*Taylor's Memorials of English Martyrs*, pp. 359, 360.

VIII.—POPERY IN POLAND: A WARNING TO BRITAIN.

(From the "Monthly Record of the Protestant Evangelical Mission.")

MANY liberty-loving people who lament the downfall of Poland lay the whole blame on Russia, and even think kindly of the late Pope, because on a certain occasion he complained of the oppression of the Poles. A little attention to history would show these friends that Poland's woes proceed from Rome, and that through the Papacy Russia found an entrance. And the same scheme, allowing for the difference of the times, by which Rome destroyed the Reformation in Poland, and ultimately Poland itself, is being pursued in our very midst. In sapping and mining, in duplicity, in seduction of the upper classes, in getting control of education, in the use of the mob, in slander, in sowing dissension among Protestants, Rome's old work in Poland is being repeated to-day in Great Britain and America.

The point to which attention is now called is the sapping and mining process. The readers of the *Monthly Record* will remember the plan of Dr. Pusey and the Ritualists in their operations within the Church of England. Re-reading lately Count Krasinski's "Slavonia," wherein he exposes the conduct of Rome in Poland, we were amazed to find how much the plan, by which the Jesuits sought to destroy, from within itself, the Greek Church in Poland, has in common with the scheme of Dr. Pusey and the Ritualists to "un-Protestantise" the Church of England.

The work of the Jesuits in Poland was carried on with great skill, astuteness, and success. Having broken Protestantism, they dealt with the Greek Church, whose members were all patriotic Poles, but opposed to the supremacy of the Pope.

The Jesuits educated in their schools at this time a noble called Ragoza, and made him their tool. Under their direction he took orders in the Greek Church, was rapidly promoted by their influence, and at their recommendation was nominated by the King Archbishop of Kioff. They then addressed to him a written instruction, how he was to destroy the party opposed to Rome, and at the same time feign an attachment to that party. After some prefatory remarks the document proceeds:—

"You have in the kingdom a powerful party who support you; you have also the whole Catholic Church, who will back you in time of need." "With regard to the clergy, you may keep them in subjection more easily by the following means: Appoint to all vacant places no people of consequence, because they may be unruly, but simple, poor, and such as will entirely depend upon you. Put down and deprive of their benefices, under some pretence or other, all those who oppose or disobey you, and give their benefices and revenues to those upon whom you may rely." "With regard to the laity, particularly the common people, as you have till now acted most prudently, so continue to be as careful as possible, that they shall have no cause of suspecting your real designs and intentions. Therefore, should there be any apprehensions of war, we advise you not to attack them openly; but rather, in time of peace, to employ every possible means to catch and to gain over the leading men amongst them, doing it either by your tools, or by rendering them some service, or simply by gifts."

The Monsignori of Rome and their confederates seem to be alive to this method here, and we know with what results.

But now comes in the point which Dr. Pusey and his conspirators seem more particularly to have followed: "Ceremonies must not be suddenly introduced into our Church. This may be gradually effected. Disputes and controversies with the Western Church are not to be neglected; and other similar means are to be employed, in order to cover every trace of your undertaking, by which not only the eyes of the populace, but even those of the nobles, may be blinded."

"With regard to the nobles in particular, it is necessary above all things to inculcate on them that they should have no communion with heretics, but, on the contrary, faithfully assist the Catholics in eradicating them."

The letter then refers to the persecuting disposition of the King, and states that, "Having at the same time a good hope that such a pious and saintly monarch and his council, so ardently zealous for the Catholic worship, who have already begun to oppress the apostates from the holy Catholic religion, partly by the tribunals, and partly by the diets, will give in the same manner such a pull to the obstinate schismatics that, *volens volens*, they shall submit to the authority of the Holy Father, we monks shall not be wanting in assisting this work, not only by our prayers, but also by our labours in the vineyard of the Lord" (pp. 202, 203).

Much of the above, though not yet manifest, is at work among ourselves, both within and without the Protestant Church.

Whether the co-workers with Pusey are or are not actually Jesuits, we care not to inquire. One thing, however, is so plain that he who runs may read—they do the work of the Jesuits. That which Dr. Pusey began is being carried on by others with fell results. Dr. Newman, one of the leading Tractarians, who long ago went over to Rome, has not done a tithe so much for the advancement of Rome as another who to his dying day remained in the Church of England, Dr. Pusey, to wit.

May God give grace to the Protestant Churches of this land to awake, else most surely the fate of Poland, or a worse still, will come upon us! May He, however, raise up men who, in His strength, will not be afraid to do valiantly for our people and for the cities of our God! N.

IX.—A WORD TO THE ITALIANS BY A CONVERTED ITALIAN PRIEST.

MY fellow-countrymen, when we shake off the yoke of the Pope, we will not abandon the religion of our forefathers, the divine religion of Jesus Christ. . . . Italians! after the facts that have occurred from 1847 to the present time, will you believe your priests any more? After the encyclical of the 8th December, will you continue to believe that Catholicism is compatible with liberty and progress?

But as far as regards our subject, what conclusion does it remain for us to draw? Confession is not enjoined in the Word of God; therefore whoever believes in God or in Jesus Christ may dispense with the practice. It is contrary to the Word of God; therefore a Christian ought absolutely to abstain from confession as a thing opposed to the divine will; and as the doing of anything contrary to the will of God is an act of rebellion against God, so to subject one's self to confession will be reprehensible and sinful in a Christian. Confession is contrary to the practice of the primitive Church; therefore whoever would be a Christian, as our fathers

were, ought to reject a practice introduced by the priests for their own interests. Confession was invented by man; therefore it can have no place in a divine religion. Confession is opposed to right reason; therefore every reasonable man ought to abstain from it. Confession is injurious to the faith; therefore whoever loves the Gospel and its religion ought to abandon it. It is contrary to morality; every virtuous man ought firmly to keep himself and all under his influence aloof from such a practice. Confession hinders all civil progress; therefore any man who loves his country ought to exert himself to the utmost that the practice may be abolished.

But we are all sinners, and have need of pardon. It is true; therefore let us repair to Him who alone has the power to pardon; let us repair to the Lamb of God—to Him who alone taketh away the sins of the world, to Him who is the only mediator between God and man; and by faith in Him we shall obtain pardon of our sins. Let us resort no more to a man, a sinner, to procure pardon; but let us resort to God alone, by means of Jesus Christ our Redeemer. A criminal does not resort to a fellow criminal to have the pardon of his crime. Italians! one word more and I finish. Is it true liberty that you seek? Well, learn not from men with what means to seek it. Learn it from the Man-God, from the divine benefactor of humanity—from Christ. Behold the consoling words which He addressed to His new followers: "If ye continue in My word, then ye are My disciples indeed; and ye shall know the truth, and the truth shall make you free." Down, then, with the impostures of priests; let truth arise in her purity, and we shall be free. These are the words of Christ, of Him who hath sworn that heaven and earth shall pass away, but His words shall not pass away, because they are the words of Him who cannot deceive, nor be deceived.

To destroy, therefore, and to build, this is the mission of a Christian people which seeks its true good, its true happiness; to destroy all that the priest has built upon the most pure law of the Gospel; to build Christianity upon the Gospel alone, as our forefathers did, who, with no other arms beside the Gospel, destroyed the immense colossus of Roman tyranny. Superstition is the weapon which despots have ever used, and still use, to tyrannise over the people. Therefore Jesus Christ established His worship in spirit and in truth. Let the worship of Christ, the religion of Christ, be our worship, our religion; let the Gospel be the book of our affections, and we shall know the truth; we shall overthrow error; and the truth which proceeds from God shall make us free, and free for ever.

L. DESANCTIS.

X.—NEHUSHTAN:

A WORD TO WEARERS AND WORSHIPPERS OF THE CROSS.

THE following is one of a series of excellent tracts entitled, "Gospel Leaves," issued by William Wileman, 34 Bouverie Street, London:—

"The material cross of wood, and the doctrine of the cross of Christ, are two widely different matters. The Scriptures only speak of the material cross as the emblem of the curse: 'CurSED is every one that hangeth on a tree.' It was simply the instrument by which criminals were put to a

vile and cruel death, and can therefore be symbolic only of a malefactor's death. When Paul wrote, 'God forbid that I should glory save in the cross of our Lord Jesus Christ,' of course he meant the doctrine of the cross—the death and resurrection of Jesus. To have expressed a desire to glory in the wooden cross would have been revolting and absurd. The apostles and primitive Christians loved and worshipped their crucified and risen Redeemer, and knew nothing of adoring a material cross as an emblem of His sufferings. The Gospel of Jesus does not appeal to the eye, but to the heart through the ear: 'Faith cometh by hearing, and hearing by the word of God.'

"The following order is to be found in Archbishop Grindal's 'Injunctions': 'ALL crosses to be utterly *defaced, broken, and destroyed.*' Grindal was at the time he issued this order Archbishop of York. He was afterwards made Archbishop of Canterbury; but Elizabeth deprived him of his see because he so favoured the Puritans. He was, however, restored shortly before his death. Bishop Short said of Grindal, that his conduct 'must always appear exemplary;' and Milton said that he was the best of the Reformers.

"It is remarkable that the second commandment, which forbids all images or similitudes to be used in religion, is the only commandment accompanied by a curse. It is very significant, too, that the Roman Church omits the second commandment from her books of devotion and most of her catechisms.

"The brazen serpent was a forcible type of the crucified Redeemer. This He Himself declares: 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.' It appears that the Israelites worshipped this brazen serpent for over seven hundred years, until the days of Hezekiah (2 Kings xviii. 4). This Royal Reformer broke it in pieces, expressing his just abhorrence of idolatry by calling it *Nehushtan*, that is, a piece of brass.

"But why was this beautiful type thus destroyed? Had it not been the means of life to the bitten Israelites? And was it not a memento of God's goodness to those who looked and lived? Verily; but Israel had forgotten the Giver in the gift, and had rendered idolatrous adoration to the instrument of deliverance rather than to Jehovah their Deliverer.

"The principle of this idolatry is maintained in the use of crosses in religion, the burning of incense, ecclesiastical vestments, turning to the east, and all other blasphemous idolatry and mummery of Romanism and Ritualism. 'God is a spirit; and they who worship Him must worship Him in spirit and in truth.' He is not worshipped with men's hands. Since Christ has risen from the dead He is a living Saviour; and all the hideous buffoonery performed by the traitors to their vows, and wolves in sheep's clothing who take Protestant pay for doing Rome's work, is utterly foreign to the true worship of God.

"But the matter may be pressed nearer home. It is well for writer and reader to ask, May not I have trusted in what is outward instead of what is inward? May not I have trusted in Church membership, rather than in the Church's Head? Have I not too often rested in the form of godliness, without enjoying the power? May I not at times have rested in Christ's ordinances, without getting beyond them to *Himself*? Do I daily thirst for baptism with the Holy Spirit, and to spiritually feed by a

living faith upon Jesus Christ? Do I utterly renounce all my own works, bad and good, and look alone for salvation to the finished work of Jesus?

"The wearing of a cross as a personal ornament usually indicates a thoughtless vanity. But where the doctrine of the cross is truly held, there is a death to the world, and a living by faith upon the Son of God.

"Reader, have you the kernel of real religion, or only the shell? The shadow, or the substance?

XL.—PAPAL ORIGIN OF EUROPEAN WARS: FLODDEN.

IF, reader, your love of the picturesque should lead you to visit the "dowie dens of Yarrow," or any other part of that romantic land that lies "Selkirk way," enter into that nice old townlet, and bid them show you the banner which their fathers bore at Flodden. They will take you to a wee thatched house in a small back street. You tell your errand; an old man, umquhile deacon of the weavers, nods to a smart girl, his granddaughter, who ushers you *ben*, opens a drawer, spreads out the flag on a table, and then modestly stands by, teasing you with no cicerone chatter. The banner has been of blue silk. The colours of the device which it had once borne are utterly indistinct, and nothing can be made of them. It is as frail as tinder, and only kept from dissolution by being *based* down upon a sheet of linen. This poor old rag on which the smoke of Flodden blew, and round which the men of that simple old forest town fought and died full loyally,—does not the sight of it, now, affect you almost mournfully for a passing moment? On that far-away September afternoon when Surrey met James at the back of Flodden ridge, there were harvest-fields waving ripe over broad Scotland, but the strong arms that should have reaped them were stiffening on the bloody heath of a remote Border moor. The men of the Leunox and Argyle left their braves, and came to be slaughtered by the men of Lancashire and Cheshire. The men of Caithness, the burghers of St. Johnstone and Dundee, yeomen from the quiet bounds of Fife, and the men of the pleasant dales watered by southland rivers, rotted in the same heaps with men from the banks of Severn or Thames. Wives wept for these slaughtered husbands; and prattling children asked when these dead fathers would return. Two nations ate the bread of tears.

And why was it so? Why did the two nations rush into the shambles? Neither King Henry nor King James knew the cause. The wily crook-backed carle in the chariot did not know it. None in either host knew. None in all England or Scotland knew. But the Pope of Rome knew, for it was his doing.

Thus it was. A few years previously, the territories of Parma and Piacenza had been seized from the Duke of Milan, and added to the Papal States. The king of France had pretensions to the Duchy of Milan, to which the people of Milan themselves were favourable. But if Louis XII. should be acknowledged as lord of Milan, it was pretty clear that the Pope would have to make restitution of the severed territories of Parma and Piacenza. This made all the difference between a profit and a loss. Henry VIII. of England was then young, flushed with power and the immense wealth accumulated by his predecessors, and eager to win military renown. The Pope courted him, flattered him, won him, and used him.

He made him his dog of war, and slipped him on France. In terms of a treaty which he had made with the Pope, Henry invaded France at the head of a powerful army. The Pope, of course, calculated that the pressure of immediate danger would compel the French king to let his remoter interest at Milan drop.

England, then, invaded France really to aid the Pope in holding fast his usurpations of Parma and Piacenza. The French Court next set itself to engage the king of Scotland to invade England, hoping thereby to embarrass their own invader, or even compel him to return for the defence of his own country. The unhappy James was but too easily drawn in. He advanced into England, to perish amidst the ghastly wreck of Flodden. Thus it came to pass that during the campaigning weather of that year 1513, while the French, the Italians, and the Pope's Swiss, were butchering each other by thousands in Italy, the English and the French were engaged in mutual slaughter in Normandy, and the English and Scotch were interchanging destruction upon Flodden moor. Out of the whole hideous embroilment, the Pope had his own miserable advantage. Parma and Piacenza remained in his grasp. He was the spider who had woven his net over Europe, and kings were the flies that he entangled. After all, this is but a solitary example of the many bloody and devastating wars with which Papal machinations have scourged mankind. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. xviii. 24).

XII.—THE DUTY OF MINISTERS OF THE GOSPEL IN REGARD TO POPERY.

THE following is an extract from a sermon on this subject preached twenty-five years ago by the late Rev. R. J. M'Ghee, M.A. :—

"A weak, contemptible foreign power; a power that you know to be hostile to the throne of your sovereign, to your Church, to your laws, to your liberties, to every established institution in your country, parcels out your land by a public authoritative law; sets up and establishes his officers over every spot of your country, telling you expressly that it is for the purpose of carrying out his laws within your realm; telling you that he is the representative, the vicar, the vicerent on earth of the God whom you profess to worship; and though it is the principle of our religion to protest against this, and though the voice of the whole nation is lifted to protest against the invasion, there is not enough of Protestant spirit, or principle, or power in the land, to arrest that invasion, or to prevent the establishment of this hostile power in every quarter of the country. There it is, in full power and operation, organised with all the skill that the most experienced agents of the prince of darkness can exercise to seduce your population; to prey on their simplicity; to triumph over their ignorance; supplied with funds by the government to draw their children into their schools, and to bribe them by the pretext of good secular instruction to receive the training of Popery instead of an education from the Word of God.

"Where is the faithful Timothy in the land, 'nourished up in the words of faith and of good doctrine,' to 'put the brethren in remembrance

of these things?' Where is the man to stand in the gap?—where, 'when the enemy comes in like a flood,' is there a man, in the strength and spirit of the Lord, to lift up a standard against him? Is not rather the leaven of falsehood and apostasy spreading into and corrupting the heart of our own Church? Are there not men who hold the office, and who ought to discharge the trust of Timothy, betraying the sacred trust committed to them?—stealing the Samaritan religion into the land—mingling the worship of the calves of Dan and Bethel with the service of the Lord?

"Are there not institutions raised by confederated authorities, for training and appointing men as teachers in the Church, who, instead of being faithful witnesses for the Gospel of Christ, are pioneers for the priests of Rome; familiars for the Jesuits among the people? Do we not hear the apologetical cant of 'earnest men,' for those who teach or who apostatise to the doctrines of Rome? as if earnestness in guilt were an apology instead of an aggravation of iniquity. The robber is in earnest when he breaks into your house to plunder. The assassin is in earnest when he watches for his victim, and plunges the dagger in his breast. The prince of darkness is in downright earnest when he puts such principles into the hearts of men, and teaches them to confound the distinction between his own service and the service of the Lord of Glory, and to desecrate the use of language by substituting earnestness in falsehood for fidelity in truth.

"Yes, men who ought not to be so, are earnest in falsehood. Why? Because they sincerely believe it. Men who ought to be so are not earnest for the truth. Why? Because they do not believe it; and when it has no place in their hearts, it has no testimony in their lips, and no power in their lives."

XIII.—ITEMS.

THE RIGHT OF CALUMNY.—The extent to which the right of calumniating an opponent is claimed and exercised by Romanists, would be incredible were it not incontestably authenticated. The right of calumny the Jesuits openly avow and justify. "It is only a venial sin," say they, "to calumniate and impute false charges, to ruin the credit of those who speak ill of us."—*Pascal*. Dicastillus, one of their most distinguished members, says: "I have maintained, and still maintain, that calumny against a calumniator, *though it be a falsehood*, is neither a mortal sin nor contrary to justice nor to charity."

ABSOLUTION.—If any man sitteth in the temple of God, boasting himself as God, surely they do it who take upon themselves the office of God—that is, remit and retain sins.—*Castle of Comfort*. When the offence doth stand only between God and man's conscience, the counsel is good which Chrysostom giveth—"I wish thee not to bewray thyself publicly, nor to accuse thyself before others. I wish thee to obey the prophet, who saith, 'Disclose thy ways unto the Lord;' confess thy sins before Him that He may blot them out. Let God alone see thee at confession."—*Hooker*.

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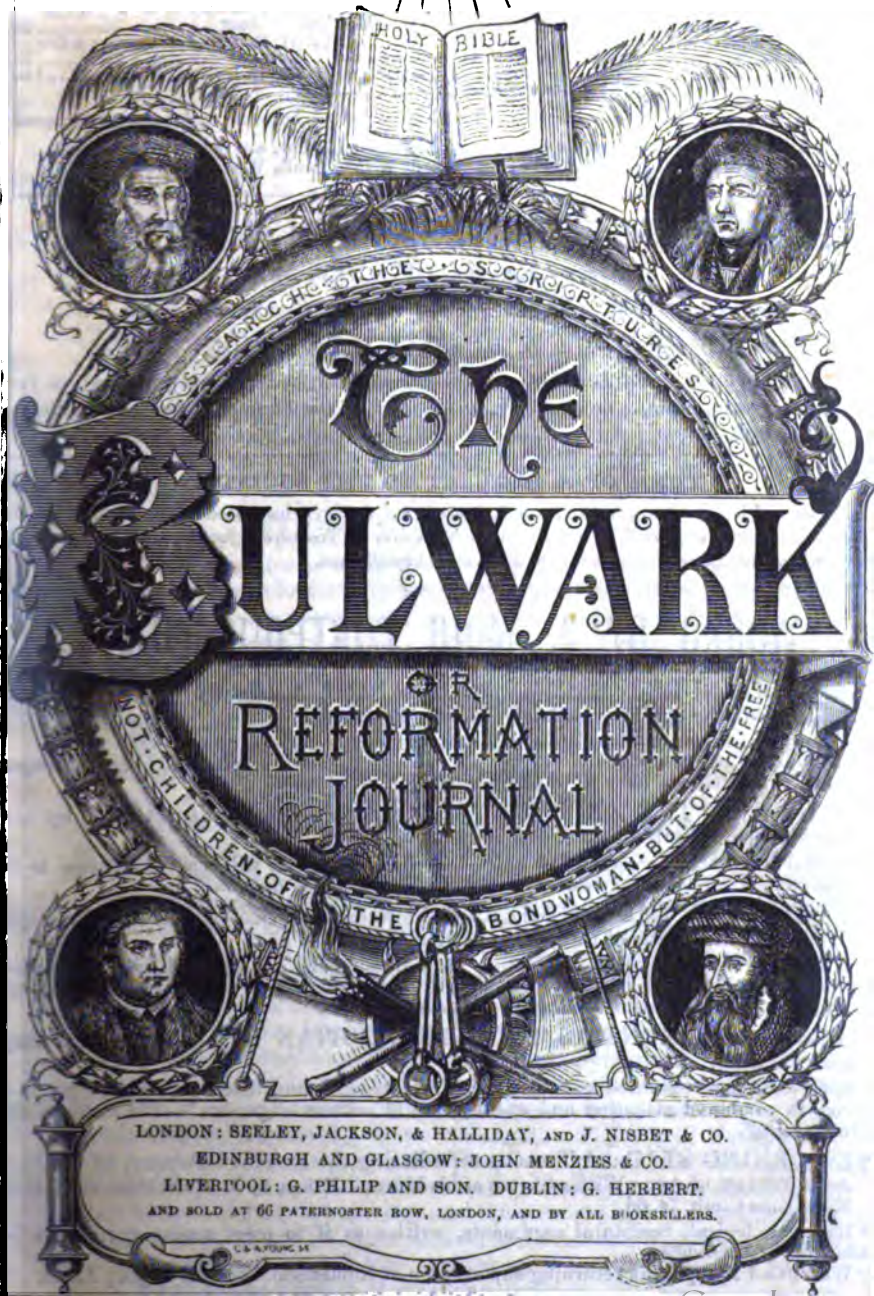
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CONTENTS.

	PAGE		PAGE		PAGE
1. Ritualism	225	6. The Comte de Chambord.....	244	10. Presentation of a Pastoral Staff.....	250
2. The Bishop of Bath and Wells on the Ritualists	231	7. The Confessional and Murderers	246	11. Romish Proselytism: a Protest	252
3. The Female Jesuit	233	8. The Gospel in Italy	247	12. Item	252
4. Ireland	235	9. Appointment of Roman Catholic Priests as Chaplains in Workhouses.....	249		
5. France and Madagascar	241				

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SEPTEMBER 1883.

I.—RITUALISM.

SIX months have elapsed since last we were able to devote a few pages to the subject of Ritualism, and during that time we have taken note of many things not unimportant in relation to the state of the Church of England, and therefore to the interests of Protestantism, to which, as soon as it is in our power, we mean to ask the attention of our readers; but one thing, above all others, demands our attention at present,—

THE DEPRIVATION OF MR. MACKONOCHIE.

We shall take for granted that our readers remember what was the state of matters as to the long protracted case of Mr. Mackonochie at the beginning of the present year; concerning which, however, if any wish to refresh their memory, we may refer them to the articles on Ritualism in the February and March numbers of the *Bulwark*, in which they will find a pretty full account of the "Mackonochie Scuffle"—the virtual exchange of livings between Mr. Mackonochie of St. Alban's, Holborn, and Mr. Suckling of St. Peter's, London Docks, intended to set Mr. Mackonochie free from danger of the sentence of deprivation impending over him, and brought about by means, if possible, even more shameful than the transaction itself. The circumstances attending the transaction were such that its successful accomplishment would have brought into contempt the only court to which recourse is possible for the suppression of Ritualistic or Romish practices in the Church of England, by showing that its authority might first be defied with impunity, and then evaded when defiance could be kept up no longer; whilst also it would have been made to appear that Ritualism in its most extreme form was henceforth to be regarded as perfectly allowable in the Church of England, not merely tolerated but even sanctioned by the highest episcopal authority. All Evangelical Christians and true Protestants were greatly distressed,—they could not but be so; and it is not wonderful that many of them were also filled with alarm, and even thrown into consternation, "too hastily taking for granted," as we said in the *Bulwark* of February (p. 37), "that the long struggle against Romanising Ritualism had ended in their hopeless discomfiture, and that by what had taken place the Romanising party in the Church had obtained the certainty of complete toleration in it for the Mass and all other Romish abominations." But the triumph of the Ritualists, in which they exulted with many unbecoming expressions of exultation, was not of very long duration. The whole transaction

which caused their joy was condemned by public opinion as one which, whether or not within the bounds of strict legality, was shameful to all concerned in it; and almost every newspaper, except their own special organs, contained evidence of the general indignation and contempt which it had excited. In fact, if an enemy had sought means to damage their cause, and to make evident to the people of England what it really is and what they are, he could not have devised any by which this might be done more effectually. On the other hand, the clouds which had darkened the whole sky for the Evangelical and Protestant members of the Church of England, soon began to break up and clear away. The action of the Bishop of Manchester in the case of Mr. Green, and his refusal to institute Mr. Cowgill as Mr. Green's successor in the benefice of Miles Platting, showed them that they had been wrong in their fear that all the non-Ritualistic Bishops of the Church would display the same weakness as the Bishop of London. (See *Bulwark*, February and March, 1883.) And then it appeared that the Mackonochie case itself was not yet to be considered as finally settled, and that the "shuffle" or "juggle" which had been perpetrated might perhaps not after all serve its intended purpose of enabling Mr. Mackonochie to evade the sentence of the law. The Council of the Church Association thought it right that legal proceedings against him should be carried on, in order to his deprivation, notwithstanding his removal from St. Alban's, Holborn, where the offences had been committed for which he had been summoned before the Arches Court of the Province of Canterbury sixteen years ago, and where he had continued to commit them in defiance of the authority of that Court, until he had made himself liable to deprivation. The promoter of the suit, Mr. Martin—a worthy Christian gentleman, who belonged to the congregation of St. Alban's, Holborn, for many years before Mr. Mackonochie was minister (or "priest") there, and had done much good work in that parish—having consented to this course, the case of Martin *versus* Mackonochie came on again before the Arches Court on April 12, Lord Penzance sitting as Dean of that Court to hear an application for a decree to deprive the Rev. A. H. Mackonochie of all spiritual and temporal functions, and to suspend him from all ministrations in the Diocese of London and elsewhere within the Province of Canterbury. We shall not enter into particulars, to explain which would require references to the history of the case, and to not very easily comprehensible peculiarities of English ecclesiastical law; suffice it to say, that Lord Penzance, having heard counsel for the promoter of the suit,—no appearance being made for Mr. Mackonochie, who continued thus, as formerly, to refuse any recognition of the authority of the Court,—took the case into consideration and reserved judgment. After a further hearing of counsel on a subsequent day as to some points to which he did not think sufficient attention had been given when this application was made to the Court, Lord Penzance pronounced sentence on July 21, depriving Mr. Mackonochie "of all ecclesiastical promotions or preferments held by him in the Province of Canterbury."

In giving judgment Lord Penzance stated at considerable length his reasons for the decision to which he had come. "This case," he said, "has been remitted to the Court by the Court of Appeal, with directions to the Judge to pass such sentence of censure upon Mr. Mackonochie as in his judgment will meet the necessities of the case. . . . All that I

have to determine on the present occasion is, not whether any sentence of ecclesiastical censure shall be passed upon the defendant, but what that sentence ought to be. I must here state that since the case was before the Court of Appeal the defendant's position has been altered,—he has resigned the living of St. Alban's and has been instituted to the living of St. Peter's, London Docks. How far this change of position affects the sentence of the Court will be one of the questions which I will presently consider. There are but two ecclesiastical censures, so far as I am aware, applicable to the nature of the present case—suspension and deprivation. With regard to the first, although I find that their Lordships in the Court of Appeal referred to 'suspension' as a possible sentence, I must say that so long as the matter is left in any degree in my discretion I should not think it fitting to pass a second sentence of suspension upon Mr. Mackonochie, the previous suspension ordered by this Court having never been obeyed,—even if it were practicable, now that Mr. Mackonochie has ceased to hold the living which he held when this suit was commenced. Nothing, then, remains but 'deprivation,' and the first question is whether a decree of deprivation has become impracticable by the course which he has adopted of resigning the benefice which he held when the suit commenced. I think it has not. If the precedents in these cases of deprivation are consulted, it will be found that it is by no means a sentence addressed to the particular living or preferment held by the incumbent at the time of the citation or articles. Nor does it operate merely as a withdrawal from the offender of the office or benefice in the discharge of the duties of which he may have misconducted himself. This is obviously so when deprivation is awarded as a sentence of censure for offences which have no relation to the offender's office, as in the cases of crime, such as theft or forgery. And yet there are not two sorts of deprivation—two forms of sentence known to the ecclesiastical law, one applicable to cases of misconduct in an office, and another to cases of immorality or crime. On the contrary, the ordinary sentence of deprivation, as appears from the form in which it has been passed in modern times, which is also the same form that was in use in old times, is a general one, depriving the offender of 'all his ecclesiastical promotions' within the jurisdiction of the Court." His Lordship then referred to a number of cases of deprivation, showing in what terms the sentence had been pronounced, and went on to say:—"I have been thus particular in scrutinising the language of this established and traditional form of sentence on account of the peculiar circumstances of Mr. Mackonochie's case. He has resigned the living which he held at the commencement of this suit, and it is no longer reasonable or fitting that the words which in some of the above cases follow the general sentence of deprivation,—viz., 'and especially of his said vicarage or incumbency of —,—'—should be inserted in the sentence. But that does not appear to me to affect the propriety of passing the general sentence of deprivation which precedes the introduction of these words, and is independent of them." And having referred to the application made by the promoter of the suit, "that Mr. Mackonochie may be deprived of all ecclesiastical promotions in the Province of Canterbury," his lordship said:—"In my opinion, there is no objection in point of law either of form or substance to such a sentence, and I cannot say that Mr. Mackonochie's numerous offences of incorrigible disobedience have not rendered it one that the promoter is entitled to ask for as far as the merits of the

case are concerned. Is there then any other reason why the court should refrain from pronouncing it? I am wholly unaware of the circumstances which led to Mr. Mackonochie's resignation. I speak, of course, of official knowledge. From common rumour and report, indeed, I am led to believe that his resignation was at any rate in some degree brought about by the intervention of the late Archbishop of Canterbury, but upon what conditions or understanding, if any, I have never heard, and were I personally cognizant of them such matters could have no place in this judgment, and no bearing or influence upon my present duty, inasmuch as they have never been disclosed or made known to the Court. If anything has occurred in connection with this gentleman's resignation which makes it unfitting or unfair that the promoter of the suit should now demand at the hands of the Court that sentence of censure which the Court of Appeal has directed me to pass, the duty devolved upon Mr. Mackonochie himself of bringing such matters to the notice of the Court, and as he has not done so I can only deal with the case upon the footing that no such circumstances exist."

The effect of this sentence, according to the *Record*, is that Mr. Mackonochie is "not only deprived of the living of St. Peter's, London Docks, but also rendered incapable for the future of holding any preferment within the jurisdiction of the Archbishop of Canterbury;" also that "no prelate of the Northern Province even would be justified in admitting Mr. Mackonochie to a cure of souls in his diocese, for although the jurisdiction of the Court of Arches does not extend beyond the Province of Canterbury, its decrees are and ought to be treated with respect in the sister Province;" in fact, his deprivation "is his practical exclusion from the ministry of the Church of England." Along with this expression of opinion as to the effect of the sentence in so far as Mr. Mackonochie is personally concerned, the *Record*, in its first issue after the sentence was pronounced, made the following observations as to the effects of the "Mackonochie shuffle" and this sequel to it upon the Ritualist party:—

"It must be owned that Mr. Mackonochie's deprivation places those who assisted in the undignified juggle, by which he was suddenly transferred from one living to another, in an unenviable position. The admitted object of the transaction was to put an end to the unseemly conflict between Mr. Mackonochie and the law without exacting his submission. No one has seriously maintained that the preferment to an important benefice of a clerk, who for years has been guilty of the most glaring irregularities, and has supplemented his other offences by persistent contumacy and disobedience, is a thing which, under ordinary circumstances, could be approved of. But the end was supposed to justify the means. If the scandal of Mr. Mackonochie's contumacy could be got rid of by even irregular means, it was thought worth while to wink at a shuffle the precise nature of which would be soon forgotten. Those who protested against the exchange, as a betrayal by ecclesiastical rulers of the interests and principles they were commissioned to defend were met by arguments of this sort. . . . They formed the only defence attempted. The supposed success of the plan was its justification. The two main objects in view seemed to be secured. The Mackonochie case was at an end, and Mr. Mackonochie was preserved from the consequences of past irregularity and given complete immunity for the future. . . . The device has failed, and not only failed, but failed so disastrously, that it would obviously

have been far better for those whom it was intended to benefit if it had never been attempted. The separation of Mr. Mackonochie from St. Alban's has not been prevented, while his connection with St. Peter's, London Docks, has been formed only to be severed. His deprivation has been retarded, it is true, for a few months, but against this delay must be placed the loss of respect and the loss of reputation which the doubtful nature of the transaction has brought upon all connected with it."

But the author of the article from which we have quoted was perfectly aware of the unlikelihood of Mr. Mackonochie submitting—or of the English Church Union and the Ritualist party submitting—without a further struggle, if a further struggle was possible, to a sentence pronounced by Lord Penzance; and sensible also of the danger of some further attempt being made to save him from its proper effect. A very natural anxiety as to the possibilities of the future is manifested in the following sentences:—"What is to happen next? The law of the Church has now done its utmost. It has condemned the superstitious observances to which Mr. Mackonochie owes his notoriety, and as he will not give them up, it has expelled him from the ranks of the Church's working clergy. Mr. Mackonochie, it may safely be predicted, will defy the law and ignore the sentence as long as he can. The promoters have done all that they can do. The sequel does not seem to depend upon either the litigants themselves or the law. It is with the rulers of the Church that the future rests. They can either support the Ecclesiastical Court or they can refuse to do so. It is possible, though we cannot believe it likely, that some new device may be concocted for shielding Mr. Mackonochie, and Ritualism in his person, from the consequences of condemnation."

It has been rumoured that an appeal is to be made from the judgment of Lord Penzance. We are not sufficiently acquainted with the mysteries of English ecclesiastical law to be able to express an opinion as to the possibility of such an appeal; but judging from what has already taken place in this and other cases, it may be deemed pretty certain that, if an appeal is possible, it will be taken, were it only to protract the case, in hope of new legislation favourable to Ritualism, which Ritualists seem to flatter themselves may ere long result from the report of the Commission on the Ecclesiastical Laws appointed at the instance of the late Archbishop of Canterbury. Meanwhile Mr. Mackonochie, we believe, continues to officiate at St. Peter's, London Docks, as if no sentence of deprivation had been pronounced against him, and has also, since it was pronounced, officiated elsewhere within the Province of Canterbury. Mr. Martin has addressed a letter to the Bishop of London, calling upon his Lordship at once to take all such steps as are rendered necessary by the sentence of deprivation; and, in particular, first, to sequester the profits of the benefice of St. Peter's, London Docks, and, second, to secure the reintroduction of the lawful forms of public worship in that church. What is likely to happen next it is beyond our power to conjecture; but we should not be surprised if Mr. Mackonochie were to maintain his position in St. Peter's, London Docks, till dragged from it *vi et armis*, or, as the Scotch phrase is, *by lug* and horn*.

Great indignation is expressed by Ritualists at the whole action of Mr. Martin and of the Church Association—by which he has been guided and

* *English*, ear.

supported—in this case. The following sentences from an article in the *Banner*, a new Ritualist paper, may be found interesting as showing what their views and feelings are:—"Even those who differ on material points from the subject of this long-continued series of legal processes must feel some indignation at the pertinacity and vindictiveness with which he has been followed up year after year, in the face of a prevailing incertitude as to the meaning of rubrics and of a widespread distrust of the tribunals for the trial of ecclesiastical causes as at present constituted, and Englishmen generally will repudiate the action of a self-constituted body of prosecutors who have pursued the matter to the bitter end at the very moment when there seemed to be some hope of a solution of our difficulties. Setting aside altogether the merits of the case, there is, we believe, scarcely a bishop on the bench who would at the present juncture sanction fresh proceedings on any of the disputed points, and it therefore savours of persecution when a private Society refuses to sheath its sword. There is now but little probability of any peaceful end to the matter, although the prosecutors must know full well that Mr. Mackonochie's deprivation means nothing and effects no good end, as even if a man of different views should be appointed to St. Peter's, there are many churches where a similar ritual prevails and where the incumbents are maintaining all the contested points of ritual without let or hindrance. This being the actual state of the case, the Church Association has little cause to be proud of its latest movement." What lovers of peace the Ritualists are,—if only they may fix the terms of it, that they shall have everything their own way!

Our limits of space will not admit of our taking notice in the present article of anything but the case of Mr. Mackonochie, except that we shall subjoin, as naturally and closely connected with it, the information concerning

THE MILES PLATTING CASE,

contained in the following brief newspaper paragraph:—

"A meeting of the friends and supporters of the Rev. S. F. Green, late Rector of St. John's, Miles Platting, Manchester, was held last evening (August 14), and was attended by Mr. Green, Sir Percival Heywood (the patron of the living); the Rev. H. Cowgill (late Curate, St. John's), and others. The Rev. H. Cowgill, who occupied the chair, predicted that the Ritualists would in future receive better treatment than they hitherto met with, giving as his reason for arriving at this conclusion the fact that distinguished Ritualists had within the last few months been appointed to high offices in the Church.* Sir Percival Heywood addressed the meeting, and said the future looked more hopeful than the past. Referring to the suit which he had brought against the Bishop of Manchester with a view to compel him to institute the Rev. H. Cowgill to the living of St. John's, he said the case ought to have been heard on July 5th, but the Judges had to go on Circuit, and it was left over until November next. He expected that the case would be decided in his favour, but if it was decided against him it had been intimated to him that he would lose the presentation of the living. The Rev. S. F. Green, the Rev. Dr. Marshall, the Rev. J. Gornall, and the Rev. J. D. Robinson also spoke."

* There is too much truth in this, although Mr. Cowgill's inference ridiculously exceeds what the facts warrant.

II.—THE BISHOP OF BATH AND WELLS ON THE RITUALISTS.

IT is notorious that there are those in the Church at the present day who have deliberately and avowedly undertaken the task of revolutionising the Church of England as to her doctrine and her ritual, and of effecting her re-union with the Church of Rome. There is scarcely a single doctrine of that corrupt communion which it has not been attempted of late to bring back among us. The depreciation of the Bible as the rule of faith, and the exaltation of the Church as a fountain of revelation; the Mass as a propitiatory sacrifice for the sins of the quick and the dead; solitary masses as sacrifices by which non-communicants are benefited; such a local presence of the Lord Jesus in the consecrated elements as to be a proper object of worship, a worship directed to the elements as containing Him; the invocation and worship of the Virgin Mary, and prayers for her intercession; auricular confession and priestly absolution; penance, purgatory, and so on, not one of which was taught or practised in the ante-Nicene Church. And, together with these, have been introduced a whole host of practices of a minor kind, all savouring of Romanism, and intending to familiarise the Anglican worshipper with Roman ways. The English priests and deacons are to be dressed as like as possible to Romish priests and deacons; the church choristers are to be as like as possible to the acolytes and choristers in a Romish church; the Lord's Table is to be made and dressed as like as possible to the altar of a Romish church; the chants and music to be as like as possible to those in the Church of Rome; the processions, banners, crosses, and crucifixes of Romish ceremonials are to be exactly imitated; the Roman use of incense and wafer bread is to be adopted; in short, in everything Anglican worship is to be assimilated as closely as possible to the worship in Belgian, Italian, and other Romish Churches. Then, again, we are introduced to a variety of supplements to the Prayer Book. Offices are provided for the consecration of portable altars, for the benediction of church bells, for the consecration of chrism and holy oil with which to anoint the sick, for the blessing of altar cloths, corporals, patens, pyxes, albs, chasubles, &c. We have offices, too, for the admission of novices, male and female; for the profession of brothers and sisters; for the installation of superiors of brotherhoods, and mother superiors of sisterhoods; and we have a great variety of litanies for the dead as well as for the living, all as unlike the Litany of the Church as it is possible to conceive. There are offices, too, for the blessing of salt and water; and the priest (*i.e.*, the English clergyman) is to throw the salt into the water in the form of a cross, saying, "Let this mixture be made in the name of the Father, and of the Son, and of the Holy Ghost." And there are offices for blessing candles for Candlemas day, and for blessing ashes for Ash Wednesday, and for blessing palms and flowers for Palm Sunday; and there are benedictions of service books, of thuribles, of incense, of tapers, of crucifixes, of medals, of church banners, &c. We are also favoured with works which pass through two or more editions, in which, among other things, the clergy are instructed as to what is necessary to a devout celebration and communion. Among them I find that he ought not to wash his teeth in the morning before he communicates, for fear of drinking a drop of water, and so breaking his fast; nor

to cough afterwards ; and that it is the celebrant's duty to rinse out the chalice after celebration, and to pour water over his fingers into the chalice, and then to drink the water, with much more of the same kind which it is sickening to mention. Another method largely used for familiarising the English Churchman's mind with Roman Catholic doctrine, is the introduction and recommendation on a large scale of Roman Catholic books of devotion, and especially books connected with Confession, and with the (so-called) sacrifice of the altar. The mind is thus familiarised with the teaching of Liguori and Ignatius Loyola, and with breviaries and missals, and alienated from the language of the Anglican Prayer Book and the doctrines of the Anglican Church.

All this, together with the tone used by certain writers, and the endeavour to hoot down those who resist the attempt to Romanise the Church of England, as if they were not true Churchmen, but ignorant, uncatholic Dissenters, convinces me that there is a deliberate conspiracy on foot somewhere to bring back the Church of England to communion with, and obedience to, the Pope of Rome. Indeed, if all these doctrines and practices which I have detailed are and ought to be the practices and doctrines of the English Church, I am at a loss to know on what grounds our separation from Rome can be justified. The question of the precise degree of authority to be exercised by the Bishop of Rome over the Western Churches is hardly one of sufficient importance to create a great schism ; the difference between the doctrine of transubstantiation and that taught by the new school is absolutely insignificant in the region of religion ; and there is no other important question at issue, that I am aware of, between Rome and England. So that we are brought face to face with the question, Shall the Church of England return to her allegiance to the Church of Rome ? Shall the mighty Revolution of the sixteenth century be undone, and shall we have a Restoration ? A restoration of the Popedom on British soil ? A restoration of all those corruptions, those follies, those idolatries, those perversions of the truth, those wretched debasing superstitions, and that priestly tyranny, which for so many centuries almost quenched the light of Christianity, and annihilated the liberties of the laity ? Shall we exchange our Prayer Books for breviaries and missals ; close our Bibles and take up with the lives of Saints, or the "Garden of the Soul ;" in a word, submit to the decrees of the Council of Trent, and the last Ecumenical Council of Rome ?

If we are not prepared to do this, if we are determined, by God's grace, to stand to the Reformation, and if we are satisfied that such teaching as that of which I have given specimens, is NOT in harmony with the teaching of our Lord Jesus Christ, and with the doctrine which the Apostles, illuminated by the Holy Ghost, delivered to the Churches all over the world, nor with the doctrine for which the fathers of the English Reformation laid down their lives, and which they have handed down to us, then it is time for us to make a stand against the attempt to reimpose Popery upon the English Church. We must not allow ourselves to drift gradually and unconsciously into the communion of Rome. We must not be like the silly daughters of Pellias, and allow our Church to be dismembered, limb by limb, in the vain hope that in the hands of our modern Medeas she will come forth in renewed youth and beauty. And I appeal to you, my brethren of the clergy, and to you, my brethren

of the laity, to help in withstanding the astounding growth of that spirit which gives birth to the kind of religion I have described.—*From Charge of the Bishop of Bath and Wells, 1873.*

III.—THE FEMALE JESUIT.

SUCH is the title of a volume published thirty years ago. It is but little known, and deserves to be brought into notice as a means of warning to Protestant families against the subtle dangers to which in these days they are more than ever exposed. There are agencies at work all over the country whose presence and purpose are little suspected. The following statement from this volume will give the reader a general view of the subject with which it deals :—

“When Ignatius Loyola had been prevailed upon by the entreaties of three ladies to undertake their spiritual oversight, and thus lay the foundation of a community of women, he speedily repented of his compliance; nor could their utmost efforts induce him to resume the trust. He declared that ‘the control and direction of three women gave him more trouble than the government of a society which had spread itself over Europe.’—(*Isaac Taylor's ‘Loyola,’* p. 139.)

“But though the Lady Rosella failed, a feminine attempt of more recent date has succeeded; and there exists at the present time in the Roman Catholic Church an order of nuns, corresponding in its aims and regulations with the Society of Jesus. It was established early in the present century, and owes its origin to a French lady of high rank and large property, who bringing both to the service of the Church was constituted by the Pope foundress of a new religious order. Like the Jesuits, it adopts for its designation ‘The Society of Jesus,’ or ‘The Faithful Companions of Jesus.’ Those who join its community, like the Jesuits, are bound to the most slavish subjection of body and mind, passive and unquestioning obedience being represented as the highest point of perfection. It may be as truly said of them, as of the Jesuits, that in their order ‘obedience takes the place of every motive and affection that usually awakens us to activity; obedience, absolute and unconditional, without one thought or question as to its object or consequence. With the most unlimited abjuration of all right of judgment, in total and blind subjection to the will of his superiors, each must resign himself to be led as a thing without life, as the staff, for example, which the superior holds in his hand, to be turned to any purpose seeming good to him. The Society to him is as the representative of Divine Providence.’—(*Ranke's ‘History of the Popes.’*)

“Like the Jesuits, moreover, the members of this female society have no settled resting-place, but are moved from convent to convent, and from country to country, at the will of their superiors, without previous knowledge or choice on their part, and sometimes at a few minutes’ notice.

“As with the Jesuits, a perfect system of espionage is maintained over every member of the community, and the utmost secrecy preserved with regard to the movements of the Order. And, like the Jesuits, the chief though unavowed object appears to be the increase and prosperity of the Order, and the accession of new converts by means of the education of the young.

"This Society was first established near Geneva, but it has gradually spread itself over France, Germany, Italy, England, and Ireland. The foundress and head of the Order is styled the 'Reverend Mother General,' or the 'Very Reverend Mother,' and her provincial deputy the 'Reverend Mother.' The power of the former is despotic. She can make or unmake laws for the community as she will, and is considered as standing to them in the place of God. When she appears in the morning, all instantly kneel for her blessing, and none may approach her but on their knees.

"In the absence of the Very Reverend Mother or her provincial, one of the senior nuns is appointed as Lady Superior to each convent, but her authority is very limited, and she must apply to the Very Reverend Mother for directions in any case not explicitly provided for by the rules of the Order.

"This Order has been up to the present period steadily progressing. The number of convents is increasing, as well as the number of pupils in each, and many converts to the Roman Catholic faith are annually made from among the Protestant pupils in the schools.

"The discipline of this Order is in some respects less rigid than that of other orders; for the service of the sisterhood being required for the purposes of education, it is deemed inexpedient to injure their health by severe fasts and penances. On the other hand, the implicit obedience required, and surrender of all will and judgment from the most important decisions of life down to the merest trifles, involves a state of mental slavery more trying to an independent spirit than any mere bodily afflictions. The check put upon the natural feelings, and the frequent and sudden removals from place to place, strike at the root of all strong attachments and endearing associations. Those who have been close companions for one or two years in one convent, may in a day be separated never to meet again, and all effort to trace each other, either by letter or inquiry, be fruitless.

"The members of the community being for the most part ladies both by birth and education, of cultivated intellects and refined susceptibilities, are just such as are most keenly alive to suffering from these causes; and the history which follows, though it presents no harrowing detail of corporeal inflictions, is probably but one specimen of many, who are now in like manner contending with the mental struggles of a reflective and upright mind, and the repressed and agonising yearnings of an affectionate heart."

It has to be borne in mind that the above was written thirty years ago. The number of convents in Britain, as shown in the Annual Report of the Scottish Reformation Society, has since then increased nearly sevenfold, and the number of monasteries tenfold. What a gigantic power for evil is now in full working in our country! Its influence is felt in all ranks and degrees of society—in families, in Churches, everywhere. An atmosphere has been created which is blighting religion all around. Division and strife are taking the place of concord and peace; suspicion and distrust are expelling kindness and confidence. True Christians are feeling the altered state of things, and know not whither to turn for genuine human friendship. No one need wonder at such a change when the spirit of Popery has got so largely diffused throughout the land; and things will yet become worse and worse, unless the Pro-

testant Churches awake to their actual position and repel the malignant influence. Their first duty is to confess their sins of unfaithfulness in the sight of God. They have not been true to the Protestant cause; and therefore God is permitting Popery to scourge them. There is a loud call for humiliation before God, and for earnest prayer that He may return in mercy to our land in an abundant outpouring of His Holy Spirit.

The above-mentioned Report, referring to those convents of a stricter kind, where the inmates are kept in close confinement, says:—

“Women who enter these retreats, whether voluntarily or otherwise, are compelled to remain in them for the rest of their lives. By the rules of a system which claims to be an infallible Church, these inmates are rendered helpless. They have no redress against whatever treatment they may be subjected to. They are cut off for ever from their friends; they are beyond the reach of the law to protect them. In a moment of enthusiasm they may resolve to enter the cloister, dreaming of a life of happiness within its walls; but they can never return to tell their friends whether their dreams have been realised, or whether they find themselves doomed to a life of misery. Now and then a case occurs in which an inmate escapes, but, having regained her liberty, she will submit to a life of whatever hardship rather than return. The fate of those who cannot escape, no one outside is ever permitted to know. Many deaths occur within those walls, whether natural or otherwise, but they are never reported; no record of them is found in the Registrar-General's office (*Times*, 3d August, 1875). It is surely a most marvellous anomaly that such a state of things should be allowed to exist in a country which boasts of liberty; and it is time that the voice of the nation were heard, demanding that these institutions be thrown open to inspection.”

IV.—IRELAND.

THE STATE OF THE COUNTRY

Continues to be much the same as it has now been for several months. Agrarian outrages have not ceased, but their number is small in comparison with what it was before the Prevention of Crime Act was passed. According to the official return for July, recently published, the whole number reported to the constabulary during that month was sixty-one, including one case of attempted murder and two cases of murderous assault. We have seen reports in the newspapers of a number of agrarian outrages committed since the beginning of August, but,—to the date at which we write, August 18,—none of them has been of a very grave character. At the Carrickfergus Assizes in July, Chief-Baron Palles was presented with white gloves, there being no prisoners for trial; and Mr. Justice Andrews, in opening the Antrim Assizes at Belfast, found himself able to congratulate the Grand Jury on the peaceable state of the country, and particularly of Belfast. But agrarian crime was never very prevalent in Protestant Ulster; and it is still too evident that only the repression of it by the strong hand of the Government gives to the parts of the country formerly most disturbed the comparative peace which they now enjoy. Mr. Forster, speaking at a public meeting in Devonport on August 16, emphatically declared the necessity of the Act which the Irish “Nationalist” leaders and their coadjutors of the “Nationalist”

press unceasingly denounce as tyrannic and oppressive. He said:—"The Crimes Act was an absolute necessity. When you read some of the debates and some of the statements in the House, you might for a moment suppose it was not necessary. Would that I could make you see what I had to deal with, and you would then acknowledge the necessity. Imagine such a state of society that murder went unpunished, and the murder of whom? Not merely of landlords who might have made themselves obnoxious—I don't know, in fact, that there were those murders,—but murders of hard-working farmers, murders of poor men, who were killed and tortured very often because they wanted them to do their duty and pay their debts. Mr. Arnold Forster and I together saw a sad scene in the county of Clare. We stood by the bedside of a hard-working farmer, surrounded by his wife (in an agony of tears) and his young children. This poor fellow had been dragged out of bed and shot almost to pieces, and a day or two after we left he died. Why? Because the Land League thought he had disobeyed their rule, and had ventured to pay his rent. And there was not only murder, but there was no liberty. There was no man that ventured, or that could venture, to earn his living as he thought fit, to pay his just debts, and to do what he had a right to do, without running the risk of being absolutely ruined by that boycotting, the orders for which were given by Mr. Parnell as the head of the Land League. If that was the state of things then, no wonder that the Crimes Act was a necessity." It is most important that the truth as to this matter should be kept in view,—that there should be no mistake on the part of the British people, or the Parliament, as to the means by which alone a comparative peacefulness has been produced, and is maintained in Ireland.

THE MURDER OF JAMES CAREY,

the informer, on Sunday, July 29, although committed on board of a steamer off the south coast of Africa, must be considered as not less really an event of Irish history than if it had taken place in a street of Dublin. We shall not occupy our space by narrating the particulars of this dark deed, with which the newspapers have made every one sufficiently well acquainted. It is not yet, however, perfectly known whether the perpetrator of it acted from mere personal feeling, or as the appointed emissary of a secret society. The truth may perhaps come to light on his trial. The probability appears to be that he was sent on the track of the wretched informer by some such society as that of the "Invincibles," perhaps by the leaders of that very society, of whom it is certain that some are still at large, in Ireland, or in America, or elsewhere, and these the most guilty of all, the chief instigators of the conspiracy in which Carey and the wretches whom his evidence sent to the gallows were mere subordinates. The Irish "Nationalists" have very generally given expression of the great delight with which they received the news of the murder; and the belief is certainly prevalent throughout Ireland that Carey was put to death by an "executioner" despatched for this special purpose, although it is quite possible that a lie to this effect may have been put in circulation in order to embarrass the Government by adding to the difficulty of obtaining evidence against criminals. There were rejoicings in Dublin and other towns; bonfires blazed in the streets of Dublin, in which effigies of the informer were burned; bonfires blazed

on the hill tops of Clare. Young men and girls went about the streets of Dublin during the day, asking contributions for the fires of the evening, saying "Give me a penny, sir, to burn James Carey." The assassination of Carey is evidently regarded rather as a meritorious deed than as a crime; and the comments of the incendiary press encourage this feeling regarding it. According to one "Nationalist" paper, it has "wiped out" the effect of the Phoenix Park murder trials, which were highly discreditable, the "Nationalists" say, to Ireland and its rulers. "Nobody was horrified," said the *Freeman's Journal*, "nobody pretended to be sorry, nobody was even surprised. The prevailing feeling was that, if true, an event which the great bulk of the people looked upon as a foregone conclusion had occurred with something approaching to precipitancy. . . . However the law, either of the Cape Colony or of England, looks upon the act of O'Donnell, public opinion here will persist in regarding it as but supplementing an atonement which the Government, by reason of the course they were obliged to adopt, could not fully exact. . . . There is no murderer or informer known to Ireland whose revolting memory is damned with a ban like that attaching to the name of James Carey."

It is a deplorable, and, we might almost say, an appalling spectacle, this of a people or a great portion of a people, rejoicing over a murder. Seldom, if ever, in the whole world's history, has there been such a general display of hellish passion among any people bearing the name of Christian; never, we believe, among any but such as had received their religious and moral training from the priests of the Church of Rome. A little study of the class-books of Maynooth makes it easily intelligible, particularly of the works of the four eminent casuists, Dens, De La Hogue, Liguori, and Bailly. As for the death of Carey, no one, except perhaps his nearest relations, has any reason to regret it more than that of any of the gang of murderers against whom he became informer, none of whom was more guilty than he; but his assassination was not the less a foul murder, and the rejoicings over it have the smoke and stench of the pit about them. Many have reflected on the language which Carey again and again used in the witness-box at Dublin, when, acknowledging without any sign of regret or shame his participation in schemes of assassination, he said concerning the taking of the lives of men obnoxious to the Irish "Nationalists," with a nice distinction, no doubt derived from the works of the casuists above-named; that he would not call it murder, but only *removing* of them; and the just judgment of God is recognised in his being himself thus *removed*. But this is no excuse either for the deed, or for the rejoicings over it. These rejoicings, and the language of the "Nationalist" press regarding Carey, expressing abhorrence of his becoming informer far more than of all his complicity in murder and in plots for the commission of murder, show plainly, what many other facts also concur to show, that the sympathy of a vast multitude of the Romanists of Ireland is still, as it too evidently has been ever since the beginning of the Land League agitation, entirely with the perpetrators of agrarian and political murders.

This fearful demoralisation, manifested in murders, conspiracies for the commission of murder, and sympathy with murderers, appears as strongly among Irish Romanists in other countries as in their native Ireland. A picnic of an "Irish organisation" at Chicago took place on August 15. Ten thousand persons are said to have been present. "A statement by

one speaker that all were proud of the man who killed Carey was received with wild applause. Thomas Brennan made a speech, calling Lord Spencer the chief hangman of Ireland."

After what has happened in the case of Carey, no one can wonder on reading in the newspapers of a plot having been discovered for the assassination of three other informers, who had been sent off to Australia, the telegraph wires having been employed to apprise the Irish "Nationalists" there of their embarkation and probable destination. It is said to have been in consequence of this discovery, information of which was of course promptly sent to Melbourne by telegram, that the colonial Government refused to permit them to land there on their arrival, and they were sent off to further wanderings in—probably vain—hope of concealment and escape from the vengeance of their enemies. Nor can there be any wonder that a witness in the Phoenix Park murder trials has had to seek the protection of the law in Dublin, because of threats which put him in fear of his life. The authority of the law is still far from being what it ought to be in Ireland; and it is evident that, to a very large extent, submission to it is only for fear and not for conscience sake. The Pope's Letter does not seem to have effected any improvement.

On August 9, the trial was concluded at Liverpool, of five men charged with conspiracy to carry out

THE DYNAMITE POLICY

of indiscriminate murder and destruction, and four of them being found guilty, received sentence of penal servitude for life. No new revelation of importance with regard to this wicked conspiracy was made in the trial. The severe, but not too severe punishment with which the crime has been visited, will probably serve as a powerful deterrent from further attempts to "wage war against England" in this way. There is much cause for thankfulness that the schemes of the conspirators were providentially discovered, ere they were ripe for being carried into effect on a large scale; for, although the folly of imagining that they could be successful for the accomplishment of their political object was almost as great as their wickedness, a delay of a few weeks or days might have had terrible consequences. It is only to be regretted that the concoctors of the whole scheme have not been reached by the arm of the law, which has laid its firm grasp upon the agents whom they employed for the execution of their diabolical intentions. If there were such evidence ready to be made forthcoming against them as might probably suffice for their conviction, it cannot be imagined that they would any longer find themselves safe in America. "No doubt," says the *Scotsman*, "it is matter for infinite regret that the real perpetrators of these crimes have not been reached; but it is not beyond hope, that with so many dupes in the grasp of the law, important revelations may yet be obtained; and meanwhile it is very gratifying that the juries and judges of this country have emphatically instilled the lesson that for such rewards as can be offered to the most desperate adventurers the game is not worth the candle."

THE ROMISH PRIESTS

of Ireland have not abated in their political activity, to which we have again to ascribe the result of another county election, the return of Mr. Nicholas Lynch, a "Nationalist," for the county Sligo. One of the first steps taken by the "Nationalist" candidate in presenting himself to the

constituency, was to seek an interview, accompanied by his friend, Mr. Sexton, M.P., with Dr. Gillooly, the Romish Bishop of Elphin, from whom it was forthwith announced that he received assurances of support. And this virtually decided the matter. It is stated that "all the priests of the county threw their influence in favour of Mr. Lynch, the Parnellite candidate."

THE IRISH "NATIONALISTS" IN THE HOUSE OF COMMONS

have been making up by activity in the last weeks of the session, for their comparative forbearance during the previous greater part of it, by which they allowed—it was certainly very good of them—business not Irish to be carried on. They have evidently quite recovered from the stunning effect which the revelations concerning the Phoenix Park murders and the Society of the "Invincibles" had or seemed to have upon them for a time, and have returned with fresh energy to their old practice of harassing the Government, and wasting the time of the House of Commons by paltry, contemptible, and often most offensive questions, and to other practices equally objectionable; one of these being the abuse of the privilege of Parliament, in a way in which it never was so grossly abused before, for the abuse of the characters of men who are the objects of their dislike. They have displayed a wonderful audacity in making charges against Earl Spencer and all who act under him in Ireland, to whose cruel and oppressive exercise of the powers entrusted to them by the Crimes Act, they venture to ascribe all the misery and all the crime in Ireland; whilst they omit no opportunity of expressing doubt if the murderers who have been hanged since that Act came into operation were justly convicted, or even sometimes their confidence that at least some of them were innocent. The House of Commons has been wonderfully forbearing towards them, but the limit of its forbearance has been overstepped by them sometimes, as by Mr. Harrington, when in Committee of Supply, opposing the vote for criminal prosecutions and other law charges in Ireland, he referred to the execution of Myles Joyce for the Maamtrassna murders, and said, "it was the opinion of all intelligent people in Ireland that that man was done to death by the Lord Lieutenant of Ireland," going on to say that "knowledge of his innocence was in the hands of the Lord Lieutenant, but in order to give his administration a character for firmness ——" at which point he was interrupted and called to order, but was allowed to get off without censure, on explaining that he only stated "that perfect evidence of his innocence was in the Lord Lieutenant's hands, if he wished to examine it," an explanation that might well have been considered an aggravation of the offence. Surely it is high time that an end should be put to the making of such false and calumnious accusations in Parliament, whether against a man high in office or the humblest member of the constabulary force. There would be no great hardship, no unsafe restriction of Parliamentary privilege, if the man who makes an accusation were liable to be called upon to prove it, and if he failed to do so, were made to experience very unpleasant consequences.

In an article on the Parliamentary proceedings of that evening—August 13,—when Mr. Harrington made this monstrous attack on the conduct and character of the Lord-Lieutenant, the *Scotsman* said:—"If the charges which last evening were flung broadcast at magistrates, judges,

and juries, and, indeed, at every one who has had a hand in bringing Irish criminals to justice, are capable of being made good, then the country and the Legislature which listens to them with incredulity and indifference have indeed much to answer for. Whether under the ordinary law, or under the stricter statutes which Parliament found it necessary to pass in order to preserve life and individual liberty in Ireland, there has never been a time when the Parnellites have not set themselves persistently and consistently to ridicule and denounce the operations of justice. In questions, in speeches, both in Parliament and outside of it, their sympathy has been given to the criminal, and their indignation reserved for the law and its officers. No story has been too absurd for Mr. Healy and his friends to take up and put in circulation by means of a question to the Chief Secretary, if only it conveyed some gross charge against the executive, the magistracy, the police, or the prison officials of Ireland. No weight of evidence has been accepted by them as presumption of crime, if the accused were only a sympathiser with Nationalist views, and a thorough-going hater of the Government of the Queen." Again, in an article on August 17, concerning the Parliamentary proceedings of the evening before, the *Scotsman* said:—"The House of Commons had again last night a taste of the quality of Parnellite Irish oratory. During the question time, Mr. O'Kelly, Mr. O'Brien, and Mr. Healy were conspicuous for their outrages on good behaviour; and in the discussion of the Constabulary vote and of the vote for the Land Act Commission, others of the party showed how ready they were to set order at defiance, and to flout the House. It really concerns the country to know how long this kind of thing is to go on, and how far it is to be allowed to go. Is Parliament the property of the nation, or of a few noisy Irish members? It is not necessary to suppose, as has been supposed in some quarters, that the exhibitions referred to are part of a preconcerted plan to bring discredit on the British Parliament. It may be assumed that neither Mr. Healy nor Mr. Biggar, neither Mr. Harrington nor Mr. O'Brien, cares very much for the dignity of the House of Commons, or for that matter, for the dignity of anything. Whether, however, they intend to discredit Parliament or not, it is certain that they do discredit it, and that is good reason for having their violent and reckless proceedings stopped. If the Irish members and Mr. Cowen are indifferent to the honour of Parliament, Englishmen and Scotsmen are not, and cannot afford to be so. To the latter, the honour of Parliament means security for good government and for constitutional freedom. These are inheritances which are much too highly cherished on this side of the Irish Sea to allow of their being tampered with or endangered by the imprudence or by the truculence of those who esteem them less. If the proceedings in the House of Commons are allowed to degenerate into rowdiness of the Donnybrook order, not only will the character of the House as an assembly of gentlemen suffer seriously, but its usefulness to the country will suffer also. These are results which Englishmen and Scotsmen cannot be expected to tolerate, and they will not be satisfied unless prompt and effective measures are taken both to protect the character and to preserve the efficiency of the institution which is as truly the heart of the nation as the Queen is its head."

All this results from the presence of Romanists in the House of Commons, and from the power of the priests in Ireland.

A number of Bills of importance in relation to Ireland are in progress in Parliament, and some of them far advanced. Of some of them we may probably wish to say something, but we think it best to wait until they are either passed or rejected, which will probably be before what we now write is in the hands of our readers. If necessary we may hope to make a few remarks on them a month or two months hence, and we sincerely hope that nothing else will occur of such a kind as for many past months has always demanded immediate attention. It would give us great pleasure to find Ireland no longer claiming for itself an article every month.

V.—FRANCE AND MADAGASCAR.

ADAMIRAL PIERRE has done his part of the work so far with complete success. He has bombarded and taken Tamatave, the principal seaport of Madagascar, and exhibited in the presence of the natives his contempt for the British flag, and he is now waiting for the submission of the Malagasy government to the demands made by France. The Hovas so far have shown no sign of submission, and knowing the interests that we have in the maintenance of the independence of the island, they may suppose themselves to be perfectly safe behind the shield of England, independently of the strength of their own position. The government of Madagascar, knowing the seaports to be indefensible, are said to have given orders that they should not be defended, but that all efforts should be concentrated upon preparations to resist any advance of French troops towards the capital, which is in the interior of the island. And no better strategy could probably have been adopted. The difficulties of the French expedition are only now to begin. It was easy to destroy or take the seaports; but although Madagascar has begun to find in commerce a source of wealth, and to derive from it many benefits, commerce has not yet become so necessary to it as to countries in a more advanced state of civilisation. The internal resources of the island are amply sufficient for the support of its people during a protracted war. But even if Admiral Pierre's patience were greater than it is likely to prove, the French cannot well remain long inactive at Tamatave. The climate of the coast of Madagascar is one of the most unhealthy in the world, and unacclimatised European troops remaining there for even a few weeks would certainly suffer terribly from fever and dysentery. A speedy advance to the comparatively healthy uplands of the interior will therefore be of imperative necessity if the Malagasy government remains obstinate in its refusal to concede all that is demanded by France, and for the objects of the French expedition nothing could be gained by an advance into the interior, except by a march to the capital. But Antananarivo is a long way from Tamatave, about two hundred miles by the ordinary route; there is no road—indeed there is not one in the island—and the route is not only impracticable for wheeled carriages, but even for horses or any beasts of burden, so that the transport of merchandise is effected entirely by bearers, and travellers must either make the journey on foot or in a kind of palanquin. For a short distance from Tamatave the way lies along the level land of the coast; but on leaving this it is through a very uneven country, up and down many a steep hill, through many a swamp in the bottoms of the valleys that separate the ranges of hills, and through many a thicket, dense and tangled by the luxuriance of tropical vegeta-

tion, only getting into a more open and even country when it approaches pretty near Antananarivo. Without making a road it is impossible for the invaders to convey a single gun to Antananarivo, or to carry with them the necessary tents, baggage, and provisions. The Malagasy government may be supposed to have taken care that they shall not easily find provisions by the way. The making of a road is no doubt perfectly possible for French engineers and French soldiers, but it would be an arduous work, requiring much time for its accomplishment, and a far more powerful military force than France has sent on the present expedition. If the reports are true which we have received of the determination of the government of Madagascar to resist the invaders to the utmost, there would certainly be much severe fighting before a road could be made, or the capital could in any way be reached; an army of 40,000 men is said to have been collected for this purpose of national defence, well-armed, and consisting in part of well-trained soldiers, who, according to the account given of them by Admiral Gore Jones, are likely to prove formidable foes even to the soldiers of France, whilst the very peculiarities of the country which would make an advance from Tamatave to Antananarivo difficult, would give great advantages to less disciplined troops, which they would not have in the open field. But if Antananarivo were taken, might it not after all be a fruitless victory? Would the subjugation of Madagascar be accomplished? Not if the people are resolute to maintain their independence. It cannot be supposed that in the state of semi-civilisation which Madagascar has reached, the capital has the same importance relatively to the life of a nation which a European capital has; and its capture would very probably be followed by a long protracted struggle, like that in Algeria, costing France a prodigious expenditure of blood and of money, neither of which she can well spare.

The French have endeavoured to represent themselves as the friends and protectors of the Sakalavas of the north-west coast of Madagascar, with some of whose chiefs when in rebellion against the Hova government rather more than forty years ago they allied themselves, making treaties with them in 1840 and 1841, which are now ridiculously quoted as giving France a right of protectorate over that part of the island, although France has, by the more recent treaty of 1868, in which no reference is made to these treaties or this claim, fully acknowledged the sovereignty of the Hova Queen over the whole of Madagascar. But whatever may be the feelings of the Sakalavas towards the Hovas and the present government, it is not likely that they will be much inclined to espouse the cause of France, or to welcome the proposal of a French protectorate, after the experience they have had of French benevolence and protection in the destruction of their seaports and slaughter of their kindred, for the places were inhabited mostly by Sakalavas which were bombarded by the French prior to the attack on Tamatave. There is another source, however, from which the French may hope to derive some support. Although Christianity is the national religion of Madagascar, there is still a heathen party eager for the re-establishment of the old idolatry, and a return to polygamy, slave trading, and all the old heathen laws and customs; and the leaders of this party may be not unwilling to ally themselves with the French, for the subversion of the present Christian government. Nor would the French, there is reason to believe, be unwilling to make common cause with them. If the present expedition to Madagascar, and the

other schemes of annexation in which France has recently engaged, have for one object the increase of the greatness and glory of France, it is no less certain that another object aimed at by some of their most zealous instigators and promoters is the increase of the power of the Church of Rome, and the weakening of Protestantism by undoing the work of Protestant missions. The Christianity of Madagascar is Protestant, the fruit of Protestant missions, and therefore more hateful to Jesuits and other Ultramontanes than heathenism itself. The conquest of Madagascar would delight many Frenchmen almost as much because it would injure English commerce, and impair the power of Britain in the Indian Ocean, as because of the prospect which they think it would afford of increasing the power and commerce of France; but there are many also who would rejoice in it because they expect that the overthrow of the present government would be followed by the overthrow of the whole existing system of Christianity, and the banishment of all English Protestant missionaries from the island, and that the Protestant Church in Madagascar, if not extinguished, with all its schools, of which there are at least one thousand in connection with the stations of the London Missionary Society alone, would be paralysed and rendered powerless. And these sentiments harmonise together very thoroughly. "To leave Madagascar to the Methodist Hovas," said the *République Française* more than six months ago, "would be to hand the island over to the English just as we surrendered Egypt." —*Yorkshire Post*, July 18.

The *Rock* of July 20 says:—"The news from Madagascar is grave in the highest degree. The French have taken the principal port of the island, Tamatave, and already established French law. The consuls have had to haul down their flags, and the English consul, Mr. Pakenham, has lost his life, his death having been accelerated, if not caused, by sudden orders to quit the town. A missionary has been put in prison, and was still, according to the latest news received by our Government, under detention. The French soldiers are reported to have behaved with gratuitous barbarity. They looted and then destroyed the houses of the Hovas who had escaped from the town, and murdered the few who remained in cold blood. These last allegations do not seem to have been included in the intelligence received at our Foreign Office, but as they are published in a Mauritius newspaper favourable to France, there is too much reason to fear that they are true. The reported ill-treatment of our Consul, and the other high-handed proceedings of Admiral Pierre, which, as they stand, are palpable violations of international law, have been brought to the notice of the French Foreign Minister, who has telegraphed to the admiral for explanations, which he has not, however, yet received. M. Challemeil-Lacour promises, and repeated the promise in the Chamber of Deputies on Monday in explicit terms, that if a satisfactory account cannot be given of what has been done, his Government are prepared to make the most ample reparation."

Since our going to press, the subject of the French invasion of Madagascar has engaged a greater amount of attention, and acquired a greater interest, than—except for a few—it had before. There have been questions asked in the House of Commons, to which most unsatisfactory replies

have been given by the Prime Minister, concerning the whole conduct of the invaders, and particularly concerning the imprisonment of Mr. Shaw, missionary of the London Missionary Society, and his proposed trial by court-martial. There is also the extraordinary story of Mr. Pakenham's conversion to Romanism on his death-bed, *in articulo mortis*, and his consequent burial by the French with Romish ceremonies, which to us only shows what influence Jesuits and Ultramontane priests have exercised over the French Admiral, and confirmed our belief that this French expedition to Madagascar has been got up entirely at their instigation. We hope to be able to deal with this subject more fully next month.

VI.—THE COMTE DE CHAMBORD.

IT is one of the inevitable consequences of the "fierce light that beats upon a throne," or the claimants to a throne, that they can neither live nor die in the undisturbed quiet that is permitted to less conspicuous mortals. Indeed, it is just at that period and crisis when men most desire to hide themselves, like sick animals, from public observation, and slip out of the world with as little notice as may be, that those who fill the great positions on the earth become very often the subjects of the closest inspection and most eager discussion. The Comte de Chambord has never, in the course of his threescore years, been a personage of so much interest and importance as he is now, when his little part in the world's drama seems to be well-nigh played out. It is in vain to protest against the indelicacy, to use no harsher word, of forcing an entrance, as it were, into the sick-room at Frohsdorf, and forestalling the bulletins of physicians and discounting the chances of the recovery or the decease of the illustrious patient. There are interests of too overpowering importance to be fettered by the dictates of conventionalism. And when the fortunes of a great country, and the welfare of many millions of human beings, are bound up with the flickering life of the inheritor of one of the lofty positions of the world, it is asking too much of human nature to expect that thoughts and words are not to be allowed to travel beyond the limits of the present, and that the possibilities of the future are not to be made a subject of discussion. Nothing could be in worse tone and taste than some of the remarks in which the French Radical press has referred to what is occurring at Frohsdorf. A fine contempt of the feelings of others and of the *convenances* of civilised society is one of the notes of the true democrat on either side of the British Channel. But with this characteristic and expected exception, the French press generally has commented upon the situation with commendable moderation and self-respect.

It is quite possible that there may be reasons for this reserve that lie deeper than the currents which agitate the surface of French society, and which may be, and are, stirred by every passing breeze. Public opinion in France is painfully conscious that a blunder was committed when Prince Napoleon's ill-advised manifesto threw the Government into a panic and placed it in a ridiculous position. A similar mistake will not be made now. The cause of Monarchy in France is not again to receive an accession of credit and sympathy through the ill-considered tactics of its opponents. The Government has already given indications of a desire, and, perhaps, of a capability, to assume an attitude expressive of the un

affected dignity which comes from the consciousness of strength. But there can be little doubt that there are many minds in France which are just now profoundly affected by what is happening at Frohsdorf, and by what this portends in the future. Only a few months—or even weeks—since, the position of the Republic seemed as secure as freedom from immediate danger without could render it. If it was not strong in itself, if it had failed lamentably to produce men of statesmanlike or administrative talent, if it had disappointed the expectations of its most zealous partisans, yet there was always this to be said—that, whatever the shortcomings of the Republic might be, nobody ever seriously thought of substituting for it any other *régime*. It had no serious rival. The hopes of the Imperialist party had been virtually buried with the young Prince who fell beneath the Zulu spears. The Comte de Chambord might still be the centre of devout aspirations, but for all purposes of practical politics he was as much an anachronism as Joan of Arc. The Comte de Paris had placed the chances of the Orleanist section in abeyance by his own self-effacement in doing homage to the White Flag. The Republic enjoyed that kind of safety which comes from immunity from present danger. Can it be said, after the events of the last eight or ten days, that that immunity continues to be hers? For if the meeting of the Royal cousins at Frohsdorf is not altogether devoid of political significance, it means that, when the life which now seems to be ebbing away shall have ceased to exist, there will not be two Royalist parties in France; and that Legitimists and Orleanists, laying aside the differences which have kept them asunder, will be able to act and move together towards the great political end which they have in common.

If this be really what the meeting in the sickroom at Frohsdorf portends, it would be difficult to exaggerate the gravity of the prospect that is being opened to the Republican party in France. With every desire to think as favourably as possible of the existing *régime*, it is impossible to be blind to the defects and shortcomings which are as patent to Frenchmen as they are to ourselves. And if they are silent, it is because hitherto they have known very well that there was no redress. The Government was there, and they must make the best of it. In this or that political section or social circle it might be thought or be whispered that things might be very differently conducted under a different system; but that it was idle to dwell upon such dreams, for that other and better system was impossible. If the course of events should flow on in the direction which it now seems to be taking, a change would be very far from an impossibility. Not that the Comte de Paris would be any more likely than the Comte de Chambord to commit himself to a policy of active opposition to the Republic. But whenever the two great sections of the Royalist party become united, the principle of Monarchy takes its place at once as a factor in the political problem, and assumes an importance which, on account of its divisions, it has not borne for the last half century. And thus there will ever be present to the minds of Conservative Republicans the idea of an alternative from a state of things which it seems likely that they will regard with more and more of dissatisfaction, as Radical ideas find more pronounced expression. The position of the middle classes in France is far from reassuring. They find themselves denounced as the robbers and oppressors of the poor, and they are conscious that only the frail barrier of a Government in which they have not learnt to feel any

confidence stands between them and something very like spoliation. It is only natural that people so conscious of being worth the plundering, and of being so little able to defend themselves and what belongs to them, should cast a longing glance to some system of government calculated to give them better assurance of safety than they can hope for from the Democratic Republic. And this great mass of apprehension and discontent will receive the very element calculated to weld it into a party and a political power by the revived possibility of a fusion of the Royalists. Every blunder, every sign of weakness, every failure to reach even an impossible standard of perfection, will be set down in multitudes of minds as a reason for condemning the Republic and for restoring the Monarchy. The faults of the latter have been obliterated with lapse of time; the defects of the former are present and patent. Without any overt act of resistance, without any movement which the Government could put down without laying itself justly open to the charge of tyranny, an opposition will grow up—as seems likely—to the very principle of Republicanism, the effect of which must before long make itself felt in France. It may be that the Republican party, stimulated by opposition, will rouse itself to great and more successful efforts; but, if we may judge from what we have already seen, it seems likely that a different result may be anticipated.—*Yorkshire Post*, July 18.

VII.—THE CONFESSIONAL AND MURDERERS.

(*From the Monthly Letter of the Protestant Alliance.*)

IS there any reason whatever to hope that the intervention of the Papacy will prove successful in enforcing in Ireland obedience to the law? Hitherto the teaching and boasted influence of the Roman Catholic priesthood have proved absolutely ineffective to repress the criminal tendencies of the population. The wretched criminals who have recently been executed in Dublin seem to have been most pious Roman Catholics. Their diaries show them to have been most regular in their attendance at Confession and Communion, all the time they were planning and executing their fiendish murders; when found guilty, and removed to Kilmainham Jail, they received the constant attendance of priests and nuns. Their devotion and calmness were trumpeted forth daily in the papers, as of martyrs for country, if not for faith; yet not one expression of regret or contrition appears to have been asked for, and these criminals died without acknowledging their guilt, or giving the only reparation in their power to the offended justice of their country. We are told that they communicated before execution, having, of course, confessed and received absolution; and this is made certain by the fact that requiem masses for the repose of their souls have been celebrated in numbers of churches in England and Ireland (*Times*, May 19), which could not have been the case if they had died unabsolved from the crime of murder, held by the Church of Rome, to be a mortal sin. Curley even writes a letter (*Times*, May 19), in which, though not venturing to assert his innocence, he prays most piously for "the base and brutal deceivers" that are separating him from his dear wife and children, and hopes that they may be forgiven by God. These facts cast the most damaging reflections upon the Romish system of confession and absolution, and have elicited in the columns of the *Church Times* a controversial correspondence on the subject between the Jesuit,

Mr. Walford, and others. In this correspondence it is pertinently pointed out that these men had "asserted their innocence after sentence, had likewise asserted that the witnesses were suborned and paid, and the juries were packed in order to insure a conviction, that the law was unjust, and the judges partizans. Why was not absolution made conditional on this? If this is not done—and it never has been yet—all we can think is that the priest wishes it to be believed that an innocent man has had his life sworn away under the iniquitous system of English law." Other evidence, however, is adduced in this correspondence to show how slender is the protection afforded by the confessional against crime. Liguori is quoted to the effect that a witness interrogated in court as to the guilt of an accused person, is free to *deny the fact*, if it is not a crime in his opinion,—e.g., shooting a landlord; and if he and the criminal are the only people who know the facts, he is actually bound to say the accused did not commit the act at all. (Liguori's *Moral Theology*, lib. iv., pp. 152–162.) About nine years ago Lord Acton threw some light on the doctrine of the Church of Rome as to assassination in a letter which he addressed to the *Times*. "A Pope," wrote his lordship, "who lived in Catholic times, and who is famous in history as the author of the First Crusade, decided that it was no murder to kill excommunicated persons. This rule was incorporated in the Canon Law. During the revision of the Code, which took place in the sixteenth century, and which produced a whole volume of corrections, the passage was allowed to stand. It appears in every reprint of the 'Corpus Juris.' It has been for 700 years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition, and one of the later Popes has declared that the murder of a Protestant is so good a deed that it atones, and more than atones, for the murder of a Catholic."—*The Times*, November 9, 1874.

VIII.—THE GOSPEL IN ITALY.

THAT Popery has all along been the great barrier to the progress of the Gospel in continental Europe is a self-evident fact. It has long ruled, and still rules with an iron hand. It stands as a wall of brass between its millions of victims and the Word of God. But there is another aspect of the case which has seldom or never been looked at. There is a judicial element in it, where the hand of God may be seen. We admit that Popery has been, and still is, a *direct* hindrance; but it is so now in a way that is *indirect*, but not less real and effective. There are indications in Providence, as also in the Word of God, which seem to point to the conclusion that those nations which have for so many ages been under the blight of the Papal rule will never in any general way, even when set at liberty, embrace the Gospel, till the system which oppressed them is finally overthrown. No doubt there are exceptions: and a remnant here and there are gathered in, as in the case of the work in Paris and other places. These are encouraging, and are the occasion of thanksgiving to many; but they are only as the few drops before the shower. It appears that the shower itself will be suspended till the entire system of Popery is swept away by the hand of God. If such be the case, it behoves all who seek the conversion of these nations to bear in mind that the very existence of Popery stands

between them and the end in view. As long as it remains, even though its power be crippled, it is a hindrance to the progress of the Gospel: and while using every means to evangelise these nations, it is no less their duty to cry to God for the overthrow of the power which has so long oppressed them. The views we have indicated are borne out by the facts put forth in the last Annual Report of the Italian Free Church, from which we give the following extract:—

“There is also much to deplore in the present state of things in Italy. Perhaps we have been too sanguine, but it certainly might have been expected, when once men were free to express themselves, that the Italians would, in some form or another, nay in various forms, have shaken off the superstitions of Popery and taken hold of the truth, which has made the real greatness and independence of other peoples. We should have hailed movements from within the Church of Rome, had the Bible been the standard, even though the start was taken in much darkness, and yet all such projects have been stifled and silenced. In many a circle outside the influence of the Church, reforming efforts might have been looked for, gathering strength and moral force as they moved onwards. Yet here, as elsewhere, disappointment saddens us.

“From the highest classes downwards nothing but indifference meets us, when bigotry has been parted with. The first lady of the land, by her visits to St. Januarius’ shrine in Naples and similar places in Sicily, with the heir-apparent to the throne, fosters the prejudices of an ignorant past. In Parliament, the Council Chambers of the wisest and the best in the land, there are no voices raised for Gospel freedom, while infidelity is known to be rampant. In the Government offices, where the men are found who have so well served their country,—men of ability, intelligence, and high character, who have read history and know the influence of Protestantism in the rise and prosperity of free nations—there is no whisper of rearing a positive barrier of Bible principle, in Church or State, in school or in society, against the returning power of Popery on the one hand or the flooding influence of debasing scepticism on the other.

“And all this while the secular schools, taught for the most part by atheistical masters, who have graduated in the lyceums of the country, are turning out such ill-conditioned youth of both sexes, and Socialism is spreading rapidly hand in hand with Rationalism, so that already the dread is entertained of its reaching the millions of badly fed country labourers and imperilling the safety of the State.

“When we think of these things, and remember that in one way or another, during the last twenty-five years, the great mass of the people have come in contact with the Gospel—by preaching, by schools, through the colporteur or the printed Bible or tract, we may be pardoned for harbouring the suspicion, yea, for being possessed by the conviction, that nationally the evangelisation work is a failure, and that the Italians, as a people, have rejected the Gospel!

“The question, of course, presses for reply, ‘But has the Gospel been presented to the Italians, as in the M’All movement it has been to France, so that the ear of that nation is opening to the call? There is ever an accompanying promised blessing on Gospel work. How comes it that Italy is deaf to Christian persuasion?’

“On the whole it *does* seem, that men and women all over the land

have at some time or other handled and seen the living truth as it is in Jesus, and so Christian workers stand exonerated, having delivered the Lord's message, whatever may happen.

"And yet many an anxious thought must arise in the minds of the evangelists, and especially of the directors of Italian missions, as to whether the full and simple Gospel of a present salvation has been always presented. Perhaps too much controversy has mingled with the proclamation of mercy to sinners, or some other flaw, more or less notable, may have largely vitiated the work, and hindered the popular acceptance of the truth.

"We earnestly hope and pray that even now, at the eleventh hour, the long-looked-for pentecostal blessing may be about to descend and change the whole aspect of things, making the barren desert a garden of the Lord. Showers of blessing there undoubtedly are on a limited scale. To some of these we shall have to allude further on, but anything like a sound of abundance of rain there assuredly is not."

IX.—APPOINTMENT OF ROMAN CATHOLIC PRIESTS AS CHAPLAINS IN WORKHOUSES.

WE give the following extracts from a paper issued on this subject by the Protestant Alliance:—

"Proposals for the appointment of Roman Catholic priests as chaplains in workhouses have been frequently brought under the consideration of the Boards of Guardians in many Unions throughout the country. The intention to renew these proposals for the appointment of Roman Catholic chaplains is openly avowed.

"As the passing of such a measure will involve the appointment of salaried Roman Catholic chaplains to the workhouses throughout the country, the Protestant Alliance desires to direct the attention of the guardians and of the ratepayers to the following important considerations.

"In this country the number of Roman Catholic paupers is not only excessive, as compared with the Romish proportion of the population, but the number has largely increased, and nearly trebled since 1860; consequently the Protestant ratepayers are not only overtaxed for the extra cost incurred for the support of Roman Catholic pauperism, but if salaried Romish chaplains are appointed, there must be a further demand made upon the ratepayers for their payment.

"If appointed the position of these Roman Catholic chaplains would be wholly anomalous. The guardians would be virtually compelled to accept the nominee of the Romish bishop of the district in which the Union is situate, and they could not exercise any power for suspension of a priest if found guilty of misconduct or neglect of duty. Cardinal Cullen, in 1860, maintained his authority on these points as superior to those of the guardians, and defeated the Poor-Law Commissioners in Ireland, who had dismissed the Rev. M. Fox, a Romish chaplain to the South Dublin Union Workhouse. Cardinal Cullen wrote to the Commissioners, "You have never given, and you could not give, to the Rev. M. Fox the power of performing such duties. You cannot withdraw that power from him." Mr. Fox was re-appointed to his office, and the Commissioners were successfully defied. (*Vide Parliamentary Returns*, June 18, 1860, No. 390; and August 17, 1860, No. 561.)

"The real object in seeking the appointment of Roman Catholic chaplains in workhouses is not only to gain an official recognition of the Romish Church, but also to obtain the endowment, out of the public purse, of an army of Romish priests in every town and district in the kingdom, under the name of chaplains to workhouses, prisons, asylums, hospitals, reformatories, &c. If conceded, a general demand will certainly be made for further grants to provide chapels or other buildings, and all the accessories required for Popish worship. The *Catholic Times*, April 9, 1880, reports that such demand has already been granted, and that 'the Salford Guardians, on the recommendation of the Catholic chaplain, have lately erected a spacious chapel for the exclusive purpose of divine worship for the Catholic inmates of the Salford workhouse.' Similar action has been taken by the Kensington Board of Guardians. It appears from the minutes of the House Committee that on the 23d March, 1881, resolutions were passed that 'the exclusive use of the (Protestant) chapel on the premises in Marloes Road, recently purchased by the Guardians, be granted to the Rev. W. C. Robinson (the religious instructor), for holding services for the Roman Catholic inmates,' and that, in pursuance of the application of the Rev. W. C. Robinson, 'the communion rails and the seats in the chancel of the chapel should be removed at the cost of the Guardians.'

"England has been parcelled out by the Pope into dioceses and parishes, to which secular clergy have been appointed, and whose duty it is to minister to all the wants of Romanists, both poor and rich. The claims of the Romish priests are not superior to those of Nonconformist ministers, whose services are freely rendered to the inmates of workhouses who are members of their respective denominations. Nonconformist ministers are equally limited in their means of support as priests of the Church of Rome. Roman Catholics have ample funds for their ecclesiastical needs, but these are applied to the founding and endowment of convents and manasteries throughout the country, rather than to the 'spiritual' work for which they ask the Guardians to contribute. The plea of poverty is unreal."

[A more serious question is here involved than the comparative pecuniary ability of Protestant ministers and Popish priests. It is a question which concerns the character of the instruction imparted—the Gospel of Christ on the one hand, and the delusions of Antichrist on the other.—ED.]

X.—PRESENTATION OF A PASTORAL STAFF.

WE have received a communication from a correspondent in England complaining of this practice as recently revived, and now becoming common. The presentation of a pastoral staff to a Church dignitary may be meant by the donors as a mark of respect; but in this, as in many other novelties in the Church of England, there is a borrowing from Popish pomp and parade, while little or nothing is being done by the Church authorities to check the increasing lawlessness. Our correspondent sends us an account of a presentation of the kind made to the Bishop of Truro on the occasion of his leaving St. Peter's, Eaton Square, Pimlico, London, as given in the *St. Peter's Parish Magazine* for May last. It is as follows:—

"The pastoral staff is of the same description as that used by St. Francis de Sales, the illustrious Bishop of Genoa; *the same type of 'crook'* was also used by Archbishop Laud, whose staff, of somewhat similar style, is still shown in the Library of St. John's College, Oxford.

"The staff presented to Canon Wilkinson has been entirely executed by hand, all the details being wrought by hammer and chisel by two good English artists. It is of silver, the crook being gilt, and set with amethysts.

"In the centre of the crook is the figure of the Agnus Dei, bearing the cross. This figure was introduced into the crook in accordance with a suggestion made by Archbishop Benson, and is taken from the type of an ancient staff now kept in the Cathedral of Ravenna.

"The staff itself is richly embossed with the following flowers:—the rose of St. George, the lily of St. Mary, the trefoil of St. Patrick, and the daisy of St. Margaret, &c. &c.

"The staff divides into four parts for facility of transport, and is then contained in a box of cedar-wood, lined with violet velvet."

The writer goes on to say: "What would St. Peter or St. Paul have said to such a present? A jewelled treasure which must be watched over as a lady's jewel-case needs to be, and when used adds to a human being's grandeur, and helps to make him feel more of a mediator and less of a minister. We go on to hear the Canon's speech at the reception of this gift, and tremble as we read for the effect of his strange words on his devoted listeners: 'In looking at this pastoral staff, it is no mere form to say that words fail me to express all I feel. I see it exquisite in design, perfect in beauty. I think of the utterly ungrudging munificence with which one improvement after another was adopted. I know the marvellous care which every one, from him to whom you entrusted the work to the men selected by him to carry it out, has bestowed upon it, that it should be perfect in every detail. I think of the loving, tender thought which guided you to choose as a model the staff of the one bishop (St. Francis de Sales) in all Christendom whose writings were most valued by my wife.'

"The recommendation thus given by Canon Wilkinson of St. Francis de Sales' writings is a startling one, as is also the position which in his farewell address he gives to the Prayer-Book, for on this subject he says: 'The Anglican branch of the Church gives to us the Prayer-Book as our guide, and where the Prayer-Book is difficult of interpretation, the chief pastor set over us by God, "the ordinary."'

"And in another part of his speech he says of himself, that he was content 'to be simply a clergyman of the Church of England, content simply to be her child, carrying out to the utmost of his ability the teaching of God's Word *as interpreted by the Prayer-Book.*' No wonder, then, that we read of the Canon's views of regeneration in baptism and conversion in after life. Alas! for the wood, hay, and stubble which is being erected by many an earnest man on the low standard of *God's Word interpreted by the Prayer-Book*, and emotional religion without true, complete trust, in a Saviour's blood, and the Holy Spirit's teaching from beginning to end of our daily life. Alas! such a building may look well, and may stand for a time, but let us mark its end. 'The fire shall try every man's work of what sort it is'" (1 Cor. iii. 13).

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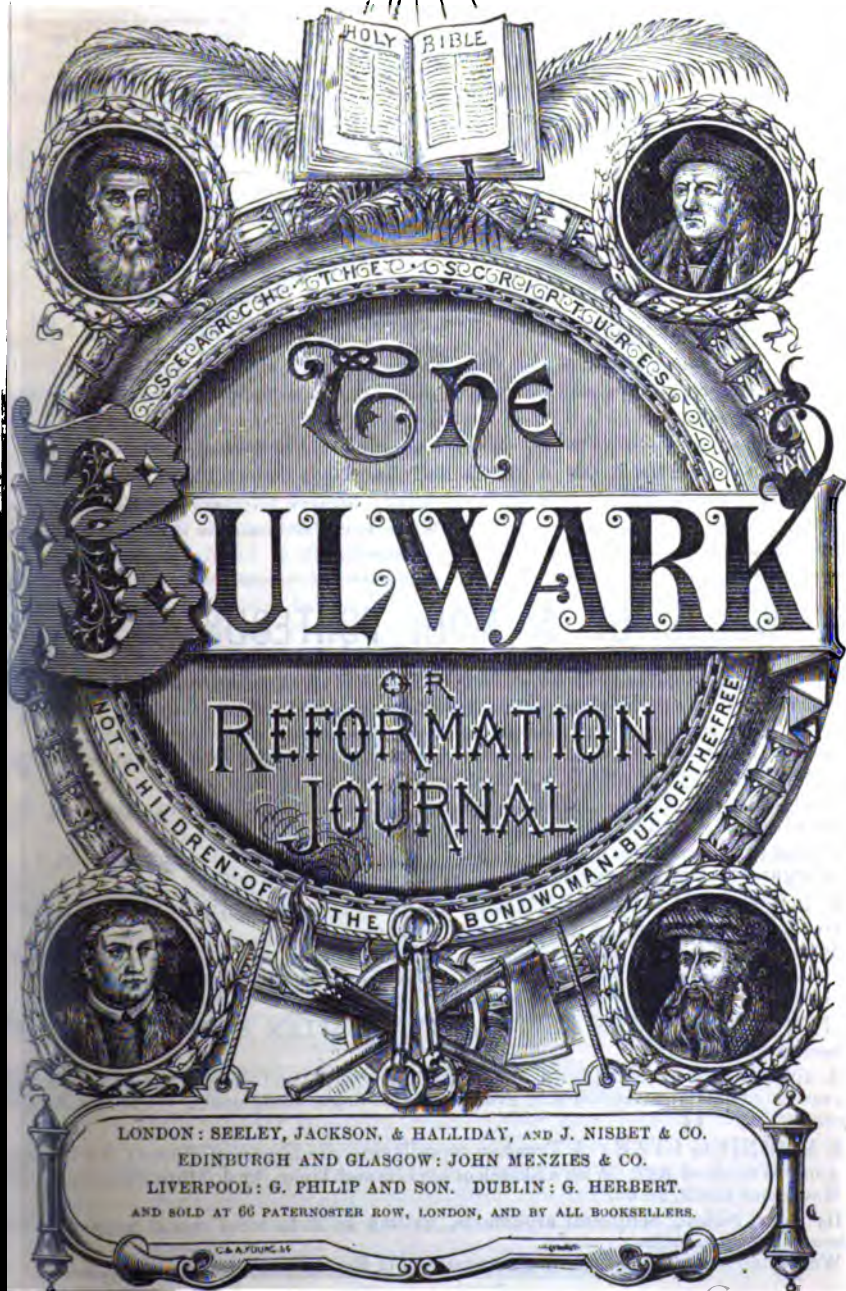
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CONTENTS.

	PAGE		PAGE		PAGE
1. The Progress of Popery in Great Britain	253	4. The Indulgence which was Proclaimed by Tetszel	267	8. Papal Fruits	275
2. Ireland	259	5. The Luther Celebration	270	9. The Lottery in Italy	277
3. France and Madagascar	264	6. The Comte de Chambord	271	10. Advancement of Popery through Ritualism	278
		7. Letter to the Editor	273	11. Items	279

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THE BULWARK;

OR,

REFORMATION JOURNAL.

OCTOBER 1883.

I.—THE PROGRESS OF POPERY IN GREAT BRITAIN.

IN the July number of the *Bulwark*, as well as in the last Report of the Scottish Reformation Society, there was given a tabular view, such indeed as the Society has been giving year after year, showing the advancement that Popery is making in our country. This last tabular view of its progress since 1851 is specially instructive, and certainly very arousing and alarming. The numbers given in that table, the increase thus shown of priests, of churches and chapels, of religious houses, and of endowments from the public funds, speak with no ordinary power to those who have ears to hear.

There are, no doubt, those who try to ignore this progress, or to make as light of it as they can. They speak of a natural increase among Papists in proportion with other denominations, of immigration from Ireland into England and Scotland; anything, indeed, rather than admit the real state of the case, and its causes. But whether they are willing to admit it or not, Popery is making great encroachments on the Protestantism of the land. Popery is raising itself up as a very formidable power, and every year is becoming more so to Bible religion.

It is surely a very important enquiry, and one that has a bearing of a thoroughly practical nature. How is it that Popery has made, and is continuing to make, such progress? In addition to the evidence which the tabular view referred to affords, we shall notice some *other evidences* of its progress, and also *certain causes* of this; and let it be remarked that some of these are, at the same time, both evidences and causes of its progress. As shown in the tabular view, there has been since 1851, in Great Britain, an increase of 800 chapels and stations, and of priests an increase of 1489. Would Popery make such addition to its chapels, schools, religious houses, for the mere sake of addition or of display? Would Popery erect cathedrals, churches, schools, in this and in that district, and be content without filling them? Would Popery be satisfied with sending its priests, its monks and nuns, and other agents to various localities simply for the sake of keeping them there? These numbers and what they imply do testify to very great progress made by Popery, however little thought of by some. That there should be not only 800 additional places of Popish worship, but these so many additional centres of Popish influence and propagandism, exercising a most deleterious influence on their respective localities, and 1489 additional, active, laborious, scheming priests, not taking into account the influence of many additional monasteries and nunneries, is surely a very serious matter for

Protestantism. But, further, it is now, not to these additional Popish churches, and stations, and religious houses that Popish influence is confined. Popery has actually invaded Protestant places of worship, and taken possession of these. It has made not a few of these centres of Popish teaching and influence. Into many pulpits of Protestantism, of the Established Church, more especially of England, yea, and into not a few pulpits of the non-established Churches, have Popish practices and Popish preaching, more or less pronounced, been introduced. Jesuits disguised, and sometimes hardly disguised, and in addition to these, favourers of Popery and Ritualism, in a greater or less degree approximating to Popery, are boldly preaching their views within the pale of Protestant Churches. Think of congregations, professedly Protestant, Sabbath after Sabbath witnessing Popish ceremonies and hearing Popish doctrines, or doctrines tending to Popery, and what an effect most prejudicial to Protestantism must these have. In these encroachments alone Popery has made great progress. Such a state of things would not formerly have been tolerated. It would have evoked such a spirit as would soon have put a stop to it. Protestant congregations would not have sat Sabbath after Sabbath and seen Popish practices carried on before them, or listened to teaching so diametrically opposed to Bible truth. Is not such a position within Protestant Churches a great vantage-ground for Popery? It is both an indication of its progress, and it enables Popery to make still greater progress. It is a very great gain for it, and the means also of making greater gain.

Another undeniable fact testifying to its progress, and to a certain extent the result of what we have just been noticing is, that we are ever and anon hearing of some pervert to Rome from among Protestant ministers, or clergy, as they prefer being called; and from among the laity some pervert of considerable means or position in society. Then, of course, all the influence of that pervert is exercised on the side of his new religion, and to promote it all that he can. The pervert becomes one of the most active of Rome's agents, the most zealous of proselytisers. Then there are not a few, whose names do not figure in newspapers, drawn into the fold of Rome from among the humble ranks of society, through the bestowment of charity, or being visited in affliction with a show of kindness by nuns, or so called Sisters of Mercy, or in consequence of getting their children baptised, or in various other ways. All these, however, help to increase the adherents and the influence of Popery.

In the great progress which Popery has already made in our land, we cannot but remark how much this is to be attributed to its zeal and untiring efforts. It is to be regretted that it is not in a better cause that these are exerted. "The children of this world are in their generation wiser than the children of light," or those who profess to be the children of light. Still, all the zeal, and all the efforts of the adherents of Popery, great though these be, do not sufficiently account for its progress in Great Britain, and in many of our colonies. Had there not been other causes, Popery would not have made the progress which it has been making for some past years. It is our Protestant nation that is itself to blame for this. It is to the indifference of the great majority of Protestants, to their faithlessness to God and to His truth, that this progress has to be attributed. While Papists are really in earnest about the advancement of their religion, many Protestants are not so about theirs. In the estima-

tion of Papists, the Pope and Popery stand more prominent than anyone or anything else. For the advancement of their religion everything is turned to account, everything is made subservient. Thus, to their religion they make their politics to yield, while too many Protestants, in the present day, to their politics sacrifice God's truth. Papists, in their zeal, and in their exertions, put to shame thousands of careless, lukewarm Protestants. What a blessing would it be for Protestants themselves, for our land, and for the world, did Christ and the coming of His kingdom occupy the highest place in their regard!

But great though Popish zeal and Popish efforts have been, had these been met by as great Protestant zeal and Protestant efforts, had our nation been as true to its God, and to His Word as Papists have been true to the Pope, and to his decrees, Popery would not have occupied the influential position which it now occupies in our land; there would not have been the getting, the daring to get the Pope's assistance to govern Ireland. It is, however, well that the sad state of things should be brought out, as it is in the tabular view referred to, and it would also be well that that view of Popery's progress were circulated widely in our land. For while it tells of Popish zeal and exertion, it is at the same time a testimony lifted up against the remissness and faithlessness of Protestants. Of course it is Popery's delight to see this unfaithfulness, this want of watchfulness on the part of Protestants. Protestantism has been asleep, and Popery, by its lullabies and its opiates, has for years been doing what it could to induce, and to deepen, this sleep. Now is Popery's opportunity, and it is most active in taking advantage of it. By the carelessness of Protestants, Popery is encouraged to put forth more zeal and efforts. "While men slept, his enemy came and sowed tares among the wheat, and went his way"—concealing himself at first, keeping out of the way till his mischief had taken effect, meanwhile going from one locality to another, there also to sow tares, then returning to follow up the success which he has attained.

A great deal of the carelessness as to Popish error and progress, and of the want of zeal in opposing it among people in general, arises from ignorance as to what Popery really is. To this is very much to be traced up the growth of Popery in our land. People may have some dim, hazy idea about Popery that it is not altogether as it should be, that, as to certain of its doctrines, as to its mode of worship, it is not exactly what they have been accustomed to. But how many have no distinct idea as to its errors and practices! They may have heard of Popery in former times burning Protestants, and burning Bibles, but they do not see anything of that kind taking place now, and they do not think there is anything to give them much concern. Indeed, anything about religion favourable or unfavourable, anything about sound or unsound doctrine, about godly living or the glory of God, affects them very little. "They care for none of these things."

One reason for this ignorance is that the young are not instructed by their parents as to the evils of Popery and the danger arising from it, or the deliverance which God in former days wrought in behalf of our land. Let it not be said that these things are not for the young. If they can be made to understand that they are to worship God, they can be made to understand that they are not to worship images or any creature. If they can be made to understand that they are to confess their sins to God,

they can be made to understand that they are not to confess them to a priest. If they can be made to understand that there is a heaven and a hell, they can just as easily be made to understand that there is not a purgatory. Then, how soon are the young interested in the history of our country—in the contests between Scotland and England in the days of old. How soon do they take delight in hearing of the exploits of Sir William Wallace, in reading about the battle of Bannockburn, or other important events. Why would they not also be as much interested in hearing or reading about Hamilton, and Wishart, and Knox? In the case of Popish children, see how early they are taught by their parents, and priests, and other instructors in the difference between their religion and that of the heretics around them. How soon are the minds of Popish children filled with prejudice against Protestantism! From their earliest years they are taught to hate Protestantism.

But not only are many professedly Protestant parents neglecting to instruct their children in Protestant truth, and to guard them against Popish error; it is a lamentable fact, that, in the neighbourhood of Popish schools, which are increasing in number in our land, many Protestants are sending their children to these schools. And as to these schools, remark that they are set up and wrought by Papists, not only for their own children, but also for proselytising purposes. Here is an additional evidence of the progress of Popery, and also an instrumentality for its still greater progress. In these schools there may not be very much useful secular knowledge imparted, but the tenets and practices of Popery are carefully taught. To gather Protestant children into them great efforts are constantly put forth. See, now, what takes place. Protestant parents are very reluctant about imparting the truths of God's Word and Protestant knowledge to their children; they have many excuses for not doing so; in too many instances they wholly neglect this. But when they send their children to these Popish schools, the Papists are not so scrupulous. They soon teach these Protestant children Popish errors and popish worship. The minds of Protestant children thus become familiarised with the errors and ceremonies of Popery. They begin to believe these, and in a corresponding degree to reject the truths of God's Word. Every allurements is, of course, held out by Popish visitors to Protestant parents, to send their children to these schools. But what guilt rests on parents in thus encouraging Popish efforts and deliberately putting their children into such danger! These Popish schools may be very convenient for them, but surely any inconvenience ought to be submitted to rather than that the young should be thus endangered. If parents would carefully guard against sending their children to any place where they would be liable to fever or any other prevailing epidemic, much more ought they to guard against sending them to any school where their morals or their religion would be endangered. Agents from these schools may tell them that there will be no harm to their children, that the religious scruples of Protestants are respected. But that is not the case; these professions are of no worth, and many instances might be adduced in corroboration of this. Beside these ordinary schools we might have referred to convent schools, or schools where what may be called higher instruction is given by nuns, or by teachers under the supervision of priests and nuns. These are really proselytising agencies for those of a higher class than the ordinary Popish schools; and how many proselytising agencies has Rome at work

in our land ! The daughters of not a few parents in good circumstances are frequently drawn into these seminaries under the pretence or representation of receiving so very superior an education—a false pretence, for in many Protestant institutions in our own country, a better, a healthier education may be obtained. But, suppose, in these Popish institutions, they were taught modern languages, or painting, or other things, better than in Protestant schools, there are also instilled into the minds of their Protestant pupils perverted ideas of history, sentimental abhorrence of our Reformers and of our covenanting forefathers, and a liking for Popery and Popish ceremonies. Are parents indifferent about all this ? Are they unconcerned, whether or not, with the ideal accomplishments which their daughters acquire, they have their Protestant principles wholly undermined, and, as is not unfrequently the case, they become perverts to Rome, and land in some of her convents, or, as these really are, prisons. And what has been said as to Popish schools, and the carelessness and sin of parents in sending their children to them, applies also very much to those Episcopalian schools in Scotland, where Ritualism and incipient Popery are most sedulously taught.

But again, is it any wonder, though among people generally there is such ignorance and remissness concerning Popery and consequently so little opposition to it, when it is borne in mind, that from many a pulpit, even where there are no Ritualistic practices or preaching, there is yet no warning voice lifted up against the evils and errors and encroachments of Popery, no instruction given as to the grand truths of the gospel which Popery has so thoroughly perverted and corrupted ? Here is a soul-ruining system existing in our land, making great progress, drawing away unstable souls, and by not a few of those who profess to watch for souls, there is never an utterance given forth against it. It is not so long ago since it used to form one of the petitions presented in the sanctuary, “that the man of sin might be destroyed,” “that the wicked might be consumed with the spirit of the Lord’s mouth, and destroyed with the brightness of His coming.” But with some rare exceptions that prayer is now omitted. Preaching, and prayer against Popery, seem to be no longer needed ; our age has made such advancement in culture and liberality. It has been said, or given, as an excuse for omitting such preaching, that the people would not like it, that they would not bear it. Certainly that does not speak very well for the people, or at least for the training which they have for some time been receiving. It is, however, those who most dislike it who stand most in need of it. But is it the liking of the hearer that is to influence the preacher ? Should not the preacher be influenced by higher motives ? The Galatian Christians probably did not like Paul to reprove them for being removed from the gospel of Christ to another gospel, for being so bewitched as not to obey the truth. But, said Paul, just in connection with this, “Do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.” But is not this alleged dislike of such preaching a mere pretence, at least in many cases ? Certainly, there was not once dislike to such preaching. In our larger towns there used to be courses of sermons or lectures exposing Popish errors and practices ; and these were well attended, often crowded, night after night. And were courses of carefully prepared lectures still to be got up by ministers, there is no doubt that these would be as well attended as in former times ; and if there was formerly need for such

lectures, there is far more need for them now. In contrast with this, see how Popery acts. If Protestant lectures and instructions are not provided for our people, Popery provides them with lectures. Popish dogmas and ceremonies are in these set forth with all priestly art and eloquence in the most plausible and attractive manner, while Protestant doctrines are caricatured and mocked. In all this Popery has very much the field to itself, for there is very little being done to counteract such teaching. And see, also, in this, another manifestation of the progress of Popery, and also what tends to help it on still further. To these lectures crowds of thoughtless Protestants flock, desirous of a Sabbath evening entertainment; and also, let it be noticed, they flock to Popish chapels on the occasions of their high ceremonies. Hereby they have their Protestant sensibility blunted, and their Protestant principles undermined and shaken. Popish teaching and practices come to be viewed as not so bad as the Word of God represents them as being. Protestants by their attendance on these services are sometimes led away, or are prepared for being so, and become the victims of Popery, or are ready for becoming so.

Once more, as to Church courts, what is done in these to expose and to counteract the growth of Popery? What deliberations are held, what measures are taken? Is it not the case that very seldom is any consideration given to this subject? For years, the Supreme Courts of the three leading Presbyterian bodies in Scotland have met and parted, and no decisive steps have been taken by any of them, no warning has been lifted up against the great encroachments of Popery. During their sittings, a forenoon or an evening might have been given, and more profitably given, to the consideration of what ought to be done for arresting this great and growing evil in our midst, far more profitably than to some of the things which occupied their sederunts. It once was not so with the Church of Scotland, or with those who regarded themselves as representing that Church. Ministers and church courts may wish to show what they call their charity to Papists and to Popery; but Popery will not reciprocate the compliment. Popery takes advantage of the false indulgence which is extended to it. In the end, however, it will afford no more mercy to those would-be charitable Protestants than to those who have most faithfully testified against it, unless these lukewarm ones submit themselves entirely to it. Surely it is the duty of those who are placed as watchmen on the walls of Zion to sound the trumpet and give warning of approaching danger. "If when he seeth the sword come upon the land, he blow the trumpet and warn the people," and let it borne in mind, that it is literally a "sword" that is coming on the land. It is a "sword" that Popery wields, a strong sword, a sharp sword; and well does Popery know how and when to wield it with effect. The want of this warning of the people is one of the reasons why the progress of Popery in our land has been so great, and so rapid.

A number of other things might have been mentioned both as evidences and causes of the progress of Popery. On these, however, we cannot at present enter.

Oh that Protestants were roused out of their fatal indifference and security! Many a stronghold has the enemy already got erected within our borders; and Protestants have stood complacently by and seen these strongholds erected against themselves and their most precious privileges; aye, and to the great delight of Popery have Protestants helped to erect

these Popish strongholds, and are continuing to help in their erection. To get these cast down, to get that enemy expelled, will cost labour and sacrifice of no ordinary kind, and, it may be, no small amount of suffering to Protestants, which would not have been required had there formerly been more watchfulness and resistance.

What a call is there to exertion, and also to earnest prayer. We have been referring to the "tabular view" published by the Reformation Society as to the progress of Popery. We would, also, notice the call to "Union for Prayer" which the Society has published. Let these two be unitedly and extensively circulated, the one showing the danger, and the other the duty of Protestants, and may the Spirit of truth and of grace bless the effort, and all scriptural efforts, that Satan's kingdom may be destroyed, and that the kingdom of the Son of God may everywhere prevail. "Let God arise, let His enemies be scattered, and let them also that hate Him flee before Him."

II.—IRELAND.

STATE OF THE COUNTRY.

IRELAND again claims special attention, alas! by the renewal of agitation and a fresh outbreaking of agrarian crime. On the morning of Friday, September 14, the body of a man named Sullivan, the assistant of a caretaker, was found in a stream at the Gap of Dunloe, near Killarney. The poor man had been frequently warned, with threats, to leave the employment of the caretaker, but paid no heed to these warnings. He was shot when on his way to his work, and his body thrown into the stream. There have also been several attempts to murder and murderous assaults. On Saturday night, September 1, a man returning home from Doon to Limerick, was attacked by a party of "Four-year-olds," who brutally beat him, fracturing his skull and rendering him unconscious. On the same night, two shots were fired into the dwelling-house of a farmer near Ennistymon, County Clare, but happily without injuring any one. The farmer had taken a farm from which a tenant had been evicted. Three farmers were lodged in Limerick gaol on August 29, charged with firing at and wounding a man who had committed a similar offence against Land League law. In the same class of crimes, the fruit of "Nationalist" principles and teaching, must be reckoned one of date prior to any of those just mentioned; the resistance of an eviction in County Down, on August 20, when the farmer who was being evicted declared that "he would have a life before he surrendered," and fired at the head-constable in command of the police, dangerously wounding him. The peasantry, we are told, gathered in large numbers on this occasion, and exhibited the wildest excitement. Of a still more atrocious character, if possible, than these crimes, was one which there is strong reason to think, was committed in the neighbourhood of New Ross, County Wexford, in the last week of August; the poisoning of a number of harvestmen employed by a gentleman, Mr. Leigh, of Rossgarland, who is very obnoxious to the Land League party. The poison is supposed to have been put into the food, beer, or water supplied to them in the harvest field. Two men died, and others were very seriously ill. The fact of the crime cannot, indeed, as yet, be regarded as absolutely certain, a possibility remaining that the lamentable occurrence was accidental; but

unhappily the probability is very strong that it was a deed of diabolical wickedness, as an attempt had been previously made to boycott Mr. Leigh, and his harvestmen had been subjected to intimidation.* How grievous an offence it is, in the eyes of the Irish "Nationalists," to work for a person whom they choose to boycott, appears from the report of an outrage committed a few days since near Carlow, the burning of a man's house *because his daughter had been harvesting on a boycotted farm*. Others of the minor outrages reported since the middle of August have similar reasons assigned for them.

It grieves us to find, in this sad story of renewed agrarian crime, confirmation of the opinion we have repeatedly expressed—perhaps some of our readers may have thought too often and too strongly expressed—during the time when there was comparatively little of it, that the improvement in the condition of Ireland was only or mainly due to the fear produced by the Prevention of Crimes Act, and the energetic action of the Government in making use of the powers which it gave. The truth of this is now evident, and must be acknowledged even by those most reluctant to acknowledge it. Nor is it possible to doubt the intimate connection of the fresh outbreaking of agrarian crime with the renewal of agitation by the leaders of the "Nationalist" party, and the sympathy with such crime displayed by their representatives in Parliament towards the close of the recent Session. "Crime and outrage have diminished, under the firm hand of Lord Spencer," said the *Record* on August 31; "but there is no real improvement in the tone and temper of the Irish masses. Such obedience as they render to the law is that not of love, but of fear. They still listen to the counsels of the blind leaders of the blind. They still believe, or affect to believe, in the hostility of England. . . . The utterances of their chosen champions during the past session have been more than ordinarily bitter and unrestrained. The sympathy with crime and outrage has been less concealed. The denunciation of the authorities has been more violent. In short, the Irreconcilables have committed themselves to a line of speech and action which, if not checked in time, must bring them and those who are prepared to follow their lead into direct collision with any authority that is worthy of the name." We believe all this to be true. Every day affords new confirmation of the truth of it. And it is not a pleasant prospect that opens before us. It is said that the probability of a renewal of disorder in Ireland during the coming winter months has for some time occupied the attention of the Government, and that measures are being taken both to meet the apprehended danger there, and to guard against Fenian outrages in England and Scotland. Too probably, when Parliament meets again, it may have to consider if even the Prevention of Crime Act was a strong enough measure for the pacification of Ireland. By whatever means may be necessary, the authority of the law must be upheld. But whatever may happen, we would fain hope there will be no more of the strange infatuation of looking for help to the Romish priesthood, to whom concessions have always to be made for promised help, which is never given, or proves to be worth nothing after all.

* Since this article was placed in the printer's hands, we have seen a statement that the Dublin analyst, to whom specimens of the meat, &c., used at Rosegarland were sent for examination, has given his opinion that the deaths were caused "by eating diseased meat,"—a thing perhaps not impossible, but not very probable.

It is much to be regretted that no one has yet been made amenable to justice of the ringleaders in the Irish agitation which has been carried on with such fearful concomitants of crime, the instigators and directors of the whole movement, of whose guilty complicity in many a murder there can be no more doubt than of the murders having been committed.

It is a very remarkable coincidence, if it is a mere coincidence, that the fresh outburst of agrarian crime has been simultaneous with a

RENEWAL OF AGITATION.

Some speeches of members of the "Irish party" in the House of Commons, in the latter part of the late Session, gave reason to expect renewed agitation; and showed that the Irish "Nationalists" are still as far from being satisfied as before the Land Act was passed. Mr. Parnell, indeed, made a speech at a meeting of the National League in Dublin, on August 29, which was surprisingly moderate, and might have been supposed to indicate a probability of quiet during the Parliamentary recess, if speeches of a very different character had not been delivered by other "Nationalist" leaders both before and almost immediately after it; and this character, not that of moderation, has belonged to all the speeches since delivered at meetings—evidently called for the purpose of agitation—in many parts of Ireland. "No one can find much fault with the speech which Mr. Parnell delivered in Dublin on Wednesday," said the *Scotsman* on the Friday following;—"it was in all respects moderate in tone and fair in its treatment of public questions. This is all the more gratifying because Mr. Parnell speaks while the echoes of Mr. Healy's bombastic threats are still sounding. Mr. Healy and Mr. Parnell are professedly of one party, aiming at one object; yet Mr. Healy spouts stale sedition, while Mr. Parnell talks reasonably, fairly, and constitutionally. What is the cause of the difference? Has Mr. Parnell come to the conclusion that there is less to be got by threats than by constitutional action? Has he become alarmed by the horrible acts to which his agitation, as at first conducted, led? Is he convinced—as the best of Irish agitators have been convinced—that there is nothing but evil for his country in the encouragement of violence? His speech seems to point to this conclusion. Yet he has made no disavowal of Mr. Healy, who teaches Irishmen that Mr. Trevelyan would have pleasure in spitting Irish babies on bayonets, and who preaches hatred of and contempt for all things British. Is it to be understood, then, that the new so-called National League is to have two voices—the one wooing to conciliation; the other driving apart by curses? It has been a feature of Mr. Parnell's public appearances that they have varied between these two extremes. If he were charged with inciting to violence, he could always point to pacific passages. If any of his League critics—say in America—found fault with him for being too pacific, he could always point to sentences that were violent enough to satisfy even them. Is he now acting upon the same principle, or want of principle? Or is he really desirous to place this movement on a more constitutional footing? If his present utterances are received with some suspicion, he need not be surprised. He has Mr. Healy, Mr. O'Brien, Mr. O'Kelly, and others with him,—none of whom can have yet shaken off the habit of denouncing the British Government, and all of whom have distinguished themselves by the defence of criminals, if not of crime, and by their advocacy of undying

war." What may be the true answers to the questions here asked, and of necessity left unanswered, is of no great importance, now that every prominent member of the party of which Mr. Parnell is the nominal leader, who has addressed a public meeting anywhere in Ireland, has gone to the utmost lengths of disloyalty and extravagance. Mr. Michael Davitt, Fenian convict on ticket-of-leave, has been fitly associated with "Nationalist" members of Parliament at some of these meetings, and has been the principal orator; others he has addressed without any such "moral support," but he has not needed it, being received with popular ovations. On Sunday, September 2, Mr. Davitt, Mr. O'Brien, M.P., and Mr. Harrington, M.P., addressed an open-air meeting at Cappamore, County Limerick. "*Rev. John Cahill, C.C., Cappamore, presided, and a number of other Catholic clergymen were on the platform and among the crowd.*" In his speech, Mr. Davitt said that "within the quarter ending in June no less than 6000 persons had been deprived of their houses by Irish landlordism. Was it not reasonable to suppose that those outrages upon the people of Ireland would drive men to think of desperate actions—that these outrages upon the part of the landlord might possibly beget outrages of another kind, which all Ireland would deplore?"—a suggestion as to the future very much in the "Don't-duck-him-in-the-pond" style. Mr. O'Brien, M.P., in a speech quite worthy to be delivered at the same meeting with Davitt's, declared that "Tim Healy in the House of Commons spoiled the little English games in a manner that they in Ireland could never equal, *unless they had arms in their hands.*" This meeting may too certainly be regarded as the opening of a winter campaign of agitation. Among the resolutions it passed was one that brings into view a new element which the agitators have judged it expedient to introduce into their movement,—that "the present disgraceful and deplorable condition of the Irish labourer demands immediate and serious consideration;" and the meeting pledged itself "never to rest satisfied with any settlement of the question which will not secure for this long-suffering and faithful class adequate garden plots and comfortable houses." The Land League, in its day of power, gave itself no concern about the condition of the Irish labourer, and for the attempt in the Irish Land Act to make some provision for its amelioration, the members of this class were not indebted to those who now profess so great an anxiety for their welfare. They are a numerous body; they are poor; they are worse off than they used to be before Ireland was disturbed by the Land League agitation, many of their former employers being no longer able to give them employment; there are evidently therefore strong reasons why their support should be desired by the "Nationalist" leaders.

That some success has already attended the endeavours of these leaders to enlist the labourers in their support, may be learned from the following newspaper paragraph:—"A new agitation, an offshoot of the Land League, and which threatens to give serious trouble, is springing up in the west of Ireland. It is on the part of the shepherds, and has quietly grown to formidable proportions, nearly 2000 members, it is said, being now enrolled. Its spirit is similar to that of the League, and its mode of action modelled after the same pattern. The members refuse to take the situations from which members have been unjustly dismissed, enforce certain regulations as to wages and dwellings, and refuse to work for obnoxious persons. Meetings are regularly held, new members enrolled, and money is being

subscribed more liberally in proportion to the means of the members than in the National League. A meeting was held on Thursday night at Loughrea, which was presided over by a local tradesman named Meehan, and speeches were delivered advocating the necessity of union and organisation. Attention was called to the eviction of a member named Cleary by Mr. Larkin, a landlord residing near Eyrecourt, and speeches were made strongly denouncing him. A sum of £2 was voted to Cleary, and a resolution passed declaring that the meeting could not find words to express their abhorrence of the cruel eviction of Cleary, the latest victim of landlord tyranny, and their belief that it was calculated to influence the public mind."

Michael Davitt made a triumphal entry into Waterford on Sunday, September 9. He seems to enjoy popular favour in that part of Ireland almost equally with Archbishop Croke, and is received with much demonstration of it in every town which he enters. "Triumphal arches of evergreens spanned the streets," &c., &c. "Excursion trains came from Limerick," &c., &c. Addresses were presented to Mr. Davitt. Then there was an open-air meeting, at which some twelve or fifteen thousand persons are said to have been present; Mr. P. J. Power, J.P., Chairman of the Waterford Board of Guardians, presiding, *and a number of priests being present, some of them on the platform.* The resolutions and speeches were of the most extreme character. The first resolution, which was moved by Mr. Richard Power, M.P., was as follows:—"That we, the people of Waterford, Tipperary, Kilkenny, and Wexford, in public meeting assembled, declare that all the political and social grievances under which our country labours are owing to the detestable system of Castle government and alien rule, and we pledge ourselves never to relax our efforts till we have obtained restitution of self-government under a native Parliament." In proposing this resolution Mr. Power said:—"They must have a Parliament, not in name, but in reality; must get that which the necessity of the times granted to Canada, because Canada was rebellious. They would accept no compromise of their national rights; no milk and water measure would now satisfy them; no committee of Irish members to legislate on fisheries and railways. They would accept an Irish Parliament, or they would accept nothing at all." Mr. Davitt declared that until Irish landlordism and alien rule were dead the Irish national cause would live and flourish in Ireland, and Irish manhood would be to the fore to defend it *even to death*;" and after much more on the same subject and in the same strain, he went still farther by asking the question, "Would the labourers and artisans of Ireland or England and Scotland—the educated millions of industry—allow the national patrimony, the land, to be any longer the property of a useless class?" At Cahir, on the following day, he said "the Land League had sounded the death-knell of landlordism, and the present agitation would see its fall."

We have given specimens enough to show the nature of the agitation which has been begun in Ireland, and do not think it necessary to take any notice of what was said or done at National League demonstrations at Galway, Mallow, and Carrick-on-Shannon. Such demonstrations are likely to be numerous during the Parliamentary recess, and the prospect of tranquillity in Ireland during the approaching winter is small indeed.

ROMISH PRIESTS,

as we have seen, took part in the Davitt demonstration at Waterford, and a Romish priest presided over the meeting at Limerick. There can be no more doubt that Romish priests are among the chief promoters of the fresh agitation commenced in Ireland, than that their influence has secured the return of Parnellite or "Nationalist" representatives for Irish constituencies at recent Parliamentary elections, a fact on which the *Scotsman* comments in terms not very complimentary to them, thus:—"It has seemed recently as if Mr. Parnell had command of a good many constituencies in Ireland. What is still more remarkable is, that he has had the assistance of the Roman Catholic bishops and clergy. When the Pope's circular is remembered, this latter fact has a strange look. Nothing could be clearer than the condemnation by the Pope of the movement which Mr. Parnell leads, and nothing could be more definite than his Holiness's instructions to the Roman Catholic bishops and priests to hold aloof from such movements. But when that circular was issued, the memory of Mr. Forster's terrible indictment was still vivid, and it is supposed now to have become blurred and indistinct. Therefore the Pope's injunctions are set aside. The Roman Catholic bishops and clergy probably think that through Mr. Parnell they will be able to get some of the things they want; and perhaps they also think that when they have got these things they can whistle the Parnellian movement down the wind. Anyway, it seems to be their action that has given so much confidence to the Powers, and O'Connors, and Davitts." There is much truth in these remarks, but we believe a true view of the matter is more completely obtained by regarding the Pope's circular as a mere piece of humbug.

When will those who see how little the Romish clergy either of Ireland or of the Vatican court are worthy to be trusted, persist in the folly of trusting them, and of seeking to secure their aid in the pacification of Ireland? When will politicians open their eyes to see the evident truth that neither the Romish priests of Ireland nor the members of the Papal curia desire the pacification of Ireland in any other way than by its complete separation from Protestant Britain, and its subjugation to themselves and their master, the Pope? When will they learn that the interests of Britain and of peace and of Protestantism in Ireland are identical? But Mr. Errington, we are told, in a recent Reuter's telegram, is expected to return to Rome next month, "in the same capacity as last year, in order to continue negotiations for establishing friendly relations between the British Government and the Vatican, and as a direct intermediary between the Irish bishops and the Holy See in regard to social questions in Ireland."

III.—FRANCE AND MADAGASCAR.

WE expected that we would be able to treat pretty fully in our present issue the important and painfully interesting subject of the doings of the French in Madagascar, and also of the state of affairs in that island; but we do not yet find ourselves in possession of all the information that would be desirable for the execution of that purpose. Two very important events have become known since our September

number was prepared for the press, one of them a very melancholy one, the other to be regarded with great satisfaction,—the death of the highly estimable Christian Queen of Madagascar, and the liberation of Mr. Shaw, Missionary of the London Missionary Society, iniquitously imprisoned for fully two months on board of a French man-of-war; but we have not yet received accounts from Antananarivo of the circumstances attending the Queen's death, nor of the changes consequent upon it, although it has been briefly announced that another Queen has succeeded to the throne, who has assumed the designation of Ranavalona III.; nor has a full account yet been published of the particulars of Mr. Shaw's imprisonment, for which, however, we shall probably not have to wait long, as he is on his way to this country. We much desire also to get some information about the alleged death-bed conversion of Mr. Consul Pakenham, of which the reality would need to be very clearly proved by the testimony of thoroughly credible witnesses, if the story of it is not to be regarded as a base lie, like many stories of death-bed conversions to Romanism which have been told before. We would fain know who attended Mr. Pakenham on his death-bed, if any were present but French Romanists, at least one of them a priest, and if their attendance was not forced upon the dying man.*

The *Yorkshire Post* says:—"There has been much in the proceedings of the French on the coast of Madagascar to make the blood in British veins boil with indignation. The insults to Britain have been as gross as the offences against the laws of humanity which have disgraced the name of European civilisation. We do not need Admiral Pierre's despatches for surer information than we have already of the inexcusable bombardment of undefended towns; and if we had them in our hands they would probably not inform us that the French soldiers, after their landing at Tamatave, shot down a number of defenceless men. There can be no doubt that the commander of the French fleet caused the British flag at the British Consulate to be hauled down, nor that the Secretary of the British Consul was arrested, and the Consul himself ordered to depart from the town within a few hours, before the expiry of which, however, he died; there can be no doubt that an order was issued prohibiting access to the shore 'to all foreign sailors, soldiers, and officers,' this order being specially directed against the officers and crew of her Majesty's ship 'Dryad;' nor that the French admiral forbade communication between the 'Dryad' and a British mail steamer by which Captain Johnstone of the 'Dryad' wished to send despatches home, and, in order to get them sent, Captain Johnstone was under the necessity of passing them on board the steamer immediately from his own ship, which he did with his decks cleared for action, the French, upon this demonstration of his resolute purpose, refraining from further interference; nor that Mr. Shaw and

* Since this article was sent to the press Mr. Shaw has arrived in England, and although his story has not yet been fully told, or at least not fully published, enough has transpired to show that he was very cruelly treated, and had reason to think his life in great danger. The Calcutta correspondent of the *Times* has also telegraphed on September 18, as follows:—"Startling news from Tamatave reaches me. On good authority I am assured that the published story of outrages falls far short of the truth. When Consul Pakenham was dying French priests strove to force their faith on him and compelled him to kiss the crucifix. My informant declares that Admiral Pierre was in a mental condition which rendered him an irresponsible agent. These facts have been, I believe, communicated to the home authorities."

several other British subjects were arrested, most of whom were released after a short incarceration, Mr. Shaw, however, being kept a prisoner for fully two months—on charges variously and vaguely described as ‘holding intelligence with the enemy,’ ‘harbouring Hova spies,’ and ‘hostile action against French soldiers,’ for which it has now at last been discovered that ‘there is no ground.’ We have here a catalogue of monstrous things, for which it concerns the honour of our country that there should be humble apology and ample reparation ; and this must be demanded and insisted upon if the British flag is any longer to afford protection and a sense of security to British subjects in all parts of the world.” As to the case of Mr. Shaw, it is further said that he “was unjustly imprisoned, cut off from all means of communication with any other British subject, or with any friend whatever, not even his own wife being permitted to see him, treated with great rigour, and in danger of being condemned and shot,—a danger from which he was rescued because British public opinion began unmistakably to assert itself.” Concerning his liberation it is remarked :—“That a mere regard for justice produced Mr. Shaw’s liberation it would not be easy to believe, in view of the whole character of the proceedings of the French expedition to Madagascar, or even of his own case and the long time it has taken to discover that there was no ground for the charges against him. And instead of being liberated at Tamatave, he was carried to the French island of Réunion. His liberation cannot be regarded otherwise than as a concession made through political necessity, and made ungracefully.”

To the following paragraph we call special attention :—“The treatment to which Mr. Shaw has been subjected has unquestionably been owing to the fact of his being a Protestant missionary, the leading representative in Tamatave of the society to which, most of all, Madagascar owes the Christianisation and civilisation which, although yet imperfect, have made in recent years a progress truly admirable. French Jesuits have for some time been settled in great strength at Antananarivo, labouring at least as assiduously to overthrow the work of Protestant missionaries as for the conversion of the heathen ; and to their reports, diligently circulated by Ultramontane priests, is probably to be ascribed the prevalence in France of the notion, very generally expressed by Frenchmen who have spoken or written about the Madagascar expedition, that the Protestant missionaries in Madagascar are mere agents of the British Government for political purposes. How much the Ultramontane clergy of France had to do, by influence directly or indirectly exercised, in instigating the inception of the Madagascar expedition, is not likely soon to be fully known.”

We cannot refrain from quoting still another paragraph, because it tells very briefly a story worthy to be remembered, redounding to the honour of the late excellent Queen of Madagascar, and also because it presents us with a very pretty specimen of Romish artifice :—“A striking contrast to the conduct of the French expedition is presented by the conduct of the Government of Madagascar, in its treatment of the French residents in Antananarivo—most of them Jesuits, priests, and nuns—who very naturally trembled for their lives when the bombardment of the seaport took place, but were sent under a military escort in safety to within a short distance of Tamatave, and handed over to the care of their countrymen there. Their expulsion was a political necessity, and, without con-

tinual protection, their lives would not have been safe from the populace if they had remained; but they were provided with palanquin-bearers and every possible comfort for their journey. By special command of the Queen, five days were given them to prepare for their departure, and they were sent off under an escort of three hundred soldiers. We are told in a letter of June 5, received from Antananarivo by a gentleman in this country once resident in Madagascar, that 'an attempt was made by the priests and the Sisters of Mercy to get up a scene by starting for the coast on foot, and carrying their own bundles, and weeping as they went along; but it failed completely, and as soon as the Queen heard how they had left she sent after them and brought them back; palanquin-bearers were found for them,' &c. 'This,' says the writer, 'is surely a new phase of barbarism.' It must be admitted that throughout this business the cause of Christianity and civilisation has been vindicated by the Malagasies much more than by the French."

IV.—THE INDULGENCE WHICH WAS PROCLAIMED BY TETZEL.

(From the Times of September 5.)

WE give to-day the first complete translation made into English, so far as we are aware, of the celebrated Indulgences preached by Tetzel, of which there is a copy in the present Exhibition.* The task of translation has been by no means an easy one, owing to the crabbed Latin of the original, which does not justify the character for elegant scholarship hitherto attributed to the Court of Leo X. It is as follows:—

"Albert, by the Grace of God, and of the Apostolic See, Archbishop of the Holy See of Mentz and the Church of Magdeburg, Primate and Arch-Chancellor of the Holy Roman Empire in Germany, Prince Elector and Administrator of Halberstadt, Marquis of Brandenburg, of Stettin, of Pomerania, Duke of the Cassabi and the Slaves; Burgrave of Nuremberg, and Prince of Rugen, and Guardian of the Order of Friars Minor of the Observance of the Convent of Mentz; Nuncio and Commissary specially deputed for the undermentioned purposes by our most holy lord Pope Leo X. throughout the provinces of Mentz and Magdeburg, and the cities and dioceses thereof, as also those of Halberstadt, likewise the territories and places mediately or immediately subject to the temporal dominion of the most illustrious and illustrious Princes, the Lords Marquises of Brandenburg, to all and singular the faithful who shall see the present letters. Health in the Lord. We make known that our most holy lord Leo X., by Divine providence now Pope, to all and singular the faithful in Christ of both sexes, who shall extend helping hands towards the reparation of the fabric of the Basilica of the Prince of the Apostles, St. Peter in the City, according to our regulation, beyond those very full indulgences and other graces and faculties which the faithful in Christ may themselves obtain, according to the contents of the Apostolic letters heretofore executed, has also mercifully indulged and granted in the Lord—that they may choose, as a suitable confessor, a secular priest or a

* The "Luther Exhibition" in the British Museum.

regular of any Mendicant order, who, after diligently hearing their confession, has the power and ability, by Apostolic authority, to plenary absolve and enjoin salutary penance on them for the faults and excesses committed by the person so choosing him; and from sins of any kind, however grave and enormous; even in cases reserved for the said see; and from ecclesiastical censures, even when undergone by a man at the instance of any one soever, with the consent of the parties; or from those incurred by reason of an interdict, and those the absolution of which has been specially reserved to the said see; except the crimes of conspiracy against the person of the Supreme Pontiff, of the murder of bishops or of other superior prelates, and the laying violent hands upon them or other prelates, the forgery of letters Apostolic, the conveying of arms and other prohibited things into Heathen countries, and the sentences and censures incurred on occasion of the importation of the alums of Apostolic Tolfa from Heathen countries to the faithful, contrary to the Apostolic prohibition, once in life and in the article of death as often as it shall threaten, although death may not then supervene, and in non-reserved cases as often as they shall seek it; and once in life and in the said article of death, to grant plenary indulgence and remission of all sins; also to commute for other works of piety any vows made by them from time to time (the vows of foreign travel, of visiting the shrines of the Apostles, and of St. James in Compostella, of religion, and of chastity, alone excepted). The same our most holy lord has also granted that the aforesaid benefactors, and their deceased parents who have died in charity, should become partakers for ever in the prayers, suffrages, alms-deeds, fastings, supplications, masses, canonical hours, disciplines, pilgrimages, and all other spiritual benefits which are made and can be made in the universal Holy Church Militant, and in all the members of the same. And, whereas, the devout Philip Kessel, Priest, has shown himself acceptable by contributing of his goods to the fabric itself, and to the necessary restoration of the aforesaid Basilica of the Prince of the Apostles, according to the intention of our most holy lord the Pope, and our ordinance, in sign of which thing he has received from us the present letters; therefore, by the same Apostolic authority committed to us, which we act upon in these parts, we grant and bestow upon him by these presents the power and ability to use and enjoy the said graces and indulgences. Given at Augsburg, under the seal appointed by us for this purpose, on the 15th day of the month of April, in the year of our Lord 1517.

"Form of Absolution, as often as may be required during life:—

"*Misereatur tui,*' &c. May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to life everlasting. May our Lord Jesus Christ, by the merit of His Passion, absolve thee; by whose authority and that of the Apostolic See, committed to me in these parts and to thee conceded, I absolve thee from all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Form of Absolution and fullest remission, once in life and in the article of death:—

"*Misereatur tui,*' &c. May our Lord Jesus Christ, by the merits of His Passion, absolve thee; and I, by His authority and that of the Apostolic See, committed to me for this purpose, and to thee conceded, absolve thee, first, from every sentence of the greater or lesser excommunication, if thou hast incurred any, and in the next place from all thy sins, by con-

ferring upon thee the fullest remission of all thy sins, and by remitting to thee also the pains of purgatory, so far as the keys of Holy Mother Church extend. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

In connection with this remarkable document it should be remembered that in 1878, Mr. John T. Taylor, of the British Museum, now Secretary of the Natural History Museum, South Kensington, supplied a facsimile of it in photolithography to the eighth volume of D'Aubigné's "*History of the Reformation*," together with an accurate transcript of the same, in which all the abbreviations are written out in full. In doing this he took occasion to direct attention (and he was, we believe, the first to do so) to a remarkable feature in the Indulgence—namely, the occurrence in it, among the exceptions of sins not admitting of pardon, such as "conspiracy against the person of the Pontiff, murder of bishops or other superior prelates, laying violent hands on them or on other prelates, forgery of Apostolic letters, export of arms and other forbidden goods to Heathen parts," the further grave offence of the importation of alum from Heathen to Christian parts, contrary to the Apostolic prohibition, by which the faithful who wanted alum were required to use only that obtained from Tolfa, belonging to the Pope. The revenue obtained by the Pope from the sale of the Tolfa alum was considerable, and it was important that nothing should interfere with its sale, not even the sale of indulgences. Mr. Taylor, in his contribution to D'Aubigné's *History*, which has been reprinted separately, gives a highly interesting account of the manner in which the alum of Tolfa was first discovered by one Giovauni di Castro, formerly resident in Constantinople, where he carried on dyeing works, until the taking of Constantinople by the Turks in 1453, when he lost his entire property. Returning to Rome, where he had a patron in Pope Pius II. (Piccolomini), who was his relative, he was by him appointed Commissary-General over all the revenues of the Apostolic Chamber, both within and without the city. While filling this office he had the good fortune to find a mine of wealth for the Holy See, and something considerable for himself, by the discovery of alum stone in the mountains of Tolfa, situated at a short distance from Civita Vecchia. Previously to this discovery all the alum used in Europe had been imported from the East, and now that Constantinople was taken by the Turks the only supply that could be obtained was from the enemies of Christendom. Beckmann, in his "*History of Inventions*," tells how Di Castro, having calcined the stone and completed his discovery, appeared before the Pontiff, and, addressing him, said:—"I announce to you a victory over the Turk. He draws yearly from the Christians about 300,000 pieces of gold, paid to him for the alum with which we dye wool of different colours, because none is found here but a little at the island of Hiscla (Ischia), formerly called Aenaria, near Puteoli, and in the cave of Vulcan, at Lipari, which, being formerly exhausted by the Romans, is now almost destitute of that substance. I have, however, found seven hills so abundant in it that they would be almost sufficient to supply seven worlds. If you will send for workmen and cause furnaces to be constructed and the stones to be calcined, you may furnish alum to all Europe, and that gain which the Turk used to acquire by this article, being thrown into your hands, will be to him a double loss. Wood and water are both plentiful, and you have in the neighbourhood the port of Civita Vecchia, where vessels bound to

the West may be loaded. You can now make war against the Turk. This mineral will supply you with the sinews of war—that is, money—and at the same time deprive the Turk of them.” The Papal Court, which was at first slow to accept Di Castro’s statements, caused ample experiments to be made, and the result was, as we have before said, a mine of wealth to the Papal Exchequer. Mr. Taylor, in his communication, quotes other authorities besides Beckmann, all of whom confirm the discovery made by Di Castro, to whom a statue was erected by Pius II. in reward for his services.

V.—THE LUTHER CELEBRATION.

THE fourth centenary of the birth of Martin Luther is awakening a wide-spread interest in Germany and elsewhere. Though his birthday is not till the 10th November, the time has been anticipated by two months, in the great festival of three days’ continuance, which terminated on the 14th ult. Wittenberg was the scene of a great gathering; and deputies were present from various Churches of the Reformation in different countries. The venerable Emperor, while giving his cordial approval of the movement, was unable to be present in person, but was represented by the Crown Prince. The first day appears to have been devoted to the reception of the deputies and visiting various places and objects of interest connected with the history and work of Luther, crowds of deputies from all parts continuing to arrive. Wittenberg was one blaze of decorations, every house displaying its supply of wreaths and bunting during the day, and its illuminations at night. A service was conducted in the Castle Church at six in the evening, concluding with Luther’s favourite hymn, “Ein feste Burg ist unser Gott,” which was repeatedly sung during the three days’ festival. On the second day a sermon was preached by Dr. Shultze from the words, “The stone which the builders rejected, the same is become the head stone of the corner,” a procession was formed, and moved through the streets to the Hall now consecrated to the memory of Luther. The Prince, accompanied by a select party, performed the opening ceremony, and declared the hall open. The third day, like the two preceding days, was ushered in by the ringing of all the bells of the town. As early as seven o’clock the services of the Burgo-meister and Town Council were placed at the disposal of all visitors who wished to be conducted to the many places of interest in the town and its vicinity. In the afternoon a great gathering was convened in the Market Place to hear addresses from several speakers, among whom were the Court Preachers, Drs. Stocker and Frommel, who paid a high tribute to the great Reformer.

This movement on the part of the Germans has its significance. It cannot fail to encourage the friends of the Reformation in other parts of the world, who are watching with deep anxiety the increasing power of that dark system of tyranny which Germany shook off in the days of Luther, and which Scotland shook off in the days of Knox. It is much to be desired that the people of Scotland may echo the notes which now come to them from the Continent. The blessings of the Reformation which God conferred, through the instrumentality of Luther and Knox, are very seriously imperilled in the present day; and surely the Protestant churches in Scotland will not be behindhand in calling to remembrance

the great mercy of God in bestowing upon them, and continuing so long, the great privileges they still enjoy. The acting committee of the Scottish Reformation Society are making arrangements for a public movement in Edinburgh, on a united scale, and we sincerely trust these arrangements will be successful in calling attention to the great principles for which the Reformers contended, and which, alas! have been too much lost sight of in recent years, to the great advantage of Romish interests.

This Luther festival has already called forth a large amount of interesting literature, among which we notice a most valuable production on the "Life and Work of Luther," by William Wileman, 34 Bouverie Street, Fleet Street, London. It contains 30 pages, in tract form, of valuable instruction, and its cost is only one penny—a marvel of cheapness. We trust it will have a wide circulation.

VI.—THE COMTE DE CHAMBORD.

NOTWITHSTANDING the singular question of precedence that caused the absence of the Comte de Paris and the Orleans Princes from the funeral of their relative, and that imported an unexpected political interest into the ceremonial, it must have been a dreary day for French Legitimists when on Monday last they buried their principles as well as their hopes in the grave of the Comte de Chambord at Göritz. For there is no longer a rallying point for their principles. If they turn to the Comte de Paris, as their action since the funeral seems to show that they are doing, they virtually relinquish all that has ennobled and in their eyes sanctified their hostility to the institutions which their fellow-countrymen have established on the ruins of the past. If they did not make common cause with him and salute him as their king, they must vanish out of the present and wander as shadows in the past without aim or object or career. It has been a fatal and a futile error to which the fanaticism of the Church of Rome has persistently led the most noble and devoted of her adherents. She has made them wade through the blood of God's saints, till they have looked around them and found nothingness. Three hundred years ago, on St. Bartholomew's Day, 1572, the streets of Paris were running red with the blood of some of the noblest sons of France, who, by the perfidy of a monarch of the Valois race, had been entrapped into the city to their destruction. On St. Bartholomew's Day, 1883, the last scion of the old historical monarchs of France breathed his last, an exile far away from the country which he had claimed for his inheritance, but which had systematically spurned him from her bosom. It cannot be said that the race of Hugh Capet is extinct, so long as the Orleans princes and their descendants survive, but if ever—which at present is improbable—they come to the throne, they must ascend it as the representatives of a new monarchy, under a new flag, the symbol of Revolution, and with new principles wholly discordant from those which were the instinct and the breath of the old Monarchy, now finally and for ever a thing of the past.

The moral to be extracted from the graphic accounts of the Comte de Chambord's career, if mankind in general are willing to profit by it, is the paralyzing influence of Romish ecclesiasticism on the education of those who are so unfortunate as to be condemned to it. It shows that even in the nineteenth century it is still possible to train up men in such

profound and imbecile ignorance that they become wholly unfitted to play their part in life. Louis XIV. was ignorant, but he was not so ignorant as the Comte de Chambord. He was not so brought up; he had not been so moulded and so compressed by ecclesiasticism. He could and did assert himself even against Rome, but such was not the condition of his descendant. If it had been practicable to place the latter upon the throne of his ancestors, Rome would have had in him a helpless tool, ready to carry out her behests to any extent that the temper or endurance of the nation would have tolerated. For a time, at any rate, the clock would have been put back. This was probably the dream of those who in recent days have palmed off as dogmas upon the faithful the most monstrous delusions that have been invented since Christianity became a creed. There may have been a fancy that by the support of bayonets, with the help of a pliant magistracy, and through the countless superstitions, old and new, which Rome has at her disposal, France could have been subjugated anew. But it was all throughout a dream and a delusion. Faith, which, we are sorry to say, in France is but another term for credulity, for it does not rest upon nor flow from the Word of God, has perished from the French nation. The multitudes are profoundly indifferent; the leaders of thought are universally sceptical. We may thank God that in England education is not entrusted to those who filled the Comte de Chambord with anile delusions; but there are enough evil influences at work among us to put us on our guard. No amount of trivial and exterior accomplishments that could be gathered from a nunnery or a priestly seminary, either Romish, or modelled on Romish principles, could ever compensate for the ignorance and superstition imparted along with them, destructive of all the higher intellectual and moral qualities. We do not say that Jesuits cannot train clever pupils, and impart, if thought fit, substantial information; but when the chief aim and object is to reduce a human being to the condition that he shall be "*perinde ut cadaver*," it is at the cost of the extinction of life. By the process of his education the Comte de Chambord was rendered a most dutiful son of the Pope of Rome, but an impossible monarch for the throne of France. Jesuit intrigues, culminating in the decrees of the Vatican Council, have similarly destroyed the old Gallican Church. It is an impossibility now in France in its pristine power and hold upon the nation. It has predeceased the Monarchy. There may be and probably will be some sort of Romanism in France, *faute de mieux*; but even the most ardent believers in Lourdes and Marie Alacocque must be discouraged by the present aspect of affairs.

It is premature to speculate dogmatically on the future. A great deal too much has been made of what has been called the chivalrous abstention of French Legitimists from public affairs. It should not be forgotten that at sundry times a good many of them have been recreant to their own principles, and from the time of the First Napoleon downwards have been found haunting the ante-chambers of rival dynasties. Of the remainder it might be said with truth that they have been partly sulky and partly engaged in incessant intrigue, and even, when possible, in violent opposition to their fellow-countrymen. Their pretensions have been exorbitant, and their services have been blindly placed at the disposal of the Church of Rome. Meanwhile France has dispensed with them, and has gone its own way, for the most part unconscious of their

existence. It would be well for the country if they could settle down quietly into ordinary citizens, but perhaps this can hardly be hoped from the present generation. It is not impossible that the Comte de Paris may have to leave France. If the Legitimists rallied round him and made a demonstration in his favour, the most supine of governments could hardly tolerate in the country a rival with a pretentious party at his back, however unwilling he himself might be to become an intriguer in his own person. We see little at present, however, to menace the stability of Republican institutions among our neighbours. It would be a strange enthusiasm which would prompt French Legitimists to imperil their own comfortable security for princes whom they must in secret execrate, as being virtually the authors of the troubles that have come upon all their most cherished prejudices. The flow of events will probably be pretty much what it has been, with perhaps the additional strength to the Government that those who heretofore have been appealing to the most ignorant and fanatical portion of the nation on behalf of an "*Enfant de Miracle*," will be sorely puzzled to invent a new cry and to stir up enthusiasm for nothing and for nobody. As we sincerely desire that our French neighbours should be at peace, not only with foreigners, but among themselves, we trust that the extinction of the old French Monarchy, with all its ghastly souvenirs and blood-stained glory, may pass away with the respectful silence due to fallen greatness.—*Record*.

VII.—LETTER TO THE EDITOR.

SIR,—I think you will agree with me that the article herewith sent, taken from that excellent Church of England weekly newspaper, the *Rock*, is worth insertion in your "Reformation Journal." The writer evidently understands the blighting effects of Popery in the *sister isle*, and its deadly influence on the Irish nature. He rightly says that, being "a warm-hearted people," the growth of "the corrupt seed is *too sadly easy*." —I am, Mr. Editor, yours truly,

T. H. ASTON.

BIRMINGHAM.

WHAT HAS POPERY DONE FOR IRELAND?—A REVERIE.

"LIBERALITY, moderation, toleration." Very fine words—very good ones if taken in their proper sense—very dangerous ones if meant to bridge over with their plausible but most insecure fretwork the gulf that yawns wide between Protestantism and the religion of the Church of Rome.

Why should we tolerate error, the most dangerous of all errors, that darkens the light, and poisons the pure stream of truth, and is the very stronghold of cruelty itself?

Why should we be "moderate," as the saying is, when we see and know that our opponents know no moderation; when we see that each inch we allow them to gain is so much vantage-ground for them to build upon, to fight for, to hold to the uttermost?

What are we to be "liberal" of? We were liberal—that is to say, many of our forefathers (God be thanked for it!) were—of blood and treasure. Let the smoking fires of Smithfield, let the dying martyrs, who in dying shed the seed of the Church far and wide, answer in solemn accents, even from their hallowed graves.

They knew what true liberality was. Not a joining of hands with those who meant no real peace, not a giving up of one holy truth, one blessed promise. They knew better than that.

I have lived to see many changes. I have heard the doctrine of "liberality, moderation, and toleration" preached very loudly, and things looked fair, and we heard that, after all, the Romish doctrines, though they might differ from ours or ours from them, held a sufficiency of truth to lessen the error they might contain.

Things have been changed.

Ask any reasonable man or woman, who can see and hear the truth—bear the latter proviso in mind—and the answer to the question, "What has Popery done for Ireland?" must be "Deadly injury."

The very name of Ireland has become a by-word amongst the nations of the earth. Secret murder, most foully done; horrible outrage, that was so perpetrated on human beings, ay! even of the poor, helpless dumb beast that could only appeal mutely, and in vain, to the wretches who tortured it; women made widows; children, orphans; all over the length and breadth of the land such deeds done that one sickened at the very recital of them. And where was the universal condemnation that should have followed, the reprobation that was expected, and expected in vain, from the priesthood, the shepherds of this flock of wolves?

Look at any of the newspapers of the last three years, and read them in the simple plain language of the journalist, who is the mere mouth-piece by which the truth comes to the public; how the deadly deed followed close on the condemnation from the altar; read what was said by the Romish priest when Lord Leitrim was murdered, when Lord Mountmorres was slain; hear the language, "to pay the landlords with an ounce of lead" calmly listened to, if not warmly approved of, by the listening Romish priest presiding at this Land League meeting.

Travel, as I have done, over the west and south of Ireland, and answer my question, "What has Popery done for Ireland?"

In this world effect follows cause, and it is a natural impossibility that a good crop can come from evil seed. I put all question of policy—of Whig or Tory, Conservative or Radical—out of the question, as it is indeed beyond it. What have party questions, howsoever important in themselves, to do with this one?

Is it not the plain truth that wherever Rome sets her foot—plants her standard, holds out her hand—there you shall find dense superstition, fiendish cruelty, disregard to human feelings, to the common charities of life?

Look at Spain. I think of the Inquisition (not dead yet, I think). Look at Italy, and at the other countries where the Pope rules, and where "the Church," as it is so emphatically called, holds a powerful sway. What do you find there but the very same growth of the same deadly weeds as are so rife in Ireland—ignorance, cruelty, crime. The awful indifference to the sanctity of human life, the secret societies banded together, of which the sworn members are so callous about murder and outrage that they speak and write about it to each other as boys would speak and write about their plays or schoolmates.

"By their fruits ye shall know them!" Very awful, unspeakably solemn words these; we are feeling the truth of them each day.

It is not, it cannot be, a mere curious coincidence that makes all

countries that are under Romish supremacy what they are, in contrast to the honest industry, loyal subjection to ruling powers, and law-abiding habits of Protestant countries.

Look at the North of Ireland : cold, bleak, inhospitable as it may be in soil and climate ; perhaps very justly called " the Bleak North " for these reasons. Under the pure light of the Gospel, free from the chains of Rome, allowed to read and judge for themselves, the Ulster men—even in the last few years, that might justly be called a very reign of terror—have kept themselves pure from the blood-shedding and open lawlessness of other parts of Ireland.

The Church of Rome in Ireland held such complete power, such undivided sway over its subjects, that had its priests been faithful followers of the Gospel, had they denounced crime and murder, as was their plain and bounden duty to do, it would have been impossible—I say it without fear of contradiction—for crime and outrage to have overflowed the land.

Perhaps a few exceptions there were, so remarkable indeed as to be noticed ; perhaps one or two did follow the honest path and speak against the evil-doer. But these must have been few indeed ! I, myself, speaking to an intelligent Romish priest, my companion in a railway carriage, was instantly struck by the complete indifference with which he alluded to the (then) recent murders of Lord Mountmorres and others.

And the Irish nature—a fine one in some respects—impressionable and warm-hearted—renders the growth of the evil seed of Romanism too sadly easy. It is pleasant to believe that a few masses can save one's soul, that some paltry penance can purge it, that priestly absolution can do away with the deadliest crime and wash away the stain of murder from the soul.

Who dare preach toleration for such errors ? Our Romish brethren are ours in very deed—and let us hold out the right hand of fellowship to them and do our best for them. But is it doing our best for them, or for ourselves, to shut our eyes to the fact that it is the Papal rule, the religion of Rome, that has made Ireland what she is ?—*Rock*.

VIII.—PAPAL FRUITS.

THE following article is from an Australian paper, the *Sydney Protestant Standard*. In that part of the world Romanism is making very rapid progress.

" Our Lord gave all his disciples an infallible test—hereby recognising the right of private judgment, which the Romish Church disallows, and also setting up a true infallibility before which that of the Pope is mere sham—by which they are to be guided in their church relations ;—with reference to false teachers as well as systems our Lord has told us ' by their fruits ye shall know them.'

" Take the tree of the Papacy, and what are the ' fruits ' we see it has produced since it first started into maturity under false and forged Decretals and the gift of the province and district of Rome from the seventh century. The tree assumes its full vigour in the Middle Ages, and we see the Papacy treading on the necks of kings and emperors, and giving away whole lands and countries which were not its to give. Ireland itself was thus given away to England ; and the Irish, if they have any true

national feeling, ought to look to the Pope as the cause, origin, and beginning of all their denationalisation. Consistently indeed does the Pope at the present day repress the national aspirations of Ireland, and put a curb on Archbishop Croke. The Pope, whether then or now, has always had a weakness to side with the strongest, whether it be the England of Henry II. or the England of Victoria. We do not say that the national aspirations of Ireland, as exhibited in Fenianism, are right ; but we simply point out the way the Pope works, and that Ireland has to thank the Pope for having been originally given away to England, and for her subsequent troubles. Then, when the truth of the Bible could no longer be hid, and men began to perceive that Popery withheld the bread of the Gospel and perverted its truths, there was a long-continued and abundant crop of murders, cold judicial murders perpetrated after a mock ecclesiastical trial, where the accuser was the judge. During centuries the fires of Popery blazed away to burn the poor and humble believers in Christ, who were denominated heretics. The old persecutions of Pagan Rome were even excelled in the cruelty, duration, and magnitude of the persecutions of Papal Rome. No form of torture was deemed sufficient, and even people who recanted were afterwards burnt, which Pagan Rome never did. The Inquisition then came into existence to *formulate* torture and cruelty, which, too, never entered into the conceptions of Pagan Rome. Another notable fruit was the Massacre of St. Bartholomew, by which the most enlightened, industrious, and quietest class of France—an entire section of the population—was swept clean away by one of the foulest Papal wholesale murders on record, the Pope himself directing and fixing it. His complicity and guiding hand have only the other day come out clearly and without doubt in the original document coming to light. The persecutions of the Jews in Spain and other parts need not here be detailed ; they were only part and parcel of a system. But the humble followers of Jesus were the greatest offenders. The Waldenses, Hussites, Huguenots, and Wickliffites all went in for it. Nations were engaged and directed in stamping out the Gospel ; for Popery and the Gospel are antagonistic and cannot co-exist. The Duke of Alba, it has been computed, burnt *eighteen thousand* Protestants in one campaign alone in Holland.

“Such were the devilish, hideous fruits of Popery in the middle ages. ‘By their fruits ye shall know them,’ our Lord has said ; and by its fruits we judge Popery to be from the Devil.

“The rise of strong Protestant states, the free progress of the Bible, these have clipped the claws and knocked out the teeth of Popery ; and it does not burn and kill now, because it cannot. But modern times have witnessed the growth of other fruits, such as the French Revolution, wholesale Infidelity, Communism, Socialism, and Internationalism. The aspirations of the human soul cannot be checked, and if not enlightened by the Gospel, but kept under priestly rule and in ignorance, it will work itself into wrong channels and false ideas of liberty. So now there are tens of thousands of men banded together in Europe to destroy all law, order, liberty, property, and religion. Such are some of the modern fruits of Popery ; and they appear no less terrible than those of older date. From the beginning of its course, like a poison stream, it has spread ignorance and infidelity, bigotry and intolerance, assumption and persecution, desolation and destruction, wherever it has appeared.”

IX.—THE LOTTERY IN ITALY.

ALL our readers are probably aware that the lottery has long been much employed for the replenishment of the Papal exchequer, and none of them can be ignorant of its frequent employment by Romanists in this country in order to raise money, and to draw it out of the pockets of foolish Protestants, for what they call religious and benevolent purposes, notwithstanding the express law prohibiting it; the authorities shamefully winking at the transgression of the law, which Protestants are not permitted to transgress with the same impunity. The following letter to the editor of the *Record* shows what fruit this institution, approved of by the Pope, bears in Italy:—

“SIR,—It is no proof of want of love for Italy, but rather the contrary, that I send you a few facts on the subject of the Italian lottery. It is in the city of San Gennaro, Naples, and its neighbourhood that we find that corrupting and impoverishing institution to exercise its greatest influence. An Italian writes to say that the passion for the lottery has become so intense that persons will suffer the hardest sacrifices in order to satisfy it. I myself (he says) know some families, poorly off, who will eat nothing for breakfast on the day of the drawing in order that they may have money for it. More than one poor man has confessed to me that he would take the bread out of his mouth for the drawing. And if here the people save nothing, it is because they spend their money on the lottery. Neapolitan servants, for example, divide their salary into two parts, one for *festas*, the other for the lottery. A young girl who possesses but a very scanty wardrobe, but has a number of earrings, will play at the game of the lottery every week, and at the end of the year find that she has not saved a penny. Worse still, a servant who may have a serious affection for you will rob you of a penny a day that he may put money into the lottery; so that if you see that your servant has a passion for it, you must leave nothing that is valuable under his care. In the space of six months, a servant of a friend of mine three times employed the silver of the house. To-day he is begging; but he never gathers a few pence but he is off with them to the lottery. Trust in the lottery is also increased by the example and approval of the priest. The poor people always meet their curate, who is also their confessor, in the lottery resorts. The abbot (*abate*) will even tell his near relation of a secret talisman by means of which he will be successful. The mendicant friar who traverses the city will furnish mystic numbers for a similar purpose. The priests rejoice in the reputation of being true prophets as to how to win in lotteries, so that you may often see in the streets of Naples a fat, placid Capuchin, surrounded by a crowd, to whom he is selling images of the saints, while at the same time he is offering to the purchasers a pinch of snuff and the doubtful benefit of a sure pass to success in the lottery. In the vicinity of Salerno the Canonico Lorrardi had, and I believe has, the reputation of having double sight in relation to the lottery. Some who ventured once with his advice to try their chance succeeded, so that the country people, out of gratitude or interest, actually filled his house with every kind of eatable stuff. It was a grand result for him, for he speedily became fat and fresh-coloured. The trick was exposed in time, and then the Canonico was in his turn robbed. The whole matter was taken before the Court of Assize, and the result was that the unsuccessful thieves

who had despoiled the Canonico were punished. The affair, however, did not end there, for the judge (*il Presidente della Corte d'Assise*), who took the priest's part, actually prayed him to reveal to him his talisman! It is terrible that priests will even lend their services to obtain true information as to successful numbers by conniving with the guardians of the lottery for a revelation of its contents. It is even true that priests have been known to tamper with those charged with lotteries, and then to have been discovered and punished for the falsehoods which they have invented. Yet no diminution in the confidence of the people in lotteries has been hitherto brought about, nor will such be the result until high ecclesiastical authority be made use of for detaching the Church from them altogether. This is indeed much to be desired, and should not be delayed.

"Let me give you one fact showing how deeply rooted is this love of the lottery among Neapolitans. They are even in the habit of depending on their dreams for a knowledge of the talisman that is to bring about success. A poor man assured me lately that his deceased mother was accustomed to appear to him in order to disclose it. It is very sad to have to relate these things, but it would be really criminal on the part of those who know them to refrain from bringing them to the knowledge of persons who, even in England, may have the power of influencing Italian authorities in Church or State for their repression and extinction. And this is my motive in this letter.

WM. GUISE TUCKER, R.N."

X.—ADVANCEMENT OF POPERY THROUGH RITUALISM.

A LADY in England having, with her family, gone in August last for a summer change to another part of the country, writes to us, under date 2d September 1882, the following:—

"We have just returned from North Wales, and not a day has passed without our being reminded of the existence of the deadly evil with which you are combating. The unusual number of priestly-looking men, with Roman collars and sanctimonious looks, silly women with large crosses, Sisters of Mercy habited as nuns, frequent tollings for services at the one Ritualistic church announced on blackboard, indicate the state of things now existing. But the Lord reigneth, and He will put down all error some time in His own way."

This communication is a mere specimen of others, such as are written to us in private letters from many different persons, and from many different quarters in this country. The question has often occurred to us while noting the advancing tide of Ritualism towards absolute Popery—In what will all this be consummated in a generation hence, or even in a single decade hence? Certainly, if things proceed Romeward as they are doing throughout the country, dark and lurid days are in store for this land, under the blighting influence of a widespread diffusion of Romish errors. And, though we firmly believe that in answer to the believing supplications of His *many devoted people* in this land, God will interpose, and save this country from the *dominancy* of the Romish Church, and turn the tide against the Papacy yet, we also firmly believe that sorrows upon sorrows, intensified and widespread, will fall upon very many Protestant families, by the defections of beloved children or other rela-

tives to the Romish faith. To our certain knowledge, such perversions to Rome are already taking place in rapid pace, and personally we mourn in deepest sympathy with those who are thus, under the beguiling influence of Rome, virtually bereft of children, or of other friends.

And so the issues of Jesuit guile progress apace in ever-extending influence—issues which aim at the utter subversion of the Protestant faith of these lands to the faith and dominancy of the Church of Rome.—*The Protestant Witness.*

XI.—ITEMS.

THE PRIEST AND THE BIBLE.—In one of our inland cities a Catholic woman found by accident, as it seemed, though doubtless it was included in the eternal plan for her salvation, a copy of the Bible. It was stowed away among some bygone articles of household goods in the attic of her house. How it came there she was at first at a loss to know, but by-and-by came dimly over her mind the memory of a forgotten visit in her girlhood of a strange man, who spoke strange words to her parents, and who, when he went away, left this book behind him. Why her parents had kept it at all was a mystery, for she well knew *it was a prohibited book*, and not lawful even to remain in the house. Prompted by irresistible curiosity, she sat down and opened its pages. The first words which met her eyes were these, “The Lord is my Shepherd, I shall not want.” She read on to the end of the Psalm, and shutting up the book, sat thinking. Such sweet words! How could they do her harm? No, she must be mistaken, she would take the book to the holy father and get his permission to read it. Surely he would be glad to have her learn such good words! But, alas! he ordered her to destroy it at once, and pronounced it a bad book. Surely that must be a strange system which does not let its members read such a book as the Protestant Bible.

COATBRIDGE—A PECULIAR CASE OF SUPERSTITION.—On Thursday (July 26) afternoon a child, aged four years, named Michael Galbraith, son of a tinsmith residing in Spence’s Land, Coatbridge, died in the following circumstances. The police information states that the child was put to bed on Wednesday evening all right, and it slept well during the night, but next morning about ten o’clock it began to take convulsive fits. The mother of the child, becoming alarmed, went to one of the Roman Catholic priests in town, and stated the precarious condition of her child. The reverend gentleman did not go to see the child, but gave her something, which he said was a piece of cement off the Chapel at Knock, in Ireland, at the same time instructing her to put it in water, bathe the child’s breast with it, and give it two or three drops inwardly. The mother did as directed, but the priest’s medicine had no effect, as the child got worse. Medical aid was summoned, but the child died before a doctor arrived. Dr. Farquharson, who saw the body, could not state the cause of death.—*Scotsman.*

ENOUGH TO POISON A PARISH.—A Protestant little girl, being asked by the priest to attend his religious instructions, refused, saying it was against her father’s wishes. The priest said she should obey him and not her father. “O, sir, we are taught in the Bible—‘Honour thy father

and thy mother.' " "You have no business to read the Bible," said the priest. "But, sir, our Saviour said (John v. 39), 'Search the Scriptures.'" "That was only to the Jews, and not to children, and you don't understand it," said the priest. "But, sir, St. Paul said to Timothy, 'From a child thou hast known the holy Scriptures'" (2 Tim. iii. 15). "Oh," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the Church." "Oh no, sir," said the child; "he was taught by his mother and his grandmother." On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

CRUELTY OF ROMISH MONASTICISM.—THE ORDER OF BAREFOOTED NUNS.—A writer in a London paper relates that there exists an order of women, very little known, called the "Barefooted Klarissenites." They have a cloister in the quarter of the Invalides, Paris, and number eighteen, with some lay sisters for their service. Fourteen of these nuns are under twenty-three years of age, for the regulations are so severe that most of those who enter the house die young. They wear a coarse woollen garment, and go all the year round barefoot on cold stone floors; they never warm themselves at a fire, eat meat only once a year, and sleep upon a narrow plank which is not long enough for them to stretch out the limbs upon. Ten hours of every day are spent kneeling in the chapel. They live on alms and the produce of work which they do in addition to their religious exercises. These devotees belong for the most part to families of rank. They are entirely shut off from the outer world, but they are once a year shown to their relatives from a distance, through a lattice in the chapel. When a nun dies, her companions lay her in her coffin, which is placed outside the bounds of the cloister to be examined by the authorities.

A FRESH EXAMPLE OF ROMISH INTOLERANCE.—A correspondent of the *Record*, writing from the island of Mauritius, says:—"Publicity has just been given in the local papers to a correspondence betwixt the Rev. A. Lagier, the French Chaplain attached to St. James's Cathedral [Church of England], and the Roman Catholic Bishop. The former, partly in search of health and partly to minister to a small band of faithful adherents in a distant dependency of Mauritius, went a short time ago to Rodriguez [a small lonely island in the Indian Ocean], about three hundred and sixty miles from Mauritius. Upon his arrival he found that he was treated by the population in general very much as the wounded Israelite was treated by the priest and Levite. This dread of contact with Mr. Lagier, on the part of the simple folk of Rodriguez, was at length explained to him as being the result of language used by the priest (a Government paid servant), who, under the inspiration of the Bishop, denounced him from the altar as '*un ex-prêtre Romain, un renégat, un apostat, un homme qu'il fallait éviter et se garder même de saluer*' [an ex-priest of the Church of Rome, a renegade, an apostate, a man who ought to be avoided, and whom no one ought even to salute]. Mr. Lagier, having called the Roman Catholic Bishop's attention to this slanderous and wholly unfounded language, received a reply such as might have been expected, from which one thing only is clear, viz., that the zeal of the curé is highly approved by his departmental chief."

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CONTENTS.

	PAGE		PAGE		PAGE
1. The Late James Begg, D.D....	281	4. Madagascar	290	7. A Sermon for the Times.....	303
2. The Luther Commemoration...	283	5. The Vatican and St. James's...	297	8. Items.....	307
3. Ireland	286	6. The Worship of St. Wenefride, the Patroness of Wales.....	299	9. Poetry.....	308

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I.—THE LATE JAMES BEGG, D.D.

OUR study for the canvas, in the portraiture of this truly great and eminent minister of Jesus Christ, is a noble one, and well worthy of the skill and powers of our very best and most noted limner. How shall we approach such a study,—where, and how shall we begin?

Massive in build, noble in bearing, leonine in look, and firm and sturdy in step, few figures upon our city's streets were more conspicuous and attractive. He was, as Dr. Chalmers would have said of him, "a man of *weight*" in every sense of the expression, and a Scotchman out and out. He was most sagacious in counsel, ready and powerful in debate, and eloquent and forcible as a preacher. His preaching was marked by outstanding features of broad common sense, and he was especially noted for his fluency in dealing with the Word of God in its pure simplicity, being, as the late Mr. M'Cheyne would have said, a preaching of the Word, not *about* the Word.

Upwards of forty years ago we were first introduced to Mr. Begg in his pleasant and sunny manse at Liberton; and we cannot forget the prompt and business-like manner in which he adjusted and arranged the matter on account of which we had waited upon him. He was at that time all heart and life in the matter of Church Extension; and along with Dr. Chalmers, and other noted men of the time, accomplished much good work. His powerful appeals, from pulpit and platform, on behalf of this and other kindred schemes, were telling and convincing; and at this stage of his great life work few, if any, attracted larger audiences. Few were more popular and attractive than he. His successes at Dumfries, Paisley, Liberton, and Edinburgh, amply testify to these points.

He was born in time of and, so to say, for controversy; but he was a truly honest and remarkably fair controversialist; so much so, indeed, that even those from whom he most widely differed could not but respect him as an honourable and generous opponent, who could afford to be magnanimous with those whom he opposed.

He took a deep and lively interest in all matters bearing upon the elevation and highest well-being of the working classes, and was a constant and unwearied advocate of better houses for our artisan population; and in his last volume on this subject, "Happy Homes, and how to get them," he has demonstrated conclusively how every man might become his own landlord, and dwell, in the fullest sense, in his own happy home. There was no scheme that had for its object the true advancement of the British

workman that did not enlist the sympathy and secure the advocacy of the subject of our sketch. Hence, in connection with this view, while advocating with all his wonted force and ability the general aspect of the perpetual obligation and maintenance of the Sabbath rest and Sabbath sanctity in all their completeness and integrity, how earnestly and thoroughly did he enter into the special question with reference to the well-being of working men, demonstrating with a conclusiveness all his own, that should ever the great and holy barrier of the Sabbath be unfortunately swept away from our land, then our hard-working artisans would, willingly or unwillingly, be required to give to the employers of their labour seven days' work for *six* days' hire!

The Romish controversy occupied much of the time and attention of Mr. Begg. He had studied the question very thoroughly. He wrote upon it very frequently. He threw himself head and heart into the movement, and realising the importance of the subject, in order to benefit society lastingly, and imbue it with a thorough knowledge of the errors and evils incident to the system, he had a principal share in the formation of the Scottish Reformation Society thirty-two years ago, always taking an active part in its operations, and acting for twenty years as the editor of this magazine. He was chiefly instrumental in raising the Protestant Institute in our city, where a lectureship is fully equipped and endowed, and over the doorway of which, as its noblest and truest coronal, there is unfolded to view an open copy of the Word of God.

In the Ten Years' Conflict Mr. Begg occupied a highly prominent position, and when the day of trial came he formed one of the noble band who sacrificed their worldly all for the maintenance of principles held so dear. After the Disruption, in all the leading controversies of his own church he took a leading and important part. Often sent as a representative deputy by the Church, in this capacity he went to America, and having preached and spoken with remarkable acceptance, from one of the American colleges he received the degree of Doctor of Divinity.

The staunch advocacy and unflinching and uncompromising maintenance of the principles of his Church were conspicuously manifested in the discussion of the question of union with another Church, and it was mainly through his determined front and unswerving opposition that the party of which he was the acknowledged leader was successful in bringing to an issue the abandonment of the scheme. In the great question that followed, regarding the Scriptures of the Old Testament, Dr. Begg took from the first a firm and decisive stand; and from the ground which he occupied nothing whatever would induce him to recede. In the spirit of John Knox, his position firm and uncompromising, he seemed to say, "I am standing in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugn it whoso list."

As one of her noted front-rank men of "forty-three," Dr. Begg received from his Church the highest honour she had to bestow, the moderatorship of her Assembly.

He had travelled not a little in his day, not only throughout Great Britain and Ireland, but in countries and continents far hence; and his knowledge of men and manners was very extensive and exact. Many an interesting incident and amusing story he could rehearse and relate with an effect and a power which were peculiarly his own.

Now that he is no more with us, his counsel and advocacy in regard to

many a noble scheme, like his massive form and noble presence, will be more than greatly missed. He was a host in himself. The cause that secured his advocacy was well maintained.

In closing this hurried sketch, we would do great injustice, not only to the memory of the mighty dead, but to the cause of humanity, whose wrongs he strove to redress, whose sorrows he sought to soothe, and whose truest weal he nobly advocated, were we to omit what was well known to his intimate friends, but was not so much manifested as he appeared in public life, the tenderness of his heart, the deep well of its emotion. The outside world were so accustomed to regard him as the foe-man of a hundred fights, or to think of him as a mighty and majestic rock in the midst of the whelming ocean, bearing unmoved and unchanged the dash of mountain-wave and the foam and froth of hissing billows, that they lost sight of, or had obscured in great measure from view, the workings of the heart of tender emotion that welled within, unseen and unknown. He was firm and stable as the rock; he was noble and majestic as the noble rocks in our mountain land; but within that rock-like exterior, and beneath that leonine aspect and air, there was a heart as true and tender as ever throbbed in human bosom, that woke, in chords of truest sympathy, to the touch of human misery, or thrilled with emotion at the recital of human sorrow or shame.

Peace be to thine ashes! thou mighty man of valour, thou champion of truth! From thy devotion to the cause of truth and righteousness may we learn the lesson of unflinching and uncompromising steadfastness in the truth of God!

II.—THE LUTHER COMMEMORATION.

THE approaching 10th of November is the 400th anniversary of the birth of Martin Luther. It is understood that the day will be commemorated in all the countries of Reformed Christendom, America included. It is proposed that Scotland take part with the Protestant world in this act of special remembrance, in testimony of her gratitude for the great and unnumbered blessings which she, in common with all the Reformed countries, has derived from the Reformation. The Joint Committee, charged with making arrangements for a public commemoration in Edinburgh, beg to submit the following consideration.

The cradle of Luther was placed under no royal roof, nor was his lineage drawn from the loins of princes. His father was a miner, and the birth of the son was noways distinguishable from that of any other child in the same humble rank of life. But now that we look back upon it from the distance of four hundred years, the birth of this child is seen to have been one of the great events of history. It is around this cradle that the dawn of the modern times is seen to break. Down to this hour the centuries as they passed had beheld only the darkness deepening around the human soul, and the slavery of the nations becoming ever the viler, but with the advent of Luther the darkness fulfils its period, and the great tide of evil which had overflowed the world begins to be rolled back.

God was with the child. He endowed him with marvellous gifts of intellect, and He added, in due time, the richer and more precious graces

of His Spirit. Having awakened his conscience to a sense of sin, He led him through great and protracted agony of soul to the momentous discovery that God pardons men freely for His Son's sake. This great fact, the most blessed of all lying within the knowledge of man, Luther hastened to proclaim to the world. He went forth and preached to men the doctrine of a free forgiveness. As many as received this message were straightway delivered from the bondage and slavery of evil, and introduced into a new and glorious liberty. They were changed in heart and mind, and the reality and depth of that change they were enabled to attest by a lofty character and a holy life. This was the Reformation.

From that day the course of the world was altered. Every kingdom and nation to which the Reformation came was lifted up by it to a nobler and purer life. A breath, as from the skies, had passed over the world. Men had become new, and, by consequence, the State was renewed. Not only were wells of living water opened to the nations in the translation of the Bible, and in the preaching of the Gospel, but Governments became more tolerant and just. Legislation ameliorated its codes. A moral basis was laid for law in a renovated conscience. Law created order and liberty. Liberty emancipated and strengthened the intellect. Letters and arts flourished; great discoveries and inventions arose; and the Reformed nations steadily progressed in intelligence, in wealth, and in power, forming a marked contrast to the nations that rejected the Reformation. A decadence set in among the nations that continued under the yoke of Rome, which all their efforts from that hour to this have been unable to arrest. An event which brought peace to so many consciences, and salvation to so many souls, and liberty and prosperity and grandeur to so many peoples and kingdoms, is surely worthy of being held in everlasting remembrance.

We are bound to commemorate it first and chiefest in gratitude to God. The Reformation was His work. A thousand infallible marks proclaimed it to be His. The weakness of the instruments; the clear knowledge, the holy zeal, and heroic courage with which they were endowed; the terrible opposition over which they triumphed, and the vast and blessed results with which their contendings and deaths were crowned, all attest this work as the doing of God. Synods, kings, and scholars had laboured for centuries to effect a reformation in Church and State, but all had been in vain. Now a mightier appeared upon the scene. It is not then around the cradle of Luther, but before the throne of the Eternal that we are to sing our hymn of thanksgiving. "He brought us out of darkness and the shadow of death, and brake our bands in sunder. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men. For He hath broken the gates of brass and cut the bars of iron in sunder!"

In the second place,—Of all the countries of Reformed Christendom, Scotland is the country that ought to lead in this great act of commemoration. The first place is surely due to the country that has been most deeply imbued with the principles of the Reformation, and has most largely shared its blessings. No country is under a deeper obligation than Scotland to laud and give thanks. God chose a Teutonic country and a Teutonic man to begin this great movement; but the Reformation is no mere German affair, it is the common property of the

Protestant world ; and the abstention of Scotland from this commemoration might be construed into a tacit renunciation of our share in the glorious inheritance. We do not so meanly estimate our part in this Divine enfranchisement—this Catholic birthright. On the contrary, it is our wish to enter more largely into the possession of it ; and, as we have no fear that this birthright will be dissipated by being parted among many, we shall do our best to provoke Germany to a noble emulation and rivalry with us, and even, if she can, to outstrip us in the race. For this end we hold out the right hand of fellowship to her in this commemoration. And while we cannot but deplore the decline that has taken place among the German nations in the spirit of the Reformation and the practice of true godliness, we, at the same time, rejoice to see that Germany is not dead to these great memories, and especially are we delighted to find the head of her royal house not ashamed to confess his admiration of Luther, and to own the benefits which his country has derived from the Reformation. Let us earnestly pray that these testimonies will not evaporate in mere words. An event worth commemorating after 400 years is surely worth restoring to its pristine purity and glory. Let us trust that this commemoration will be followed by the adoption of large, wise, and practical measures for the diffusion among the German people of a knowledge of the principles which Luther taught, and which were embodied in the Reformation.

And let us in Scotland study to turn this commemoration to the same practical use. Humbling ourselves around the cradle of our common Protestantism, let us confess our coldness, our divisions, our lapses from the high standard of the Reformation, and let us unite in one accord in praying that we may afresh be baptized into its spirit. Scotland must stand or fall with its Protestantism. It was the creator of our country. It is our first, or greatest, our one inheritance ; with it is bound up our patriotism not less than our piety, and the loss of it would be, not our religious annihilation only, but our intellectual and political extinction also. It becomes all who take part in this commemoration seriously to consider by what practical steps they can follow it up. It ought to be the first care of every one to maintain his own Protestant piety. The second to diffuse a knowledge of these great principles among all to whom he owes responsibility. Let fathers instruct their families, and pastors their flocks, in them. Let congregational classes and congregational libraries be formed for the study of them. Let the pulpit exposition of the doctrines of the Word of God be at times from a distinctively Protestant standpoint. With the light of the Reformation around them, the meaning of these doctrines will be better perceived. Let the sin and danger of ritualistic worship, as a return to the old darkness, be pressed on the conscience. And especially let the young be introduced to the great characters and the glorious events of the Reformation, that their piety may be nourished by these great examples, and their patriotism enkindled at this mighty torch. And let all of us feel the vast responsibility under which we lie as men to whom has been committed this great inheritance, bequeathed to us at the cost of the tears and the blood of our fathers, to transmit it unimpaired to our sons ; that so the Scripture may be fulfilled which saith :—"One generation shall praise Thy works to another, and shall declare Thy mighty acts. I will speak of the glorious honour of Thy Majesty, and of Thy wondrous works.

And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness."

In name of the Joint Committee,

(Signed) J. A. WYLIE, LL.D.

[Copies of this Tract may be had at the Offices of the Scottish Reformation Society, 17 George IV. Bridge, Edinburgh, price 3s. per 100].

III.—IRELAND.

STATE OF THE COUNTRY.

FROM the small number of outrages which have been reported in the newspapers for the last four or five weeks, it would seem that the fresh outbreaking of agrarian crime, which ominously marked the latter part of August and the first three weeks of September, has either not been the beginning of a preconcerted plan of operations, or that something has occurred to make the leaders of agitation in Ireland think it advisable to restrain for a time the ardour of their ruffian supporters, of whose worst deeds they have shown themselves always ready to be the apologists. It begins even to be hoped, although with a doubtful and trembling hope, that the dark nights of the approaching winter may pass without the perpetration of many dark deeds. Another month will probably show us more clearly what may be expected, and how far, if at all, by the Prevention of Crimes Act or otherwise, any improvement has been wrought in the condition of Munster and Connaught.

Of the agrarian crimes committed since the middle of September, none has been of such a character as to demand particular notice, except one attempted murder, on October 10th, of a bailiff engaged in serving writs near Brosna, in County Kerry, who was fired at from behind a hedge; and another, on October 21st, of a gamekeeper and bailiff near Macroom, in the same south-western region, who was fired at from behind a hedge, and dangerously wounded. There has also been a case of murder in a dispute about the possession of land, in which some of the neighbours were present as supporters of the disputant, who, by way of settling the matter, smashed his opponent's skull; but it seems rather to have been the consequence of a family quarrel than to belong to the category of agrarian crimes. However, it can hardly be doubted that the readiness of the lowest class of Irish Romanists to have recourse to lethal weapons, which was manifested on this occasion, as it has been on many other occasions, is very much owing to the familiarity with the idea of murder and the savage want of regard for the sacredness of human life which the Land League agitation of recent years has done much to engender and promote, and which have still more been engendered and promoted by the wicked teaching of Romish priests, who have taught, however, only according to the teaching of Liguori's *Moral Theology* and such like books, in high repute at Maynooth.

AGITATION

in Ireland is carried on without intermission, but with less excitement and

less audacity of speech—although the speeches at National League meetings are still very high-toned—than used to be the case in the palmy days of the Land League. If the “Nationalist” leaders find it difficult to keep within the lines of perfectly “constitutional” agitation, within which they profess their desire to confine their operations, they seem to be pretty careful not to exceed those limits, the transgression of which would bring them within the scope of the Prevention of Crimes Act, if the Government should think fit to enforce it against them; and the Government perhaps prudently and properly, as we are inclined to think, has been very tolerant. National League meetings have been held in many places, and speeches such as might be expected from them have been delivered by Mr. Healy, Mr. Sexton, Mr. Biggar, Mr. O’Brien, Mr. Harrington, and other leaders or chosen representatives of the party, but without, in so far as we can learn from the newspaper reports, the running accompaniments which made the meetings of two or three years ago so lively, when the mention of landlords or landlordism called forth the exclamations of “To Hell with them!” “Give them an ounce of lead!” and the like. There is little reason, however, to infer from this that the feeling which found vent in these exclamations has abated; the strongest denunciations of landlordism and predictions of its speedy abolition are still received with the greatest favour, and the peacefulness of the meetings seems to be very much owing to triumphant anticipation of the time when every Irishman who occupies land shall have it for his own without the inconvenience of having to pay for it.

The Government prohibited and prevented one National League meeting announced to be held at Miltown Malbay in September, the disturbed state of the district being assigned as a reason. On this the *Times* thus commented:—“To forbid a Nationalist meeting in one part of Ireland, and to permit it in other parts, and to allow the National League to grow unchecked in every part, is a course which needs to be explained, and which must be justified, if at all, by the event. To proclaim a meeting is to assert its dangerous character. If the objects of the National League are such as the Government can approve, if its chosen speakers are harmless, inoffensive men, and if the topics with which they propose to deal are safe, there can be no good reason why the meeting at Miltown Malbay should not have been held. But if the meeting would have done harm there, it would do harm everywhere. That a district is peaceable now is no reason for suffering it to be invaded and stirred up by a body of unscrupulous agitators, who will go as far as they dare in provoking disorder, and whose hearers will catch their meaning readily enough, and will understand equally well their utterances and their half hints, their spoken and their unspoken words. It has been a hard struggle, and by no rose-water method of treatment, that the supremacy of the law has been maintained in Ireland at all. If it is to be upheld now, it must be by the same arts as before. We have seen the result of allowing Irish agitation to go on without restraint, and we can have no wish that the experience should be renewed.” But, in view of all that has since taken place, we are inclined to think that the Government has done wisely in its general tolerance of National League meetings; and as to the Miltown Malbay case, we can hardly doubt that there were special circumstances requiring that it should be exceptionally dealt with. One of the last pieces of intelligence we have from Ireland is that the authorities have “proclaimed” a

meeting which was to have taken place on Sunday, October 21, at Inniscarra, on account of the disturbed state of the district.

IRISH "NATIONALISM" IN GREAT BRITAIN.

The eloquence of Irish "Nationalist" orators has been as freely poured forth in England as in Ireland during the autumn now passing away. The operation of the Prevention of Crimes Act does not extend to England, and perhaps this accounts for rather greater freedom of speech. Of this there was certainly enough in the "Annual Convention of the Irish National League of Great Britain," which was held in Leeds on September 29, under the presidency of Mr. T. P. O'Connor, M.P.; four other Irish members of Parliament,—Mr. Parnell, Mr. Biggar, Mr. O'Kelly, and Mr. Sexton,—being present and taking part in the proceedings. In a public meeting held in the evening, Mr. Sexton was the chief speaker. He began by saying that "it was impossible for any man with a sense of humanity in his heart to regard, without being thrilled to the uttermost depths of his nature, that great meeting of men and women, moved by but one impulse—a *holy and a sacred* desire to end the *slavery of a down-trodden people.*" Amidst much more in the same strain, he said that when he "glanced round that grand assembly . . . he could almost feel as if the Irish race by some miraculous dispensation of Providence had suddenly risen and taken peaceable possession of the British islands." They have taken peaceable possession of far too much of them, many English and Scotch ratepayers and taxpayers may probably be inclined to say. Of the character of the audience which Mr. Sexton addressed, as well as of his own, some idea may be found from the brutal coarseness of the following passage of his speech, which appeared greatly to delight his hearers, and to which we ask the attention of our readers, not only on this account, but also because it shows what kind of Parliament and what kind of parliamentary leaders the Home Rule desired by Irish "Nationalists" would probably give to Ireland. It relates to an Orange demonstration in Ulster, the first of a series of such demonstrations which have thwarted the designs of the "Nationalists" in that province. We give the orator's words as we find them reported, with mention of the cheers and interjaculations of the audience. "And of what was this Orange demonstration composed? Was it composed of farmers? Was it composed of labourers? Was it composed of any of those who had an interest in the freedom of the soil and in the advancement of the country? No; the unconsidered scum of the villages, and persons without name and without occupation—(cheers)—crowding behind their motley leaders. Let us see who those leaders were. (A Voice: "Secret-service men," and cheers.) Stripling magistrates, leaders of the people, advising the people of Ulster to break the law; clergymen, ministers of the Prince of Peace, over-riding two commandments, "Thou shalt not kill," and "Thou shalt not bear false witness;" and the whole motley gathering was under the lead of two worthy chiefs—one the Bombastes Furioso of Belfast, the Rev. R. R. Caine—the Rev. Roaring Rampagious Caine—(laughter and cheers)—and the other a Brummagem hero, who was unknown in the field of warfare and insignificant in the paths of peace, a gentleman whose body, he admitted, was big enough to outweigh an ox, but whose mind would never turn a feather's weight in any scale. (Laughter and cheers.) The mind of man was comprised in three capacities; but he did not possess one of them in a serviceable

condition—(laughter),—because he had a stumbling will, a squinting memory, and a paralysed understanding. (Laughter and cheers.) He referred, he need scarcely say, to Colonel King Harman. (Groans and hooting.) The announcement was superfluous, because the description would not exactly suit any other man in the human race. (Laughter.) That the fanatics of the North had come to put themselves under such contemptible leaders was a sure proof that the cause was absolutely and evidently hopeless." Did any gentleman ever speak in such a style as this, except an Irish Romanist who has become an "honourable gentleman" by obtaining, through the influence of Irish priests, a seat in the British House of Commons? Mr. Sexton, however, kept wonderfully well within bounds as to the grave political questions which Irish "Nationalism" raises. Mr. O'Kelly went further, and made pretty plain intimation of what the "Irish people" might do, if they were not peacefully allowed to have their own way, and to sever their connection with Great Britain. He said:—"It was time for the people of England to awake to the fact that they had no interest in continuing the present very dangerous condition of things between the two countries, because no man of judgment could fail to see that the present strained relations between Ireland and England, though they might be perfectly safe for England to-day, might be very dangerous for England to-morrow." And the chairman, Mr. O'Connor, said that "the purpose of Ireland was clear, distinct, and final; they meant to stick to their purpose of a great national representation with a grip as relentless as the grip of death." He added that the Irishmen of England and Scotland had the same hopes as their compatriots in Ireland,—hopes, he might have said, of making the Romanists of Ireland rulers of all Ireland, and of England and Scotland besides.

The object of the meeting at Leeds was to form an organisation for the management—or government—of the "Irish vote" in parliamentary and other elections in England and Scotland, to induce or constrain Irish voters "to adopt such a policy in local and parliamentary elections as, in the judgment of the Irish leaders, will be best calculated to serve the Irish cause,"—the leaders chosen and appointed to act for the Irish "Nationalists" in this matter being Messrs. T. P. O'Connor, Biggar, Redmond, O'Kelly, Justin M'Carthy, Healy, and Sexton. On this the *Scotsman* makes the following just reflections:—"The number of persons of Irish birth who are domiciled in Great Britain is doubtless very considerable—as taxpayers and ratepayers know to their cost . . . These immigrants . . . contribute far more than their proportionate quota to the population of poor-houses and jails, and in every town where they are numerous they give a great deal of employment to the justices and police magistrates. On the whole, however, it need not be doubted that they are better off in England and Scotland, materially, than they would be in the country of their origin. But they can commit no mistake likely to entail such disastrous consequences for themselves as that of persistently behaving as aliens in the land of their adoption, and ignoring its domestic interests and their own proper duty as its citizens, in the vain hope of serving the interests of the land they have left." To this we would only add, that the Irish immigrants who so grievously burden the ratepayers of England and Scotland are mostly Romanists, and that they cannot duly regard the proper duties of citizens of the land of their adoption because of their thralldom to Rome.

We have from time to time directed attention to the prodigious amount of

IRISH PAUPERISM AND CRIME IN GREAT BRITAIN,

showing by unquestionable statistics how much the pauperism and crime of Irish (Romish) immigrants and their offspring increase the rates and taxes which Englishmen and Scotchmen have to pay. This subject now again coming before us, we shall mention a fact which has not hitherto been noticed in our pages, that at the Quarter Sessions of the North Riding of Yorkshire, held at Northallerton last spring, whilst it appeared that there was a large excess over the ordinary average, both of the number of vagrants committed and of the number of persons committed for felonies, it appeared also that the committals of Irish immigrants were nearly as numerous as those of natives of the Riding.

"It is strange," said the *Yorkshire Post*, commenting upon this, "that while the Irish are in the habit of boasting how small is the extent of crime other than political or agrarian in the land of saints, no sooner does the Irishman put his foot upon English soil than he becomes an important factor in our criminal statistics!" About a year ago Dr. Bewick, the recently appointed Romish bishop of Hexham and Newcastle, in his first pastoral, said of the employers of labour in his diocese, that "their confidence in the priest is greater than in the police, in the bishop more than in the magistrate, in religion rather than in the law of the land;" adding that "it is for the latter mostly to punish, it is ours to prevent crime." The statistics of the North Riding of Yorkshire are an interesting commentary on the words of the Romish bishop. "It strikes one," said the *Rock*, after quoting them, "that it is a pity, if this be the office and power of the priest and the bishop, that in Ireland they do not succeed, if indeed the effort were ever made, in preventing crime or causing its punishment. That they have not succeeded in England also is notorious; and if Liverpool be cited as an instance, it will be seen that Romanists, though not above a fifth of the population, supply a majority of the criminals to the prisons." Dr Lyon Playfair told the House of Commons on March 2 that if the number of criminals were in proportion to the population, there would be only 3000 Irishmen in the gaols of England and Wales, instead of 22,000 lodged in them, and in Scotland only 500, instead of 9000. Such are the fruits of Romanism. A still more remarkable fact was stated in the same speech. Although nearly one-half of the people of Ireland can neither read nor write, there are in proportion ten times more educated persons in the gaols of Ireland than in those of England. Birmingham tried irreligious or non-religious teaching, and the result appeared in a great increase in the number of clever, "educated," youthful criminals. Popish teaching has produced similar effects in Ireland.

IV.—MADAGASCAR.

THE interest attaching to the affairs of Madagascar at present—an interest that cannot be too deeply felt by British Protestants—makes it probable that many may be glad to have opportunity of perusing a brief account of that island, and of the wonderful progress and effects of the Gospel there since the first landing of Christian missionaries on its

shores sixty-five years ago. We have pleasure, therefore, in laying before our readers the following article, which appeared in four parts in the *Yorkshire Post* in May and June of the present year:—

In July 1881 Admiral Gore Jones, commander-in-chief on the East India station, paid an official visit, by desire of the British Government, to the Queen of Madagascar; and among the most interesting parliamentary papers of the present session is one consisting entirely of "extracts" from his report of that visit. The gallant Admiral arrived at Tamatave, the principal seaport of Madagascar, on June 5, and accompanied by Mr. Pakenham, British Consul at Tamatave, the only representative of the British Government resident in Madagascar, he reached Antananarivo, the capital, which is far inland, and at a height of 4790 feet above the sea, on July 1; ten days having been spent at Tamatave in preparations for the journey, and fifteen days in the journey itself, which was unavoidably very tedious, the badness of the roads, or rather tracks, admitting of no mode of conveyance for travellers but in a kind of chair on an iron frame, carried by bearers like an Indian palanquin. The beds and other requisites for comfort during the journey, and all the luggage, were also carried in the same way. Everything that was possible, however, was done by the Malagasy Government to show respect for the representative of the British Sovereign, and to provide for his comfort, and that of his attendants. An official of high rank, sent as envoy from the Queen, and the private secretary of the Prime Minister, who is the Queen's husband, received him at Tamatave, and accompanied him to Antananarivo; at every halting-place a house, as good as was to be found there, was ready for him and his companions, with abundant supplies of provisions for them and for their bearers, a company of about three hundred men. When they were four days' journey from the capital, four gentlemen of the Queen's household, sent by the Prime Minister, came to compliment them and bid them welcome—"an unprecedented honour," remarks the admiral, "on account of the social standing of the officials, and the great distance they were sent." Three days afterwards, when they were about thirty miles from the capital, a second deputation met them. When they had reached their last halting-place, very near the capital, there appeared still another deputation, headed by the Prime Minister's son; and on their entry into the capital itself, extraordinary honours were paid them. "The royal chairs were sent," Admiral Gore Jones says; "all the troops paraded, and, with the palace band, accompanied us the last two miles. The whole place turned out to meet us, and the *cortège* mounting the ascent to the capital was fully half a mile long. When we reached a certain eminence, where the royal standard came in sight, the officials all dismounted, the two national anthems were played, and the whole of the troops presented arms. On arriving close to the palace the officers again dismounted, and the troops presented arms; the Madagascar and the Prime Minister's airs were played. We were then conducted at once to our houses, and the band struck up Rule Britannia as a special compliment to the naval character of the mission." We shall quote one sentence more from this part of the report, because all this must be of interest to those who desire to know—and who does not at the present moment?—what is the feeling towards England in Madagascar, and what degree of civilisation has there been attained. "During the last three days of our journey the Prime Minister had paid us many little attentions, sending

fruit, bread, cakes, &c., all with 'Welcome' in large letters on them." Then followed the reception of the British Admiral by the Queen of Madagascar on Monday, July 4, on which occasion, the Admiral says, "all Antananarivo was astir, and large numbers of troops paraded; . . . a deputation of the principal officers arrived, and the Prime Minister's son, and, with music and all other possible honours, we were conducted to the palace. The reception-room was crowded with all the chief ladies and gentlemen. The Queen sat upon a raised throne, in royal robes, with a purple train, and a crown studded with diamonds on her head; the Prime Minister stood one step lower, dressed in uniform, with several orders; the members of the royal family were grouped around, some of the young ladies sitting on the steps of the throne. The Queen, who is about fifty years of age, has much quiet dignity of manner; she shook hands with the Consul and myself, and bowed to each of the other officers as they were presented, and said a few words of welcome with a pleasant expression of countenance."

In the brief memoranda of Admiral Gore Jones's report we have no such account of the country nor descriptions of its scenery as might be expected in a book of travels; but enough to show that it is, as indeed has long been well known, a very beautiful land, with a fertile soil, and great undeveloped capability of productiveness. The route from Tamatave to Antananarivo is at first along the coast and through the low country near it; then, turning inland, ascends to a height exceeding that of the highest mountain in Britain, passing first through a partially wooded hilly country, and then through a region of dense forests. "The appearance of the low country," the Admiral says, "is very beautiful, exactly like park land in England. We passed miles of ornamental ground, which no art could imitate, covered with every species of shrub and evergreen, with fruit trees, oranges, lemons, a kind of medlar, wild raspberries, and other things, on which the marmeads [bearers] regaled themselves as they went along. The soil was sandy, but well coated with a beautiful, close, lawn-like grass." "At Andovoranto we spent the first Sunday, and from thence began the ascent. The whole country from this was a series of ascending hills, with deep vales between,—the general appearance, as they say in Cornwall, like a basket of eggs. As we mounted up, the hills became higher, and in some instances were some 1700 or 1800 feet; the nature of the soil changed, becoming red clay, with occasional chalky-looking patches; trees became scarce, but in the dells, here and there where water accumulated, there were thick patches of broad-leaved palms and other tropical vegetation. When we were about half-way we came to the forest lands. Here we experienced great difficulties in travelling. The forests, like all the rest of the country, are up hill and down dale." "The peculiarity of the whole country we had travelled over was its unevenness. Except the Anky plain it was all up and down. The scenery was varied, and in some places beautiful, but it never approached the grand. The upland soil generally produced a coarse, long grass, which seemed well adapted for pasture purposes; the patches which were cultivated did well, and coffee, sugar, manioc, rice, and other vegetables seemed to flourish; but the land as a whole seemed uninhabited, and even the cattle were few." "The villages, unfortunately, whether on low land or high, were always in swamps, which, owing to the hill-and-dale character of the country, are found everywhere, and the

people live in them and cultivate them for rice ; and this probably is one of the causes of the general unhealthiness in hot weather."

Of the mineral productions of Madagascar nothing is said in Admiral Gore Jones's report, or at least in these extracts from it, except that "from its formation there can be little doubt that there must be much mineral wealth in the country." But whatever may be its treasures of gold and gems, whatever its mountains may contain of metallic ores, its coal, found near the coast, is of inestimable value in relation to the navigation and commerce of the Indian Ocean, and would contribute much, as has no doubt been duly considered by the French Government, to give the command of that ocean to any great Power obtaining possession of it.

In the things with which we naturally began, we have seen some evidence of the progress which civilisation has made in Madagascar. We return to this part of our subject, as one of the greatest interest, and shall endeavour, by quotation of such passages as most closely bear upon it, to put our readers in possession of the information which may be obtained concerning it from the parliamentary paper before us. We shall take them in the order in which they occur, leaving those who think them worthy of such study to compare them and combine them in relation to particular points.

Of the two officials sent to receive him at Tamatave Admiral Gore-Jones says: "Both spoke English well, and were most gentlemanlike and courteous men." Of the Prime Minister he says: "I consider the Prime Minister one of the ablest men I have ever met. He states his view of a case clearly and concisely, and showed great astuteness in his knowledge of the people, his anxiety to push his country forward, and the difficulties in his way." "The Hova people are now in that condition that they are ready to burst into perfect civilisation; large numbers of the young men are highly educated; the missionary schools are full of children, and thus the education of the future generation is assured." "He [the Prime Minister] twice reviewed his troops before me. They are carefully drilled in manual and platoon exercises, but have only recently been armed with rifles." "The inhabitants of the villages pay no taxes; they are therefore obliged to give Government travellers free lodgings and some entertainment; and thus at each village the number of rooms we required were cleared of the people, animals, poultry, &c., for they all lived together, and then some new pieces of matting were spread over the old filth and dirt, and hence *new matting* is the name applied to the Scriptural translation of *hypocrisy*." "The houses [this appears to relate to the country generally between Tamatave and Antananarivo, except in the vicinity of the capital] are all made of rushes or bamboo stems, and thatched with palm leaves,—one door, no chimney, and daylight coming through the roof and sides." "Often, when we approached a village where there was a missionary school, the young people met us outside the town and accompanied us in, singing hymns or melodies. They appeared clean and well dressed, and we generally gave them some little present for a school-feast." "They have as yet no coinage in Madagascar, and the money used is the five-franc piece cut up in small pieces, carefully weighed to find the value, small scales being everywhere available. The Prime Minister's attention is directed to have a coinage as soon as he can manage it." "During the last three days of our journey we were in the Hova province of Imerina, and there was a marked im-

provement in the condition of the land and houses ; the rush hut had disappeared, and cottages were built with solid adobe (or mud) walls, or of rough bricks ; and as we approached the capital the houses got better and better, and the one I was now lodged in [near the capital] was as well got up as an English suburban villa." We place these brief extracts before our readers, expecting them to produce the same impression on their minds as they have produced on our own. The facts stated seem to us fully to warrant the opinion expressed by Admiral Gore Jones that "the Hova people are now in that condition that they are ready to burst into perfect civilisation."

And all this civilisation, already so far advanced and so full of promise, is the fruit of Christianity. The inhabitants of Madagascar, indeed, even when they were all Heathens, ere yet the first Christian missionary had set foot upon the island, were not in a state of such degradation as most of the tribes of Africa, but had a far superior knowledge of many of the arts ; and in so far they might be considered as having attained to a semi-civilised state ; their religion, however, was an idolatry as debasing as the lowest Fetichism, and had for its accompaniments, according to its nature, horrid cruelty and the most revolting immorality. They had long been formed into communities, but the laws regulating their political and social life were extremely barbarous. They are not of the same race either with the Negroes or the Kafirs of the neighbouring continent, but are apparently of Malay origin, and display the intelligence and other characteristics of the Malay race. They have long been divided and subdivided into tribes, among which the Hovas have attained the superiority, bringing all the rest into subjection to them, the present royal family being of the Hova tribe, and the subjugation of the whole island under their sway, having been completed in the early part of the present century by Radama I., in whose reign European civilisation first began to make an entrance into Madagascar. On the coasts of the island, and especially on the West Coast, the Malay race has been mixed to a considerable extent with Arab and East African blood.

Radama I. was a man of great intelligence and energy, and, although he lived and died in the Heathenism of his forefathers, was enlightened enough to admire the European civilisation of which he had acquired some knowledge through the intercourse of his people with traders who visited their coasts, and to desire that they should partake of it. He gladly welcomed an English envoy sent to him in 1816, and entered into a treaty for the encouragement of further commercial intercourse. The first attempt to establish a Christian mission in the island was made by the London Missionary Society in 1818, but failed owing to the unhealthiness of the climate at Tamatave, a character which belongs to the climate of the whole coast. One of the first missionaries, however—Mr. Jones, the only survivor of them—returned to Madagascar in 1820, and at once proceeded to Antananarivo, where he was cordially welcomed by the King, and entered upon his work by teaching a class of three scholars, encouraged by Radama, who himself laid the foundation of a schoolhouse ; and missionary work in Madagascar has to this day retained very much—although not exclusively—the educational character which was thus given to it at its commencement. Other missionaries were sent out, and an adult school, under Radama's auspices, was opened in the palace yard, in which instruction was given to officers of the army and their wives, to the

number of about 300. A brother-in-law of the King was sent in 1821 as Ambassador to London, and with him ten youths to be educated, who were placed under the care of the London Missionary Society, the cost of their education being defrayed by the British Government. This Malagasy prince was also the bearer of a letter to the directors of the London Missionary Society, making a request, which was speedily complied with, that they would send out additional missionaries, and men to give instruction in the industrial arts. Early in 1824, some of the best scholars trained in the mission schools were employed as teachers in villages near the capital. The success of the educational work was wonderful, especially when it is considered that until the commencement of it the art of writing was unknown in Madagascar, and the missionaries had to furnish the Malagasy language with an alphabet, as well as to prepare a grammar and a dictionary. A central training institution was established, the wives of the missionaries teaching the female scholars. The education was thoroughly Christian, and its fruits appeared in the lives and conduct of many of the scholars long before any native of Madagascar was baptized as a professed convert to Christianity. Complaint was made to the King of the change which was rapidly taking place, and he, fearing that the spread of the new religion might prove dangerous to the kingdom, officially informed the missionaries that they were going too fast, and prohibited the scholars in their schools from meeting together for Christian worship. But the rising tide was not to be stemmed by such a prohibition. Meanwhile also the instructors in the industrial arts rendered great service; and in 1826 a printing press was established under the King's patronage, which did much to promote both civilisation and Christianity. At the beginning of the year 1828 there were 32 schools and 4000 scholars; "while, in addition, large numbers who never entered school were being taught by friends and companions." It now appeared that some of the natives had embraced the Christian faith, and desired to be baptized, which being represented to the King, he signified his full approbation of their acting according to their convictions. In June 1828, however, he died at the early age of thirty-six, and was succeeded by one of his wives, Ranavalona, who obtained possession of the throne by court intrigue and the murder of many members of the royal family. She was a bigoted Heathen, and at her coronation, taking two of the national idols in her hands, she addressed them in these words—"I have received you from my ancestors; I put my trust in you; therefore support me." One of the first acts of her reign was to issue an edict prohibiting the missionaries from teaching and preaching. They remained at their post, however, and diligently carried on their work in the translation of the Holy Scriptures and the preparation of school-books and other books in the Malagasy language. The Queen relented in her hostility to the Christian religion, recalled her prohibitory edict, and granted permission "to all her people who wished it, to be baptized, to commemorate the death of Christ, or to enter into marriage engagements according to the custom of the Europeans." Many were ere long baptized, and Christian congregations were formed. This state of things, however, was not of long duration. The increasing number of the Christians, and their endeavours to win others to the faith which they had themselves embraced, excited fierce hostility against them on the part of the priests and other zealots for the ancient Heathenism, whose influence was very powerful at

the court ; and a new edict was issued, by which preaching and Christian worship and all fellowship with Christians were prohibited, and masters who allowed their slaves to read and slaves who learned to read and write were threatened with the heaviest penalties. But by this time it was estimated that there were 30,000 readers ; a spirit of inquiry had been awakened among all classes of the people, especially in the capital and in the province of Imerina, in which it is situated ; the Scriptures were eagerly sought for and read ; many, besides those who had made a public profession of their faith, were convinced of the truth of Christianity, and "there were disciples even among the immediate connections of the Sovereign." Meetings for the reading of the Scriptures and Christian worship were held by night, as they could no longer be openly held during the day. A false accusation was brought against a Christian teacher of having preached treason at one of these meetings ; and the Queen, on hearing it, "burst into tears of grief and rage, and swore that these things would be stopped by shedding of blood." An edict was issued requiring all the people of the district around the capital to assemble there on a certain day, and when they were assembled the Queen addressed them, expressing her determination to uphold the worship of the national idols, and to treat as criminals all who refused to worship them. She fixed a time—one week—within which all who had received baptism, participated in any act of Christian worship, frequented the society of Christians, or observed the Sabbath, should repair to the appointed authorities and acknowledge their offences, under pain of death. Great consternation prevailed, for there were few families in and around the capital of which this decree did not affect one or more of the members. Some now drew back, some dissembled, some made excuses for themselves ; but "the great body of the disciples felt no hesitation as to what was their duty, and were only anxious to discharge it ; they gave themselves to prayer, and when appearing before the judges they faltered not in their testimony." During the week of suspense the Queen was induced somewhat to relent. "None were put to death or sold into slavery"—we quote from a recent work on Missions (*Modern Missions, their Trials and Triumphs*, by Robert Young)—"but about 400 officers were reduced in rank, and fines paid for 2000 others. The Christians were, however, warned that on the next occasion their lives alone would be a sufficient punishment, should they continue to disregard her authority. Immediately afterwards they were ordered on pain of death to deliver up every book in their possession, without retaining even a single leaf. The order was the more severely felt because there was an intense desire to possess portions of the Scriptures, some walking sixty and even a hundred miles to obtain one." Such was the state of things in March 1835. The missionaries were in 1836 expelled from Madagascar, and the only further work they could do for it was to complete the translation of the Bible. There ensued a long-continued persecution, sometimes relaxed a little, but then again renewed with extreme severity, which ceased not till the death of Queen Ranavalona I. in 1860. That quarter of a century is spoken of by the Christians of Madagascar as the "Time of Darkness," and will probably bear that appellation among their descendants for many generations. The first martyr who suffered death was a woman named Rasalama, who died by the executioners' spears on the 14th of August 1837.

(To be continued.)!

V.—THE VATICAN AND ST. JAMES'S.

A VERY able production on this subject was issued at the time of the Papal Aggression in 1851. Its author was James Lord, of the Inner Temple, Esq., Barrister-at-Law. He evinced a keen perception of the character of Popery, as well as of the ends in view in that movement. After an interval of more than thirty years his arguments may still be reiterated with an emphasis which has grown in force with the lapse of time: and the Aggression then begun has made such terrible progress that it calls more loudly than ever for the serious attention of all who have their nation's welfare at heart. We give the following extract from this work:—

"The title of the present work is suggestive of its subject. One more deeply interesting and important could hardly occupy the minds of the United Church of England and Ireland and the people of the British Empire at this time. Two systems, which have been from time 'whereof the memory of man runneth not to the contrary' opposed to each other, are brought prominently before our notice. England is again made the arena for those conflicts which for centuries wore and wasted the spirits, crippled the energies, and sacrificed the lives of our ancestors. Is it to be supposed that either party will recede from the contest till a fresh victory has been achieved on the one hand, and a fresh defeat has been suffered on the other? No! The contest is meant by Rome to be final, absolute, and complete. It may be so; but may prove Rome's overthrow, not ours.

"England certainly has not invited the contest; she need not shrink from it. She dare not do so. Why, indeed, should she? Her divines and her statesmen may, for their learning and attainments, be placed certainly in a position not inferior to the divines or statesmen of any Church or nation of the day, whether Protestant or Roman Catholic.

"In art and science and manufactures, what has she to suffer by a comparison with other nations? In military and in naval matters her reputation and glory remain undiminished.

"Where shall we look to find anything which may naturally be considered as a set off against all this? We must look to Rome: aspiring, with professions of humility; powerful, amidst apparent weakness! The points in which England has suffered disaster and defeat are those wherein some of her ministers, lay and clerical, have sought to obliterate her really distinctive excellence, to make an alliance in national or in ecclesiastical matters with Rome, and in spite of religious and constitutional prohibitions, of the experience of the past, and the testimony of history, to invoke the aid of Rome in quelling the disturbances which her own principles have stirred up; in regulating disorders which Rome herself has created; in allaying agitations and animosities which she would gladly see increased; and in seeking Rome's co-operation in promoting the peace and prosperity of a Church which she would see distracted and destroyed—a Church which she denounces as heretical, and a nation which she regards as the one great barrier to her intrigues and ambition.

"Is it presumptuous to suppose that many of our statesmen and divines have been in error when making concessions or approximations to Rome, augmenting her power, or assimilating Protestantism to her errors,

superstitions, or peculiarities? Is it presumptuous to suppose that many who, under an erroneous impression, have inflicted a wound, an injury upon their Church and nation, will with frank manliness avow such error, repudiate such policy or proceedings, seek to heal the wound they have made, and repair the injury which they may have inflicted? I think not. I am prepared, however, to find repeated what has already frequently met my notice, that 'we have heard enough of these matters, and are sick and tired of them.' There may be much truth in some portion of this; but silence and quiescence, though they may be more agreeable, are not always so satisfactory, so safe, as energy and activity, nor so fitted for a crisis such as the present.

"But the question recurs, however disposed we are for peace, is Rome disposed for peace? If so, upon what terms? Are they honourable terms? Are they consistent with the glory of our Church and nation? Are they consistent with our liberties, with our safety, and with our independence—nay, are the terms such as Rome would propose consistent with our existence? with, I do not mean our existence as individuals, but with our existence as a Church and nation, protesting against her errors in religion, her unwarrantable and dangerous assumptions in political, secular, and national affairs? We believe they are not. Abject submission is what Rome requires. Till we render it, there is no basis of equality on which to lay the foundation of peace.

"A right consideration of the real nature, objects, and designs of Popery compels us to answer in the negative. Looking even to the long and carefully prepared arrangements which have preceded this recent instance of Papal encroachment, we perceive the ground-work laid for the conversion of the entire nation, for the gradual subjugation of England to the Romish See, and a spirit manifested which shows the determinate resolution of men willing to stake their all upon the die, to conquer or to fall in their attempt at conquest. 'Equidem nihil loci est segnitie neque acordie.'

"The *Tablet* of January 4, 1851, informs us that 'in 1839 Cardinal Wiseman, then President of the English College at Rome, drew up a form of prayers for the conversion of England to be used in the College.'

"That form of prayer, bearing on the obverse of the title-page the impress of the 'Catholic Institute of Great Britain,' together with another copy published at Preston, I have long had in my possession, and at page 41 of the former edition is the following:—'St. Thomas of Canterbury, who, as a faithful shepherd, didst lay down thy life in defence of thy flock, pray for England.'

"In a publication of his own, Dr. Wiseman more fully sets forth his veneration for the character, and his desire to follow the example of St. Thomas à Becket, 'even to the shedding of blood.' 'Fear not,' he says in that publication, 'that the interests of religion will be jeopardised in my hands, least of all where the cause of the Holy See is particularly concerned. Would to God you could bear with some of my folly! but do bear with me; for I am jealous over you with the jealousy of God. But need I remind you, or others, of where or how I have been nourished in the faith; how from early youth I have grown up under the very shadow of the Apostolic chair; how week after week I have knelt at the shrine of Peter, and there sworn him fealty; how I have served, as good masters, successive Pontiffs in their very households, and have been admitted to confidence, and,

if I dare say it, friendship, by them? And is it likely that I should be behind any other, be he neophyte or Catholic of ancient stock, in defending the rights of my holy lord and master under Christ? or that I can require the summoning to watch with jealous eye any attempts to infringe them?’

“The Doctor then thus proceeds in the same line, and it is to these following remarks that I desire to invite special attention, because therein appears the *animus* which actuates the chief mover, or one of the chief movers, in the transaction; and we see something of the spirit in which, whether aggressively or defensively, he is determined to push the claims and authority of the Roman Church:—

“‘The second altar at which I knelt in the Holy City was that which marks the spot whereon St. Peter cemented the foundations of his unfailling throne with his blood. The first was that of our own glorious St. Thomas. There I returned thanks for the great blessing of being admitted among his children. For two-and-twenty years I daily knelt before the lively representation of his martyrdom. At that altar I partook ever of the bread of life; there, for the first time, I celebrated the Divine mysteries; at it I received the episcopal consecration. He was my patron, he my father, he my model. Daily have I prayed, and do pray to him, to give me his spirit of fortitude to fight the battles of the Church, if necessary unto the shedding of blood. And when withdrawn from the symbols of his patronage by the supreme will of the late Pontiff, I sought the treasury of his relics at Sens, and with fervent importunity asked and obtained the mitre which had crowned his martyred head, and I took myself from the shrine of the great confessor, defender of religious rights—St. Edmund—a part of that right arm, which so often was stretched forth to bless your forefathers.’

“Oh lamentable effects of superstition over a mind from which brighter and better things might have been expected!”

VI.—THE WORSHIP OF ST. WENEFRIDE, THE PATRONESS OF WALES.

A VALUABLE pamphlet of 132 pages has been published under the above title by Theophilus George Owens, of Holywell. It is an earnest and faithful remonstrance against the revival of Romish pilgrimages to that place: and we trust it will have a salutary effect on nominal Protestants throughout that part of the country, in guarding them against the snares of designing Romanists, who are trying every conceivable means to draw them back to the religion of Antichrist. The occasion of calling forth this publication was the celebration of the “Feast of St. Wenefride,” celebrated in the Popish Church at Holywell on Sabbath, the 27th June 1881. “During the previous week,” says Mr. Owens, “Holywell was placarded with announcements that on the morning of that Sunday a sermon would be preached by the Rev. Bernard Vaughan, a Jesuit priest, on ‘Which is the True Church?’ And I have been informed that in that discourse Mr. Vaughan discharged all his batteries of vituperative abuse against the Churches of the Reformation; but, forsooth, Protestants are not to expose the grievous errors of the Papal system to the gaze of mankind, nor to point out to its votaries the duty of turning from their idols to serve the living and true God.”

We shall endeavour, if possible, to give further attention to this excellent and seasonable production. In the meantime we give the following extracts from it:—

“There can be no doubt that the Church of Rome is making extraordinary efforts to regain as much as possible of the power which she lost at the Reformation; and taking into account how deeply the cause of true Christianity and the best interests of the community, morally, socially, and nationally considered, must suffer in proportion to any success that might attend these efforts, the duty of testimony against so great an evil becomes clear, distinct, and imperative. Nor should such testimony be confined to any one class of people—ministers of religion, teachers in Sunday-schools, literary men, or politicians; but every one who knows the value of true religion, and prizes the liberties won for us by those who sealed the truth with their blood, should be ready to come forward in their defence. This is my reason for calling public attention to a particular phase of the Romish system in this town and district; and in undertaking such a duty I know perfectly well that much of what I shall have to say may be attributed to a want of Christian charity. But such a charge is invariably brought against all who attack great evils, and may be considered only a token of the indefensibility of the cause in whose behalf such a rusty weapon of defence is used. What is really required on either side of a controversy is the ascertainment of the truth. If the Protestant impeachment of Papal errors be founded on truth, and supported by irrefragable evidence, and that evidence mainly supplied from the writings and works of Roman Catholic authorities themselves, then judgment must go by default unless these things can be explained away. Romish controversialists are adepts at endeavouring to draw attention from the grovelling superstitions which are of the essence of their system, whereby the highest and noblest things are travestied, as if for the purpose of bringing them into contempt. Such stale and often-exposed devices, however, as they resort to, can be of no avail as answers to the indictments against their Church; and I would appeal to intelligent Roman Catholics, many of whom, I feel convinced, are vastly superior to the system with which they are nominally connected, to seriously consider the various matters referred to in the following pages, and judge for themselves whether the facts and arguments advanced are not incontrovertible. If this be found to be the case, they should further consider whether it is not their duty to abandon a Church which teaches soul-destroying errors, and connives at practices so unscriptural as to be little, if at all, better than those which have prevailed in all ages throughout the Pagan world.

“And to those not belonging to the Papal communion, but who may not be adequately informed as to its real character—who look on it, in short, as an imperfect system of Christianity, but yet sound in the main essentials of the Christian faith, instead of the very apostasy from that faith denounced in Scripture—I would say, Read and judge for yourselves whether this so-called Christian Church does not bear on the face of it those marks and tokens of a corrupt and fallen system against which most solemn notes of warning were sounded forth by the Apostles, and which, even in their day, had begun its deadly work. And when it is borne in mind that this Roman sect lays claim to exclusive salvation for its members, and would shut out the promises of the Gospel and the blessings of

Redemption from all who do not bow down at its idolatrous shrines, visiting with anathemas all those who repudiate its errors and refuse subjection to its authority, the importance must be admitted of forming a right judgment on the question whether this Papal system has any real claim to be considered a Christian Church at all, or whether in its doctrines and practices it is not a vast imposture, overshadowing the world with its colossal proportions, but shrinking into nothingness when the light is held up before it. In any case, I earnestly hope that this little treatise, written without any pretensions to literary style, without any object save that of discharging a pressing duty, and without any personal feeling save of regret and pity for those who have been deluded by false teaching, may, through the Divine blessing, prove useful in undermining strongholds of error, and of building up in the precious truths of the Gospel some who are now in doubt and perplexity."

"The Roman Catholic editor of 'The Life and Miracles of St. Wenefride, Virgin, Martyr, and Abbess, Patroness of Wales' (Dublin: P. C. D. Warren, 1882), in his 'Preface to the Devout Pilgrims' who visit her shrine at Holywell, remarks:—"We are all of us passengers in this world, and no more than strangers and sojourners upon earth.' Among the variety of metaphors by which human life is described there is not one more familiar or more interesting and impressive than that of a pilgrimage. All mankind are pilgrims upon earth. Through this world we pass on the way to another. Human life is indeed an important and eventful pilgrimage from this world to our permanent habitation in the next.

"But, while all mankind are pilgrims journeying onwards to their everlasting home, all are not such 'pilgrims on the earth' as are referred to in the Epistle to the Hebrews. It is possible to be called 'pilgrims' by men, and to be outcasts in the judgment of God. Not every one who calls himself a pilgrim is on the way to the better country, that is the heavenly; 'not every one that saith Lord, Lord, shall enter into the kingdom of heaven' (Matt. vii. 21). Not every one that bears a pilgrim's cross on his shoulder and a pilgrim's staff in his hand bears Christ's image in his soul. A pilgrim may be very zealous in defence of St. Wenefride and her prerogatives, and yet be very far from being a Christian. There is a false and misplaced zeal as well as a true. Every grace has its counterfeit, and the devotion of pilgrims who worship at the shrine of Wenefride is not true, sound, and evangelical, but false, counterfeit, and unscriptural; it is, in fact, a blind zeal, a zeal not according to knowledge (Rom. x. 2). Now zeal without knowledge is dangerous; it is like the wildfire in the hand of a fool; or like the devil in the man possessed, that threw him sometimes into the fire and sometimes into the water (Mark ix. 22). Of an ancient Church it was predicted by Him who could not err, 'I know thy works, that thou hast a name that thou livest, and art dead' (Rev. iii. 1); and this can also be said of modern Churches.

"A pilgrim, in the Romish sense of the term, means a wanderer or traveller, who journeys to a distance from his own home or country, to visit a 'holy' place, or to pay his devotion to some 'holy' object, as the shrine of some miracle-working saint, or an image, or relic. It appears to be the genius of Romanism, and of all false systems, to place religion in outward rites and observances which have no tendency to purify the heart or

reform the life ; and it is not a little remarkable that under almost all the forms of superstition with which we are acquainted, great merit is attached to pilgrimages. The Hindoo, the Mahomedan, and the Romanist differ widely from each other in a variety of respects, but they all concur in extolling pilgrimages as one of the most efficacious means for procuring pardon of sin and opening the gates of Paradise. In India the lepers spend years in useless pilgrimages, passing from shrine to shrine, bathing in sacred streams, seeing countless Brahmins, all with the hope of finding health and soundness. Explain as we may the philosophy of this ubiquitous idea that pilgrimages are spiritually profitable and well-pleasing to Heaven, it is a fact that Mahomet and the priests of Buddhism, of Brahminism, and of Romanism, have always found a ready response to the appeal of their votaries, 'Rise up and go on pilgrimage'—to Mecca, or Kandy, or Benares, or Lourdes, or Holywell, as the case may be,—'make atonement for your sins, and at the same time obtain the cure of your bodily diseases ;' the result being that neither the one nor the other benefit has been obtained."

"*Objects of Piety.*"—"In all ages, in proportion as men depart from the spiritual worship of God, they multiply external forms, unscriptural ceremonies, and superstitious observances. As the soul loses sight of God, the only true object of worship, and who will be worshipped only 'in spirit and in truth' (John iv. 24), it is willing to be occupied with such mere outward things as pilgrimages, 'having a form of godliness but denying the power thereof' (2 Tim. iii. 5). When the substance of religion is gone, the shadow is played with. No power of intellect, or literary or scientific attainments, can overcome this characteristic of fallen humanity ; and some of the most cultivated minds have been the veriest slaves to superstitions and puerile observances. It is recorded in the life of the eminent chemist, Sir Humphrey Davy, that if his knife and fork happened to be placed across each other on the dinner-table he considered it an evil omen ; and this, acting on his superstitious fears, would disconcert him for the whole evening. Now Popery adapts itself to this weakness of fallen human nature, which gives it a great attraction for multitudes of men and women. The appliances which it has devised for gratifying the superstitious cravings of fallen humanity are innumerable. It has 'holy water,' 'holy oil,' 'holy ashes,' 'holy clay,' 'holy salt,' 'holy images,' 'holy relics,' 'holy medals,' 'holy wax,' 'holy rings,' 'holy cords,' 'holy scapulars ;' and in truth, a detailed account of all the trumpery rites of superstition which the Roman Church, with sanctimonious gravity, offers to her votaries, would more than fill the space of this pamphlet. None but those who have had special facilities for observation among Roman Catholic populations can have an adequate idea of the amount of confidence with which these appliances of superstition are regarded by them ; and they have not only gained currency in our day among Romish devotees of the weaker sort, but have also exercised a strange fascination over some better-informed minds.

"I happen to have in my possession a numerous collection of Popish charms and amulets termed '*Objects of Piety*,' some of which are to be suspended around the neck, some over the shoulders, some around the waist, some on the fingers, and some in the pockets. These badges of Papal superstition consist of *Agnus Dei*, rosary rings, medals, for the

dying, cords of St. Francis, cords of St. Thomas, rosarian girdles, chains of St. Peter, scapulars (white, red, blue, black, and brown), a three-cornered piece of leather called a gospel, beads for souls in Purgatory, &c. Some of these charms and amulets were blessed and consecrated by the late supposed infallible Pope Pius IX., and some of them by ordinary priests and monks. They are believed by 'the faithful' to be sure preservatives against every temporal and spiritual calamity, and are trusted in by them to protect both body and soul. Such are some of the delusions which priests and dignitaries of the Church of Rome are not ashamed to press on their over-credulous flocks, by which they lead them on the broad way to destruction; and it may be truly said of all these Papal inventions and devices, that they rival Paganism itself in all its wildest ravings and most eccentric aberrations. The Scriptures distinctly teach the worthlessness and the wickedness of trusting in such inventions; but the superstitions of Popery invest them with an enthralling influence over those who do not take the inspired writings for their guide. Concerning the uses to which these so-called 'Objects of Piety' are applied, one cannot say which most to wonder at, the daring effrontery of the priests who promulgate such a system of fraud and falsehood, or the credulity of the people who tamely submit to their impositions. If Satan himself had endeavoured to discover a system whereby men might be inveigled into his snare by false hopes of salvation, it would be difficult to conceive how he could have invented a more complete system of deception; but the difficulty is to account for the fact that any one of ordinary sense and judgment could be found to believe in it. Probably there are but few priests who do fully believe in it, but that is a question for their own consciences."

VII.—A SERMON FOR THE TIMES.

"Let us alone."—MARK i. 24.

THE following are extracts from a sermon on the above text, by the Rev. Charles Price, Launceston, Tasmania :—

As Christians, we take our views upon this, as well as other subjects, from God's Word, and ask what did the Prophets, the Christ, the Apostles, do in such cases. We turn to Hosea iv. 17, and read, "Ephraim is joined to idols, let him alone." Ephraim, one of the most numerous and favoured tribes of Israel for prowess, great men, learning, when let alone in its pride and idolatry becomes utterly defiled, falls in its iniquity, and, as a moth-eaten garment in its rottenness, is cast aside. A people which has been favoured with privileges, but is now exhibiting all the corruptions of Ephraim, and is asking to be let alone, should take warning from such an example.

We now turn to the New Testament (Matt. xv. 14), and see what an evil it must be for men to be let alone in their ignorance and pride. Jesus taught that, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." At this the Pharisees were offended. They would not receive instruction, they felt insulted by the Saviour's doctrine, and closed their eyes to truth, as many do now. What was the Saviour's direction and declaration? "Let them alone:" they be blind leaders of the blind. The calamity is, "And if the blind lead the blind, both shall fall into the ditch." This is

the effect of following, without thought, blind leaders, as many do who reject the teachings of Christ for the commandments of men. An old divine has said, "When they fall into the ditch, the leaders will be under those who follow." And no one will be able to deliver them from the consequences of their fatal neglect of the Saviour's teaching. This shows that to let people alone under false teaching, is to them an unspeakable calamity.

Jesus came to save many who were not seeking after Him. He interfered with the lives, errors, sins, practices, habits of men, for their salvation. Look at the Sermon on the Mount. His work produced great noise, contumely, persecution, and death, that He might save men. He came to destroy the works of the devil.

We may now attend to the cry of the man with the unclean spirit, "Let us alone." Jesus was at Capernaum on the Sabbath-day, and went into the synagogue of the Jews, and taught. The people were astonished at His doctrine. The service in the synagogue was very plain; the Scriptures were read and explained, praise and prayer were offered to God; no variegated ritual diverted the minds of the worshippers from the object of their meeting. Our own simple form of service comes very near the plain old way of the devout Jews in the synagogue. Christ spake with authority and power to the hearts and consciences of men, which drew forth many expressions of astonishment. Among the hearers was a man with an unclean spirit, who could not restrain himself, but he cried out, saying, "Let us alone." Spirits of darkness and corruption cannot endure the presence of the light and purity of Christ. "What have we to do with Thee, Jesus of Nazareth?" This term of reproach was perhaps thus first used to Christ, who was called "the Nazarene."—Can any good thing come out of Nazareth? Satan and his agents always try to lower the character and weaken the power of those who expose their foulness and sin. The unclean spirit tries to carry his point, to be let alone, by exclaiming, "I know Thee who Thou art, the Holy One of God!" The vilest will sometimes acknowledge a truth to carry a purpose, like this unclean spirit before the congregation at Capernaum. Jesus does not accept the testimony of such, but with indignation rebukes them, saying, "Hold thy peace and come out of him." Appear in your true character as unclean and vile, and depart from the man, and from the house of God. So Jesus does to all who are crying in His house, Let us alone with our errors, corruptions, and sins; He rebukes them, refuses their testimony, and says, "Hold your peace, and come out." Such a manifestation of the Saviour's authority and power produced a last spasmodic effort of the unclean spirit to destroy, and a dreadful roar of indignation at his expulsion. "And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." Such has ever been the manner of those whose corruptions have been exposed, and they themselves expelled from the church of God.

We may view the cry of the unclean spirit, "Let us alone," as characteristic of all who shun the operations of the Saviour's word and power, and who wish to carry on a sinful course in connection with religion, and also as showing the manner of Christ in dealing with them.

This was made manifest when Jesus went to Jerusalem at the time of the Passover (Mark xi. 15; John ii. 13). He observed within the precincts of the Temple oxen and sheep, and doves, and the changers of money

sitting. Men had brought these, and turned the house of God into a house of merchandise. They appear to have taken possession, as if they had vested rights to make gain by the religion of the Temple, and they virtually say, "Let us alone." But the indignation of the Saviour was moved, and He makes a scourge of small cords, and drives them out who bought and sold in the Temple, and overthrew the tables of the money changers, and the seats of them who sold doves, saying, "Is it not written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves?" Then the scribes and the chief priests sought how they might destroy Him. If the owners of oxen, sheep, and doves, and the changers of money in the Temple, who wished not to be disturbed, received such treatment at the hands of Christ, what can be expected by those who sell indulgences to sin, relics to work miracles, and pardons upon confession? Is there not something of the unclean spirit here? And although it claims to be under infallible directions, and is to be let alone, whilst dealing in the souls of men, does not the indignant voice of the Master ring through the ages, "Take these things hence; ye have made My Father's house a den of thieves."

In the course of the Lord's ministry, He very frequently met with the men who considered that they had the prescriptive right to arrange and direct all things connected with religion, and that no one could have any authority to question them; they said "Let us alone," we have the learning, we alone can give the sense of the law and the prophets; it is ours to expound the traditions of the fathers, and to direct all ceremonies in worship. These men bound heavy burdens upon the shoulders of the people, grievous to be borne, but they would not move them with one of their fingers. They made a great show by their works to attract the attention of men, by their incense, processions, and offerings. They dressed in a peculiar manner to attract attention by the colour and shape of their garments, making broad their phylacteries, on which they emblazoned sentences of the law, to make them appear devout; then they enlarged the borders of their garments with fringes and tassels of varied colours, to give them importance in the eyes of the people. On public occasions, and in the synagogue worship, they took the uppermost rooms and the chief seats, as the greatest dignitaries and the most learned men, to keep the people in awe, and at a distance. Then, when they went abroad, they insisted upon humble salutations from the crowds in the markets, and men were compelled to call them Rabbi! Rabbi!

Have we not in the world at the present time men of similar character and pretensions, who set themselves up as infallible guides, speaking with Church authority, dogmatizing in expounding Holy Writ, assuming names and dignities, sitting in high places, displaying peculiar garments, and commanding the people, with profound humility, to bend the knee and greet them with Rabbi, Rabbi?

Such people Jesus met with: and, with indignant scorn, they virtually said, "Let us alone," whatever you may do with other people. Did Jesus quail before these pretentious, showy, anathematizing class of men? Did He "let them alone," and merely teach the common people, who heard Him gladly? Oh no! instead of this, He shows them that He knows them altogether; and He exposes them before the world, and denounces them and their practices. He says, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither

go in yourselves, neither suffer ye them that are entering to go in." "Ye devour widows' houses (taking their last penny under the plea of religious necessity); for a pretence, ye make long prayers, using vain repetitions; therefore, ye shall receive the greater damnation." "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." You pervert the people, you draw them from the truth, you demoralise the individual, corrupt the family, ruin the nation. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness." The fine garments, the bland manners, the gorgeous altars, rich decorations, superb pictures, are very beautiful; but they cover the unclean spirit, the pollution of the inner shrine. Whilst the sepulchres of the prophets are garnished, and ye scribes, Pharisees, and hypocrites say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets;" "wherefore, ye are witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers." And Jesus tells them their character and doom when He exclaims, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Thus Jesus, the meek and lowly, addressed those men who claimed supremacy in religion, and contemned all others—the men who became His murderers, and who have been followed to the present time by a class of bloody persecutors. These, with religious pretensions, have imprisoned, hung, drowned, burnt, and starved men of God, who would not bow the knee as the slaves of superstition, or be brought under the control of the unclean spirit. Such men still live, and aspire to emulate the deeds of their fathers, wishing to be let alone while they accomplish their direful purpose.

We may now glance at the ministry of the Apostles, who were sent to "preach the Gospel to every creature." In Acts iv., we meet with Peter and John at Jerusalem; they have just healed a lame man at the Beautiful gate of the Temple, and they are preaching, through Christ, the resurrection from the dead. Thousands believe; but the priests, the captains of the Temple, and Sadducees come upon them, and show their displeasure, virtually saying, "Let us alone." They are taken before the council, which comes to the conclusion to threaten them and command them not to speak or teach at all in this name. Do the Apostles quietly submit to this dictation for fear of hurting the feelings of the council? No! but they reply, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye! for we cannot but speak the things which we have seen and heard!" Just the answer to be given to priests, hierarchical rulers, and Sadducean quietists, who endeavour to stop the plain preaching of the Gospel among all classes of people.

The great Apostle of the Gentiles at Ephesus had to deal with those who wished to be let alone with their unclean idolatries. There, many received the truth, believed, and burned the books which taught curious arts—it may have been false miracles, and corrupting practices. The priests and craftsmen of Diana, the goddess, excite the people against the preacher of the truth, alleging that he says that "they be no gods which are made with hands," which places our craft in danger to be set at nought. This is very much like the opposition raised to Gospel truth now by priests and

craftsmen, who enforce prayer to a woman, and present their own works to the people for adoration. Would not Paul declare against this idolatry with all the vehemence he manifested against the worship of Diana, and the indignation he showed at the god-makers of Ephesus? Paul's faithfulness brought about an uproar at Ephesus; and the preaching of the Gospel now causes priests and god-makers to raise the clamour of an infatuated multitude against the preachers. This is brought about by a class of men who assume that they are infallible guides to religion, and who say to all others "Stand aside, upon pain of anathema, and let us alone." Now, these men follow those who have mutilated and perverted God's Word, persecuted to the death millions of God's people, reduced nations to civil and religious bondage, corrupted the fountains of social and national life, withheld scriptural knowledge from the masses of the people, supplanted the true worship of God by gaudy, human inventions, introduced practices which remind us of the unclean spirit which cried to Jesus, "Let us alone."

Does not the word of Christ, who is with His people a living presence, the glorious ministry of the Holy Spirit, and the example of Apostolic men, call upon every true believer in Christ, every disciple who would honour the Master, every praying soul resting upon the alone mediation of the Saviour, to testify against the demoniacal spirit which has wrought such moral desolations in the earth, and is still seeking to deceive by its abominations?

Manly piety will vindicate civil and religious liberty, womanly honour will denounce the unclean tempter, free discussion will unmask the mysteries of the hidden shrine, and an indignant people will scout from the world any system of religion fraught with such deadly influences for man, although by its unclean spirit it is saying, "Let us alone."

VIII.—ITEMS.

PRACTICAL SUGGESTIONS.—The following hints were thrown out in an address given by Pastor J. Douglas, at the request of the Committee of the Monmouth Baptist Association. If only acted out by ministers of the Gospel, an effectual check would be presented to the advances of Ritualism and Romanism. This is precisely the work which the Scottish Reformation Society is seeking to encourage and promote. There is a clamant necessity for it at the present time, if the young are to be preserved from the fearful errors of the Popish system. Mr. Douglas says:—

I would now offer a few suggestions as salutary checks to the rapid growth of these anti-Christian systems.

1. Let the ministers of all Nonconformist Churches on stated occasions—say once a month—deliver a series of discourses on the peculiar dogmas of Ritualism and Romanism. For instance, the priesthood, sacrifice, and mediatorial work of Christ, and the saving efficacy of His atonement, are topics worthy of discussion, for each of them is misrepresented and corrupted by Rome's penances and purgatory, the sacrifice of the Mass, and the invocations of the blessed Virgin and saints.

2. The superintendents and teachers of all Sabbath-schools should arrange for special lessons in their classes on those dogmas, at certain intervals. Pastors might be invited to give once in six weeks an address to the whole school on these subjects, in simple language. A plan similar to this was recommended and adopted by the Free Church General

Assembly at the time of the Papal invasion, when the Pope partitioned England and Scotland into diocesan districts.

3. Pastors ought to arrange to meet with the superintendents and teachers of their respective schools one evening in the week to examine in concert the Scriptures on the peculiar tenets of Ritualism and Romanism. Protestants, especially Dissenters, would do well to imitate the unceasing activity everywhere displayed by the devotees of these anti-Christian systems to instil into the minds of the rising generations their pernicious sentiments. If they compass sea and land to make one proselyte, why should we not be equally earnest to propagate the doctrines of the Cross to the salvation of souls, and the stemming the rising tide of error?

4. A sound literature dealing with those tenets should be widely circulated in the vicinity of every Church by our tract distributors. The Baptist Tract Society can supply any amount of valuable tracts in which the dogmas of Ritualism and Romanism are ably discussed. These ought to be obtained and put into circulation by all our Churches.

PERILOUS TIMES.—"Christians *used to believe in Christ as their leader, and the Bible as their rule*; but some of them are pleased with lords and rules such as He never knew!

"Believe me, there will soon come new Messiahs. Men are already pretending to work miracles, we shall soon have false Christs; and 'Lo! here' and 'Lo! there' will be heard on all sides. Anchors are up, winds are out, and the *whole fleet is getting into confusion.*

"Men in whose sanity and stability I once believed are being carried away with one fancy or another, and I am driven to cry, 'What next? and what next?'

"We are only at the beginning of an era of mingled unbelief and fanaticism. Now we shall know who are God's elect and who are not; for *there are spirits abroad at this hour* that would, if it were possible, *deceive even the very elect*; and those *who are deceived are, nevertheless, sorely put to it.* Here is the patience of the saints; let him look to himself who is not rooted and grounded in Christ, for the hurricane is coming.

"The signs of the times indicate a *carnival of delusions*; *men have ceased to be guided by the Word, and claim to be themselves prophets.* Now we shall see what we shall see. Blessed is the sheep that knows his Shepherd, and will not listen to the voice of strangers. But here is the way to be kept steadfast—"The Word of God abideth in you."

SPURGEON.

IX.—FOR CHILDREN.

HAPPY are ye, little children,
Sing and raise your voices high;
In your Saviour's name rejoicing,
Till your praises reach the sky.

Sing of Jesus, not of Mary,
Nor of Popish patron saints;
They can neither hear nor save you,
Nor attend to your complaints.

Sing of Jesus' love and pity,
Which He had for babes of old;
Pray that Popish children safely
May the lambs be of His fold.

Sing of Jesus' works of mercy,
What He taught and did below;
Tell your little Romish neighbours
How they may to Jesus go.

Tell them how we love our Bibles,
Speak of Jesus and His love;
Tell them Jesus longs to save them,
In His happy home above.

Hear us, loving Jesus, hear us,
Send the Holy Spirit down;
And with saving truth enlighten
Every darkened child of Rome.

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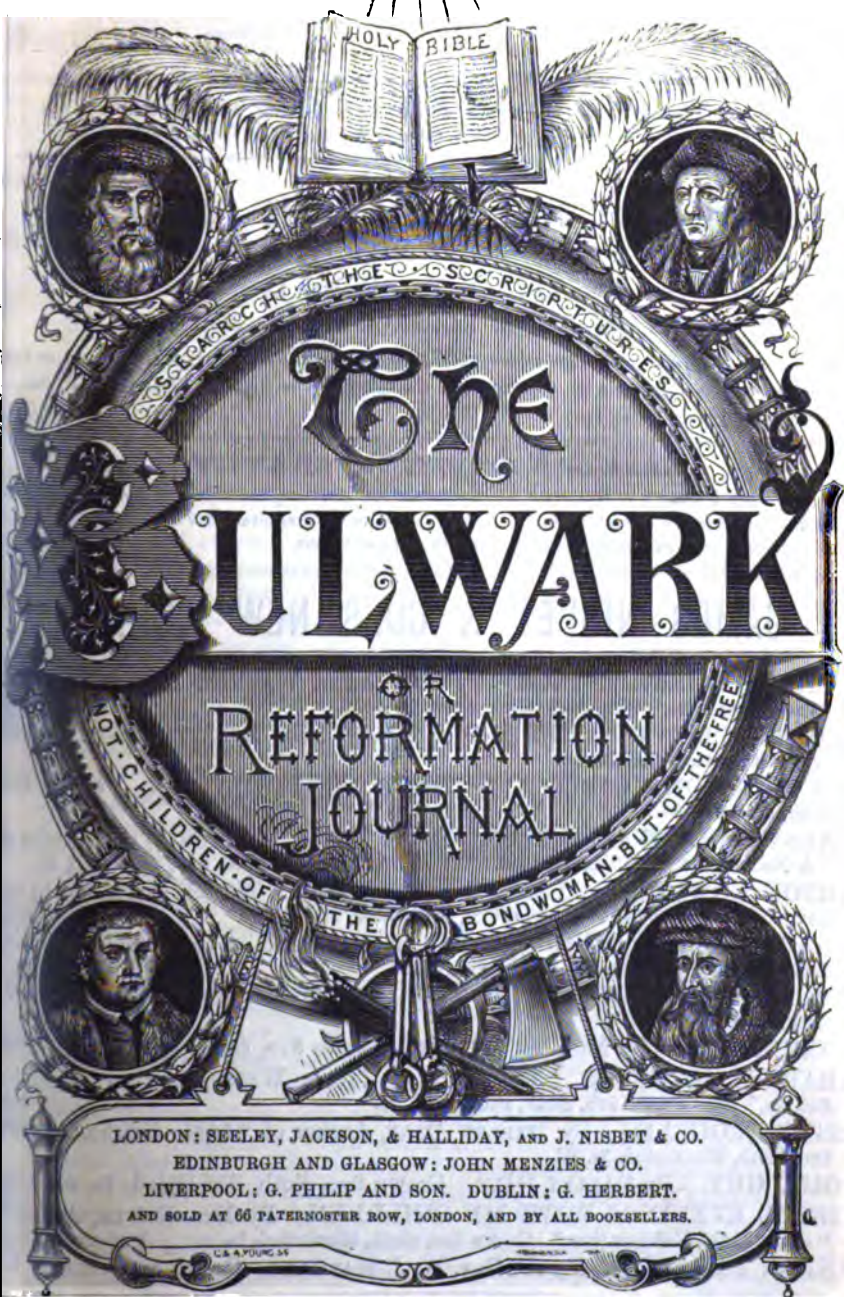
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CONTENTS.

	PAGE		PAGE		PAGE
1. The Luther Celebrations.....	309	3. Ireland	315	6. National Bible Society of Scot-	
2. The Scottish Reformation		4. Madagascar	322	land	331
Society	312	5. Guy Fawkes	327	7. Items	331
				8. Poetry—Martin Luther	332

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REFORMATION JOURNAL.

JANUARY 1884.

I.—A RETROSPECT OF 1883.

AS the close of a year suggests serious thoughts, which many cannot wholly avoid who do all they can to put them away, and is always felt by Christians as calling them to serious meditation and to prayer, so it naturally leads all who take an interest in anything beyond the narrow sphere of their own immediate affairs to consider both the history of the past and the prospects of the future; and if, as is universally acknowledged, it befits the politician and the statesman and the student of the world's history to occupy themselves with such a retrospect and such forecastings, not less is it evidently proper for those whose chief concern is not about ordinary political affairs, but about the interests of the kingdom of God in the world.

In attempting a retrospect of 1883, we shall take for granted that all its important events are already known, so that mere reference to them is sufficient; and we shall take no notice of political questions, except in so far as they have an evident relation to the Church and cause of Christ. And if we give special prominence to those things which most nearly concern Protestantism on the one hand and Popery on the other, it is not merely because they belong to the subject with which this journal is specially occupied, but because we firmly believe that there are no things of greater importance to the cause of Christ at the present period of the world's history. The prophecies of the Book of Revelation teach us to connect, in the closest possible connection, our expectation of the final and complete triumph of the cause of Christ upon the earth with the execution of God's terrible predicted judgments upon the power that is figuratively designated Babylon. "And after these things," says the Prophet Apostle, "I heard a great voice of much people in heaven, saying, 'Alleluia, salvation, and glory, and honour, and power unto the Lord our God; for true and righteous are His judgments; for He hath judged the Great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.' And again they said, 'Alleluia.' And her smoke rose up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying 'Amen, Alleluia.' And a voice came out of the throne, saying, 'Praise our God, all ye His servants, and ye that fear Him, both small and great.' And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia, for the Lord God Omnipotent

reigneth; let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." * And shall we not pray for the fulfilment of God's word in the destruction of Babylon, although we know that by terrible things in righteousness He will answer the prayers of His people?

The year 1883 has not been a year of many great events. In it we may note the progress of the hands of the clock, but there has been no striking of the clock. Both in the Church and in the world, the general aspect of things at its close remains very much as when it began. Yet we cannot regard the things which have taken place in it as unimportant, in relation to the history and prospects either of the one or of the other. It is not because we deem it the most important of these things, or of those of them which have a near relation to the interests of Protestantism or of religion, that in mentioning them we give the first place to

THE LUTHER COMMEMORATION,

the celebration of the fourth centenary of Martin Luther's birth; and yet it is not merely because, being among the most recent of them which may be considered as specially memorable, it presents itself most readily to the mind. We regard with joy and gratitude the display of strong Protestant feeling, of intelligent attachment to the principles of Protestantism, and of heartfelt interest in its cause, which has been evoked by this occasion in all parts of the world where a Protestant Church exists; likewise the spectacle everywhere exhibited, and nowhere more remarkably than in our own country, of unanimity as to the great principles of Divine truth, and of brotherly feeling towards each other, among Protestants of different denominations—a most emphatic and convincing reply to an argument which Romanists continually employ against Protestantism, and upon which they seem to place great reliance. In these things we cannot but see much reason to thank God and to take courage; and both gratitude and hope must also be excited by the contemplation of the fact that this centenary of the great German Reformer's birth has been celebrated not in European countries only, but in the farthest regions of the earth, in lands of which in his time the very existence was unknown, by the churches of nations that have since sprung up, and have become great, or are rapidly becoming great, among the nations of the earth. It is of no small consequence with respect to the prospects of the future, that, as the nations which have been most prosperous, and have much increased both in actual and in relative greatness since the Reformation, have been, without exception, those in which its doctrines were most generally received and in which they have been most constantly maintained, so the colonies which have been most successful, and which have become, or are evidently fast becoming, great nations, have been the colonies of Britain, now, and for a very long time past, the most powerful and the most Protestant of nations. In all this shall we not acknowledge with admiration and with gratitude the overruling providence of God? And how can we fail to exclaim with devout feeling, "What hath God wrought!"—moved at once to admiration and to thankfulness, and joy and hope—when we consider the fact that the recent centenary of Luther's birth was openly celebrated by Protestants, sincere and zealous if not very numerous, in Madrid and Vienna, in

* Rev. xix. 1-7.

Rome itself, and in a multitude of other places, in countries where, at a time within the memory of many of us still living, Protestants were persecuted, and all the power of the State was put forth to prevent the preaching of the Gospel, the distribution of religious tracts, and the possibility of any one obtaining a copy of the Holy Scriptures? And surely we ought to acknowledge in this fact the voice of God Himself calling us to prayer that, in Italy, and Austria, and Spain, and other countries which in His providence have been so wonderfully opened to it, His Word may have free course and be glorified.

There is good reason to hope that the attention which has been drawn by the Luther Commemoration to the principles of the Reformation will prove productive of widely extending good. Many, no doubt, were attracted to the meetings by mere curiosity, who did not often listen to the preaching of the Gospel, and they heard clear expositions of its chief doctrines; may we not rejoice in the confidence that they did not all remain unenlightened? And we can hardly doubt that very many real Christians have been stirred up to increased zeal in the cause of Protestantism, seeing more clearly than they did before that it is the cause of Christ.

Of course Romanists were greatly displeased that there should be any Luther Commemoration at all. For a mild and temperate, but perfectly sufficient reply to their objections, we refer to an extract from the speech of the Earl of Shaftesbury at a meeting in Exeter Hall, which will be found in another part of this number of the *Bulwark*. Of course, also, the Ritualists of England did not like it at all, and stood aloof from it or spoke and wrote against it. What else could be expected from men who openly declare their regret for the Reformation? It cannot be supposed that much interest was taken in it by those extremely liberal Protestants, very boastful of their charity and liberality, little heedful of doctrines and principles, facile dupes of honey-tongued Romish priests, to whom the Church of Rome appears merely as one of the many Christian Churches, which all have a claim to their favourable regard as in some way or other doing good in the world, and—perhaps—preparing its inhabitants for something very desirable in a world to come. We have observed, not without a feeling of painful interest, that by writers in some of our newspapers, who could not avoid saying something about Martin Luther, his claim to the grateful remembrance of mankind was represented as being his leading the way to the emancipation of men's minds from the bondage of human authority, no reference being made to the supreme importance of religious truth, or of the right of every man to search the Scriptures that he may judge for himself what God teaches in them.

The Luther Commemoration having greatly aroused the ire of Romish priests and other Ultramontanes, some of them have shown what spirit they are of, by pouring forth foul abuse of the Reformer, in a style that ought to open the eyes of mistakenly liberal Protestants to their true character, and that of the religious system which has made them what they are. The *Univers*, the organ of the clerical party in France, thus expressed their sentiments:—"In another life he [Luther] has had the destiny which he prepared for himself; for by his own confession he had too frequent dealings with the devil on earth to escape eternal punishment. . . . Protestant Germany is honouring Satan in the place of God, evil in lieu of good, crime in lieu of good works, and the brute as the equal of man." After this it is perhaps needless to give any specimens

of the utterances of coarse Irish priests, some of which have found their way into the newspapers. But the coarsest and vilest of them are no worse than are to be found in "Father" Keenan's "Controversial Catechism," which has for about forty years been in great repute among Romanists in this country.

A whole article, and a long one, would be needful to treat sufficiently of the efforts which Romanists are making for the extension of

ROMANISM IN BRITAIN

and the advancement of the interests of their Church by the increase of their political power in the United Kingdom. We must reserve this subject to receive on some future occasion the attention due to it. Important facts concerning it will probably be presented to the consideration of our readers a few months hence in extracts from the Annual Report of the Scottish Reformation Society. Without going into particulars at present, we merely mention that during the year 1883 Romanists have considerably increased the number of their stations, of their chapels, and of their priests in England and Scotland; and—what they probably deem of still more importance—they have made acquisitions of lands and tenements for the foundation of new settlements of monastic orders and of Jesuits. Whatever increase of their power these things may prove or portend, it is right that on the other hand we should consider how largely—we might almost say *entirely*, except for a few Ritualists who have gone over to the Church of Rome—the increase of their numbers in any part of Britain is due to immigration from Ireland, immigration of the very lowest and worst of the Irish people, who load with heavy burdens the poor-rates, the police-rates, and other rates of the towns and districts in which they take up their abode; and also that, according to the last census returns, the whole number of Romanists in the United Kingdom bears a smaller proportion to the number of Protestants than it did ten years before, much smaller than it did thirty or forty years ago.

Shall we therefore look upon the efforts which Romanists are now making as the efforts of desperate men striving to revive a declining cause? Perhaps so; but there is very much to be reckoned up also in favour of a very different view of the matter, and it would be foolish in the extreme for us to dwell with complacency upon mere statistics, however gratifying, and to forget the great forces which Romanists in this country have it in their power to use, and are using most assiduously and most skilfully.

We cannot help adverting to the illegality of the foundation of new monastic institutions, which nevertheless Romanists continue to found without challenge, and to the illegality of the very abode of Jesuits in this country, in which, however, the Jesuits expelled from Germany and France for their misdeeds and their machinations dangerous to the State, have not merely found an asylum, but have established themselves in great strength, acquiring property, founding institutions, and setting themselves to educational and other work; the British Government making no objection, and the British people generally looking on with unconcern, only, however, because unaware how dangerous to all they most highly value the work of Jesuits is.

To a very large extent, to far more than half its actual extent, the Romanism that exists in Great Britain is Irish Romanism, the Romanism

of natives of Ireland and of their sons and daughters born in England or Scotland, imported from Ireland since the beginning of the present century, and mostly within a much shorter period. And what England and Scotland have got by it may be seen in the increase of pauperism and crime. We have from time to time given statistics relative to this subject, showing how prodigiously both pauperism and crime among the Irish Romanists of Great Britain exceed, in proportion to numbers, the pauperism and crime of the native population. It is evident that we have had a large number of the worst of the population of Ireland transplanted to England and Scotland; and it is amongst them that Romanism flourishes, for them that chapels are built, and cathedrals in large towns, for them also that the police force has to be increased and the gaols enlarged, and Protestant ratepayers heavily burdened. They have brought with them the Romanism of Ireland, and that accounts for all.

IRELAND

has been so much the subject of our attention during the past year and years preceding, that we hardly think it necessary to do more at present than refer to our articles concerning it, and to mention that during the last month there has been no apparent improvement in its condition. One of the last pieces of news which the newspapers have given us has been of another agrarian murder; and although, certainly, the number of agrarian crimes is much smaller than it once was, we are sorry to say that we can ascribe it to no other cause than the fear of consequences produced by the Crimes Act. It is a miserable state of things. Romanists boast of the attachment of Ireland to the "Catholic" faith; the Pope recently complimented the Irish people upon this, as Popes have done before; but what are we to think of it when the land reeks with blood? What are we to think of it when the "Catholics" of Ireland, whom we may more correctly designate the Papists of Ireland, so generally manifest sympathy with murderers and approbation of their deeds, that the conviction of a murderer by a jury of Irish Romish peasants is impossible, however clear may be the evidence against him; that murderers may long hide undetected among the people of the district in which the murder was committed, and who well know them to have committed it; that popular feeling is aroused, not against murderers, but against informers and detectives, and all who have any hand in bringing murderers to justice,—not against the transgressors of the law which says, Thou shalt not kill, but against the law which inflicts upon them deserved punishment? Not long ago we had occasion to point out what fearful demoralisation of Irish Romanists—and not exclusively of the lowest and the uneducated classes—was manifested in the expressions of popular and "Nationalist" feeling concerning James Carey, who was abhorred and held up to abhorrence, not at all because he was a murderer, but solely because to save his own neck he became an informer against his fellow-murderers; and now we have again to make the same reflection concerning the feeling which has been displayed in the same quarters as to O'Donnell, the murderer of Carey, who, instead of being ranked in the vile category of murderers, has been exalted into that of Irish patriots, and seems likely to find an honourable place, along with the murderers of the poor Manchester policeman, in that of Irish martyrs. Alas for Ireland, if such are her patriots and such her martyrs!

We have for a long time made Ireland the subject of special attention from month to month, because of its importance in relation to the general interests of the United Kingdom, and therefore to those of Protestantism in the world. As the battle of the Boyne determined the question, nearly two hundred years ago, whether the cause of Protestantism or that of Popery should prevail in Europe, so now it may very much depend on the solution of questions regarding Ireland what are to be the issues of the future, not only with regard to Europe, but to a far larger world than was thought of in the days of William of Orange.

Mr. Errington is again at Rome, and is unquestionably there regarded as in some way, although not accredited to the Papal Court by a formal commission, really an agent and representative of the British Government; and there is reason to believe that the main object of this virtual establishment of

DIPLOMATIC RELATIONS WITH THE VATICAN

is to obtain the assistance of the Pope in the tranquillisation of Ireland. How vain any such expectation is must be evident to every one who studies with due attention the principles of Romanism and the lessons of history; there is nothing to encourage it, but very much to a contrary effect, in the letters which Pope Leo XIII. has addressed to the Romish bishops of Ireland, the true character and intention of which, discernible through a specious disguise of fair words, we endeavoured to expose at the times of their publication; and as reasonably might it be expected that the Ethiopian should change his skin or the leopard his spots, as that the bishops and priests, who gave their support to the Land League and were parties to its proceedings, should ever exercise their influence to promote the tranquillisation of Ireland, or any such settlement of Irish affairs as the British people or the British Government can be supposed to desire.

The delusion that some good may be hoped for to Ireland, to the British Empire, to mankind, from the Pope's exercise of his spiritual power—a delusion into which it is marvellous that any intelligent Protestant should fall,—is not confined to the members of any one political party. If some Liberals entertain this idea, so do some Conservatives. Nothing indeed can be more absolutely opposed to the traditions of both the one and the other of these great political parties; and it would be easy to show that nothing is more completely irreconcilable with the principles of either true Liberalism or true Conservatism. The equality of all religions was not a principle of those to whom we owe all the civil and religious liberty we enjoy, and they knew well—they had found proof of it in their own experience—that Popery is the inveterate enemy of all liberty, both civil and religious; they fully recognised also the truth that the independence of the nation could not consist with any acknowledgment of the authority of the Pope; besides all which they were true Protestants, and justly deemed any acknowledgment of his authority as inconsistent with their Protestant principles—nay, as an affront to the Majesty of Heaven. Men in these days, fancying themselves wiser than their forefathers, have lost much wisdom that their forefathers possessed. We read with deep regret the other day, in a highly respectable Conservative paper, an article on the visit of the Crown Prince of Germany at the

Vatican, in which it is said that "the Papacy still wields so mighty a power, *and might still be of such service to mankind* [the italics are ours], that no thoughtful person could derive satisfaction from the spectacle of an insurmountable barrier existing between the spiritual and the temporal,—in other words, between the two sets of ideas, motives, principles with which the generality of mankind are mainly occupied ;"—nay, further, that "the Papacy is instinctively regarded, by foes and friends alike, as the centre and embodiment of those conservative forces which make for the cause of law and order ; that it "represents the principle of authority as opposed to license, of immutable permanence as opposed to the unrest and distraction of endless pursuit of novelty and change ;" with more to the like purpose, which might more fitly have appeared in the pages of the *Tablet*, the *Univers*, or the *Civiltà Cattolica*, than in an English Protestant newspaper, although the organs of Romanism would not easily have admitted the qualifying remark that "a Pope who should take his stand doggedly and defiantly upon the narrow platform of the Syllabus would represent the mere waste of an immense potentiality for good." But what an absurd remark this is ! Is it in the hope that Leo XIII. will not stand doggedly and defiantly on this platform that the hope is entertained of some good from his exercise of his spiritual power ? Does not every one know, who knows anything at all about the principles of Romanism, that Leo XIII. is tied to that very platform of the Syllabus, that the whole teaching of the Syllabus has been irreversibly declared as proceeding from an infallible authority, and is as binding upon every priest of the Church of Rome as that of any book of the Holy Scriptures ?

Except that of Ireland and its affairs, there is, we believe, no subject which at the present moment has so strong a claim on our attention, because of its importance in relation to the interests of religion in Britain and in the world, as that of the

RITUALISM

which prevails to so lamentable an extent in the Church of England. Of this subject, however, we shall say very little in the present article, having devoted to it several articles in the course of the last twelve months, and intending soon to take it up again, if God will, in an article in which all important facts, more recent in date than those already noticed in our pages, shall receive due attention. But that it is of itself a subject with which it would be impossible to deal in the small space we could now give to it, we would be disposed to give some account of the Report of the Royal Commission on Church Courts, and to make some remarks concerning it. From this, however, we must refrain, hoping to have a future opportunity for it. Of Romanising and, in fact, thoroughly Romish Ritualism, not a few melancholy examples have recently come under our notice ; and we are sorry to be obliged to add that we have noted not a few instances of a Ritualistic—and therefore really Romish—tendency in the acts of some who, we firmly believe, abhor Romanism, and if they saw, as we do, the Romish character and tendency of the things to which they consent and in which they take part, would consent to them and take part in them no longer.

The limits of our space are exhausted, but we hope to continue this

retrospect of 1883 next month, and then to make a few observations on some other subjects and events full of interest to all who have the cause of Christ at heart.

II.—THE LUTHER COMMEMORATION.

EXTRACTS FROM SPEECHES AND SERMONS.

BELIEVING it likely to be both acceptable and profitable to our readers, we desire now to lay before them portions of some of the speeches delivered and papers read at the meetings held in commemoration of Martin Luther on occasion of the fourth centenary of his birth, only regretting that our limits admit of so little.

We begin with the speeches delivered and papers read at the meetings in Exeter Hall, London,—meetings which were in themselves very remarkable, and, as a fact in the history of our time, worthy to be kept in remembrance. “Exeter Hall,” the *Record* says, “has thrown open its doors six times in three days, and each time it has been thronged to listen to the same subject—**MARTIN LUTHER**. . . . The phenomenon of thousands of people assembling day after day, eager to listen for hours together to long accounts of Luther’s doings and words and thoughts, is explicable on one hypothesis only, namely, that the public feel a very special and exceptional interest in Luther and Luther’s work. That is the moral of this week’s doings both in London and the provinces. We hail the result of the commemoration as a good omen for the future of English Protestantism.” Our first extracts must be from the

SPEECH OF THE EARL OF SHAFTESBURY,

who presided at the inaugural meeting of the Commemoration in Exeter Hall, on the afternoon of Saturday, November 10th. They shall comprise the greater part of his speech.

“But now there are one or two objections which may be offered to our proceedings. I will just meet them, not because they are of any value, but because I think it is right to turn aside various cavils that might be raised when we meet for so great a purpose as that for which we are assembled to-day. Some have charged us with having adopted the principle, and with the low degrading act, of mere hero-worship. There are, no doubt, such things as false heroes; there are, no doubt, a vast number of persons who worship the names of great men simply because they are great in this world’s sense of greatness. We have nothing to do with men of that sort on the present occasion. We are here to do honour to the memory of one of the most remarkable men that God ever brought to bear upon this earth, and I maintain that when we are honouring his memory and recounting his achievements, while we are expressing our admiration of the man, we are expressing still more our feelings of deep, solemn, and everlasting thanksgiving to Almighty God. Then we are told that our celebration will reopen old quarrels, stir up bad blood, excite large bodies of religionists against us. We are assailing, it is said, the whole mass of our Roman Catholic fellow-subjects. I hold that we have a perfect right to meet on such an anniversary as this; to take account of the great blessings which we have received; to examine the past, and see what we have enjoyed up to the present time, and what

we can transmit to our posterity. I must say this, too—that if Roman Catholics object to our meeting as we are doing, I reply that if they thought fit to hold a grand anniversary in honour of Ignatius Loyola, I should say to them, ‘Do so; I raise no objection to it.’ But we have a right to say to Roman Catholics, What has been our course for the last half-century and more towards the whole Roman Catholic body? Has it not been for us Protestants to make a long series of concessions until at last we have placed them on an absolute level with ourselves? If we were meeting to-day with a view to coerce them, or in the least degree to restrict the freedom which they enjoy, or in the most remote manner, even by a hair’s-breadth, to bring them down from the position they now occupy, then they would have some right to interfere; but they must know that that religious liberty which we assert for ourselves we have confided to them, and at no period in the history of this country, or perhaps in the history of the world, has religious liberty been so firmly fixed, or so certain to be transmitted, as it is at the moment at which I have the honour of addressing you. Therefore they at least have no ground on which to find fault with this great celebration. Then, again, we are asked, ‘Will you stand to all that Luther said or did?’ In reply to this I say, in the first place, that a great deal has been ascribed to Luther as regards what he said and did which he never did say and never did do. But, putting that aside and other things that may be open to remark, let me say that if I am asked, ‘Do you stand by all that he said and did?’ I reply that I do not stand by all that he said or did, nor am I required to do so. I tell you—and I think you will agree that I am right in saying this,—that I would stand by no created man in all that he said or did. I would not stand by St. Paul himself in all that he said or did, except so far as he was inspired. We do not stand by all that Luther said or did, and it is not necessary that we should do so; but we stand by those mighty achievements which have obscured all the small eccentricities and even the rebukable parts of his great career. We stand, I say, by his great achievements; we stand by the great man; we stand by the mighty issues, and we thank God every time that we think of the man and his work.

“Well now, of all the men that ever lived on earth there has been no man so much attacked as Luther, and I undertake to say that no man has been so well defended, and, so far as my knowledge goes, or my small reading goes, the triumph of that man’s character, taking it all in all, over the obloquy and slander which have been poured out against him, is a most manifest proof that when a man fights in the cause of God ‘no weapon that is formed against him shall prosper.’ But there is one other consideration which I must mention. I do not know how this view may affect you, my friends, but it seems to me that in these days of trouble, rebuke, and blasphemy—in these days when everything sacred is treated lightly—in these days when no one seems to think of anything but himself—in these days when the past is quite forgotten and the future is very little thought of, everything being absorbed in the present, I do think it is a matter of vital importance that we should recall the memory of great and good men, that we should beget, if possible, a spirit of reverence for the past, that spirit of reverence which is the basis of all true religion; and unless there be reverence in the heart of the nation for all that God has done, is doing, and will do for it. I hold that the nation

is on the border of the greatest convulsion of heart and soul that it is possible for the mind of man to conceive. Well, then, let us remember how these principles apply with regard to Luther. Was he no remarkable man? Was he not one to whom you could look back and see what he did, and what he said, and what he wrote? May we not have some feeling of reverence, and try to beget in those who now live something of the spirit of imitation of that man? I do not know that there is any one part of Luther's character more remarkable than this; that in the midst of the most furious passions, in the midst of theological hatreds—and it is well known that theological hatred is supposed to be the strongest hatred of any—Luther, in the midst of these theological contests of the greatest fury, living in a nation and in times in many respects deeply uncivilised, according to the notions of humanity which now prevail, exasperated by every possible offence that could be urged against him, stimulated to the greatest excesses, Luther never in speech or writing, and I believe never in heart, had the slightest idea of persecution in the cause of religion. Therefore let me again call to the minds of our Roman Catholic fellow-subjects that this man, whom they would forbid us to celebrate, was a man who in no one instance, even in times of the greatest asperity and fury, would be found guilty of persecuting a single soul to bring him to the same religion as himself. Luther always proclaimed, and always acted on, the grand truth that by the Word of God, by truth, by knowledge, and by God's Holy Spirit, the world must be brought to the worship and knowledge of the true God, and not by the sword and the fire, means that certain persons who shall be nameless have resorted to during a great number of centuries. I say that this characteristic of Luther's entitles him to our esteem, our wonder, and our imitation.

"Look at the man. You must consider him with his enormous amount of moral and physical courage. Was there ever his like in history? See to what that man was exposed morally. See to what he, was exposed physically. See how he was beset by dangers night and day from great bodies, from individuals, from every source. The man's courage never failed him, and what did he say in his characteristic language when summoned to the Diet of Worms, and when all his friends and all his people almost on their knees implored him not to go. He said, 'The occasion is God's occasion, and I will go. Were there as many devils in Worms as tiles on the housetops, I would be found there.' That was his vigour of character. That was his courage—courage in the cause of God, and therefore still more worthy of imitation. And with all this, too, mark his perseverance—perseverance not for his own purposes, not to serve his own benefit, not to serve his own honour, but all in the cause of his Master, and for the great and everlasting benefit of the whole human race. Well, and then we must pay some consideration to his mighty talents, to his enormous intellectual power. Why, you would honour him were there nothing beyond that. You would honour him as a man of the greatest intellectual power that perhaps the world has ever produced. Take this instance—Is there anything more wonderful than his translation of the Bible? Shut up in a single room, apart from all means of reference, and apart from books, that man, who tells you that never until past twenty years of age had he seen a copy of the Scriptures—that man in the space of two years, without assistance, and without reference to libraries, produced that copy of the Scriptures which has evangelised Germany, which

has formed the German language, and which is to the present moment not only the basis of German religion, but the most classical book to be found in the whole range of German literature. Is that nothing, or are we to say nothing about that? I say we must consider Luther's mighty intellectual power, consider what he accomplished in two years. We have lately had a revision of the Scriptures. It took thirty learned men to produce a revision of the New Testament. I say nothing about it. I only say that Luther, by his mighty intellectual power, unaided and alone, produced that wonderful version of the Holy Scriptures which has been the basis of all religion and even of classical literature throughout Germany. There are many aspects of him. We must look at his great and varied genius—his passion for music, his passion for poetry, all made subordinate to the one great cause of God and the evangelisation of the human race. Surely it is a subject of admiration, of wonder, and of deep thankfulness to Almighty God that such a man should have appeared and at such a time. But when we come to regard him as a theologian, I must say—I hope I shall be speaking to hearts that will sympathise with me—I cannot but look back with reverence and gratitude, increasing reverence, increasing gratitude, to the man who under God's Spirit worked out for us and disinterred from a mass of rubbish the grand consolatory doctrine of justification by faith. Under God to Luther we owe it, and marvellous is the history of the process by which that conviction passed into his mind—most marvellous. I will not detain you by entering into the subject now. I came upon the record of it only the other day. I will tell you where it is, and do you refresh your minds therewith. It is in the preface to the translation of his work on the Epistle to the Galatians, a preface written at the time by sympathising persons who knew him intimately. There you will see a most remarkable record—how the man lay for three days on his bed in agony of thought and mind, thinking himself under hopeless condemnation. But the truth broke into his mind, and he came to the conclusion that it was justification by faith and not justification by works that would carry man through this world into the haven of everlasting rest. Ah! and are we not also indebted to him for the assertion of the supremacy of God's Word? He tells you the story himself in his 'Table Talk.' One of the fathers came to him and said, 'Why do you bother yourself so about the Bible? Why don't you read the Fathers? The Fathers have got all the good stuff out of the Bible. Read their works and you will find enough of it, you will find enough without going to the Book itself.' But Luther was the man who asserted in his writing and conversation, and showed in his whole life, that the Bible was the one thing needful, that the Bible was supreme, that it was the sole guide of faith and morals and life. He established that truth; and it is a truth that we shall stand upon, I hope and trust, so long as we have breath. Then out of all that arose that grand light, that grand power, the right of private judgment. I know I shall be told that the right of private judgment has been considerably abused, has been awfully perverted. So it has; but has not the Bible itself been misused and perverted? What good thing is there that God has given to man that will not be perverted, often perverted for evil purposes, unless guarded by His preventing and accompanying grace? But this I will venture to say, and I am sure there will be many responding hearts, that the right of private judgment, however abused, is the great right of responsible beings. The

right of private judgment has been abused, and it will be abused, but it has worked out great and blessed issues, and it will work out still more great and blessed issues from generation to generation, until the close of the dispensation in which we now live. Now, all these attributes of Luther—these mighty talents, these mighty acquisitions, this great position, this energy, this moral character—all these qualifications, had Luther remained in the Church of Rome, or had he taken to the law or any other profession, would undoubtedly have raised him to the highest pinnacle of power and the highest point of ambition; but all were kept in subjection to the one great purpose—the honour of God and the welfare of the human race. I say that the very fact that that man restrained his ambition when the whole world was before him is another proof that he was a man whom we ought to imitate, doing all that is in our power, and using all our gifts for God's honour, and not for the glorification of our own dignity. It is thus therefore that we honour Luther as one of the most signal servants of Almighty God, as a man chosen by God Himself to deliver us from the most terrible and degrading thralldom of mind and spirit that ever fell on the human race. You all know by history what were the dark ages. You all know perfectly well, I am sure, that, were the agencies removed, which under God's blessing have been put into action, we should return to the doctrines and the oppressions and the miseries of those dark ages. We honour this man as a special servant of God, because he delivered us from that intolerable thralldom so that we might walk in the light and newness of life, be able to think, feel, and act according to our responsibility, be able to rejoice in the Word of God, and to extend His name and His honour—extend to our fellow-creatures all those blessings which we ourselves delight to obtain. This is the man that we honour, and we honour him upon those grounds, and in so honouring him we are not only doing that which is a positive duty, but that which is also most beneficial to ourselves. I cannot conceive anything more beneficial to the human heart than to contemplate the state of things from which Luther delivered us, the man that was raised up, the mode in which he acted, and the grand issues that we are enjoying at the present moment. I am sure that of all the honours that can attend a man's memory the greatest is this, that whenever his name is mentioned hundreds of thousands of deep, pious, and grateful hearts rise in one expression of thankfulness to Almighty God, who in His wisdom and mercy thought fit to call into existence and to endow a man for the honour and happiness of the human race. And such a man was Martin Luther."

Our second extract is from a paper on "Luther in the Wartburg," read at the same meeting by

DR. HOWSON, DEAN OF CHESTER.

"It gives me much pain to observe the half-hearted and grudging way in which some English Churchmen pay honour to this man Luther. They cannot praise him without qualifying and attenuating phrases, as if they were ashamed of praising him. No doubt he had conspicuous faults; he made mistakes; he said and wrote crude things, some of which caused to him deep regret afterwards. But all this was as nothing compared with the falsehood, the organised multitudinous falsehood of

the system he was opposing, and opposing nearly single-handed. Let me note three contrasts, and so conclude.

"First, then, is the contrast of faith and unbelief. I will give it in the words of Coleridge, who, in his 'Table Talk,' said of Luther that he was 'in parts the most evangelical writer he knew, after the Apostles and apostolic men;' whereas he said of the time of Leo X. that 'atheism, or infidelity of some sort, was almost universal in Italy amongst the high dignitaries of the Roman Church.' What an antithesis between the solitary student in his German prison and the hollow splendour of Pope and cardinals at Rome, with Christendom at their feet!

"Next, the contrast of faith and ceremony. I know that ceremony has not in itself the energy of faith, but that sensible, reverential ceremony may be the expression of faith. But when ceremony is made a substitute for faith, then religion dies. Here, again, I will use words far better than my own. We sometimes see wild words regarding Luther written either in ignorance or in disregard of the noble 'Vindication' by Archdeacon Hare, published thirty years ago. He says that 'when reading the history of the German Reformation, as delineated, for instance, by Ranke's faithful pen, one of the things which strike us continually is the singular thoroughgoing contrast between the shadows and marks of religion on the one side, and the living realities on the other. This,' he says, 'is a pervading distinction in the history of that time. The Church of Rome,' he adds, 'inheriting the ambition of the republic and the empire to rule over the bodies and outward actions of all mankind, has ever directed her attention mainly to that which is outward—to forms, shadows, ceremonies, observances—while everywhere she betrays a want of that faith which gives substance to the unseen, and pierces through the veil to the invisible glory behind.' Of Luther, whom he is vindicating, this eminent writer says, that with him religion was not a thing of words and phrases, habit and custom, time and season, but a thing of vivid reality with an intense yearning after truth.

"The last contrast brings us to a narrower issue, but still one of immense significance. It is the contrast between faith and indulgences. A large number of the English people suppose that indulgences are a thing of the past. This, however, is by no means the case. During this last month of October the use of the rosary, with indulgences attached, has been inculcated by the Pope upon the Roman Catholic world as a method of obtaining spiritual blessings; and in a multitude of ways the system of indulgences is a living power in the modern Roman Church. But what is an indulgence? I invite my fellow-countrymen in the presence of Luther on this 10th of November to study that question again."

Our next extract is from a paper also read at the same meeting by

THE REV. DR. STOUGHTON.

And here we take occasion to observe, as a most gratifying feature of the Exeter Hall meetings, and indeed very generally of the Luther Centenary meetings throughout England, that Churchmen and Dissenters took part in them together. Dr. Stoughton's paper was on "Luther at Wittenberg." The passage we extract relates to his marriage and domestic life.

"Leave the oak which marks the burning-place [where Luther burned

the Pope's Bull]. Walk through the Elster Gate, under the wall of what was once the Augustinian Monastery. Enter a gateway. You find yourself in a large courtyard with a long building before you; the walls pierced with small casements, a tower in the midst, dormer windows on the long sloping roof, and the gates at the ends decorated with tall square battlements. Ascend the staircase, to which a guide conducts, and you reach a good-sized room with dark panelling. A German stove is opposite the window. Over a door leading into the next apartment is Peter the Great's autograph in chalk, which he wrote when there. In these two rooms Luther and his wife lived for many years. There are seats by the window which, tradition says, they occupied, and there chatted together. A chair and a table at which the Reformer wrote are preserved. In that room a crowd of associations cross our minds. The first thing we should think of is 'This monk has become a married man.' As far as I can make out the charge of criminality brought against him by his enemies resolves itself into this: that he took to himself a wife in spite of his vow of celibacy. Whether a man is bound by an engagement made under an influence seen to be superstitious and wrong, is a point of casuistry I have not time to discuss. I can only say I don't think he is. At all events, the act of marriage in itself I hold to be one of the noblest in Martin's life. When he received nine nuns from what he called 'a state of captivity,' he had no thought of marriage. He says, 'With such a mind as I have hitherto had, and still continue to have, I shall not take a wife, not because I am by nature averse to matrimony—for I am neither wood nor stone—but I am disinclined to it because I am every day expecting death as inflicted upon a heretic.' But he changed his mind, and I am glad he did. Of all the evils connected with the mediæval priesthood, professed celibacy was amongst the worst. No doubt there were many virtuous men who kept their vows; but it is idle to deny that there were others in great numbers who violated them, and married in fact, though not in form. Priestly marriages were troubles with which the greatest Popes had to grapple, and the immoralities in private life amongst monks, friars, parish priests, and the highest dignitaries were scandals too notorious, too well attested, for any one to deny. Luther knew very well what was going on in the Roman Catholic world, and felt how truly hypocritical it was on the part of many accusers to talk of his acting immorally in marrying Catherine Bora. They were a happy couple, and exemplified in all its beautifulness that state of life for which nature intended human beings, and upon which, at the beginning, the Divine Creator pronounced His benediction. I do not know where to find a picture of German wedded life superior to that which existed in the old rooms I have just described. Bishop Hooper married, Archbishop Cranmer married, but they had no bright Christian home open to the view of the whole world, and setting an example worthy of imitation, like their Protestant brother in Saxony. Luther with his lute, accompanied by his own voice, Catherine by his side, a baby on her knee, and other little ones clustering round his feet, a Christmas tree laden with lights and presents on the table, a servant sitting by the German stove in the corner—these form a picture familiar to us all; and if the details be not exactly verified, in substance they accord with the facts of the case. I know no spot anywhere else which so fills the mind with images, as poetical as they are true, of what domestic purity, and affection, and

peace, and gladness, may be in this cold, dark, sinful world of ours. How exquisite was Kate's care of her husband, and her pious resignation when his life was in danger. 'The tears of my Katy,' he wrote to Spalatin, 'prevent me from coming; she thinks it would be very perilous.' And, again, when she thought he was dying, and he told her he had nothing to leave her but the silver cups, she said, 'My dear Doctor, if it is God's will, then I choose that you be with Him rather than with me!' The way in which he was wont to speak of her, the sallies of wit that lovingly escaped him when she was the subject of a conversation or the object of a letter, it is delightful to recollect; and their children, what joys they were to this attached couple! That letter which he wrote to Johnny Luther about the pretty garden, where there were apples and pears, and fine horses, and music, and crossbows, and dances (a charming parable of childish happiness), I pity any one who can read it without being moved; and when bereavement came, and his heart-strings were torn in pieces as he bent over his daughter's coffin, how strong was the faith which set a rainbow across the clouds of death! 'Ah, dear Lene! you will rise again, and shine as a star; yea, like the sun.' Carlyle says—'I will call this Luther a true great man, great in intellect, in courage, affection, and integrity, one of our most lovable and precious men; great not as a hewn obelisk, but as an Alpine mountain, so simple, honest, spontaneous, not setting up to be great at all, there for quite another purpose than being great. Ah, yes! unsubduable granite, piercing far and wide into the heavens; yet in the clift of it fountains, green beautiful valleys with flowers.'

III.—JOTTINGS FROM THE MISSION FIELD: IRELAND.

ONE of the Scripture-readers writes: "I cannot visit one-fourth of all the houses that are open to me, and in which I would have a welcome." Another agent says: "Some time ago the man who was in the habit of supplying me with fuel ceased doing so, and came to me, and said, 'I am sorry I can no longer supply you with turf; the priest has denounced me for doing so, and I would be afraid to go against him.' A few days ago this man came to the agent and said, 'I am now ready to supply you with turf, and won't you deal with me?' The agent said, 'What about the priest?' 'Oh,' said he, 'those times are gone; let the priest mind his own business, and I'll mind mine.' This fact will serve to show the altered state of things."

A young woman from the country, who left about fifteen months ago on the Free Emigration Scheme, formerly attended the mission school; but her relatives, being Roman Catholics, brought her to mass, and compelled her to conform, so far as they could do so, to the Roman Catholic Church. One of those Roman Catholic relatives called at my house after dark only a few nights ago, and placed in my hands a letter from another Roman Catholic woman in America, making inquiries as to the faith of this girl while in —; "for," she said, "she has been in my service, and I tried to influence her towards the (Roman) Catholic Church; but the moment she left, and got into service with a Protestant family, she disregarded all my instructions, and now goes regularly to church."

A very pleasant feature in this case is that my Roman Catholic visitor gave expression to her very great pleasure on the reception of this information; for she said she could now have confidence that she knew this girl would prosper and be well looked after now that she was with Protestants.

I have never witnessed the power of God's truth more than I did the other day, while speaking to a most bigoted Roman Catholic young man. I first offered him a handbill, as an invitation to our class. He said, "I am a Catholic, and I think it very wrong to read your bills, or go to your meetings." I answered, "You must, then, think it wrong to read the books of your own Church, and also the Roman Catholic Bible." "How is that?" he said. I answered, "Because those bills are composed of the teaching of your Church, in contrast with passages from the Roman Catholic Bible, not from the Protestant Bible at all; so that the priests as well as the laity have no defence to make when it is their own Roman Catholic Bible that condemns their teaching." He then said, "You greatly surprise me. Please show me that if you can." . . . The first subject we discussed was that of the bill he had refused to take, namely, "The Infallibility of the Pope," &c.; and when I showed its recent date, and that for more than eighteen hundred years it formed no part of the doctrine of his Church, but, like the Immaculate Conception and other new doctrines, it was rejected even by eighteen General Councils, and therefore, as those decisions are regarded by the Church of Rome to be that of the Holy Ghost, and not the decisions of men, and as the Holy Ghost cannot contradict Himself, it follows that the last Council in Rome was not guided by God the Holy Ghost in deciding the Pope's personal infallibility, and therefore he cannot be infallible, even according to the teaching of his own Church, which always differed in opinion where this so-called infallibility was to be found; so that Roman Catholics were living and dying for eighteen hundred years without a perfect rule of faith, and would be lost now were they to die believing as their forefathers did. He did not know what answer to give to this. . . . We then went from one doctrine of his Church to another; and after an hour's interesting discussion, and showing how Protestants hope to be saved, and the end we do good works for, like the blessed Virgin Mary, who did good works, not to save herself, for she was always saved, as Roman Catholics believe; therefore she did them like Protestants, and as the Bible teaches, to show her gratitude and love for God her Saviour, who did such great things for her; therefore the Church of Rome has no right to claim either her or St. Peter, for her faith and worship is the very opposite to theirs. He gave up the controversy towards the end, and joyfully listened to God's way of salvation, and when parting from me, said, "I now see for the first time that your way to heaven is a safer and better way than mine; and if I ever become a Protestant, I will teach it to all I can;" and then said, "I will now take the bill, and go to your class, and never refuse one again." The next time we met, he was very civil, and said he would like to have another conversation.

The country is quiet, but there is disaffection widespread, which fear alone continues within bounds. Loyalty is limited to the Bible-taught, who fear God and honour the Queen.—*Banner of Truth.*

IV.—SISTERS OF MERCY.

BY THE LATE REV. DR. HETHERINGTON.

“**BLESSED** are the merciful, for they shall obtain mercy.” This is a beautiful characteristic of the subjects of the kingdom of heaven, as declared by its Heavenly King. And nowhere on earth has mercy its natural home more truly than in the heart of woman, especially of a Christian woman.

The kingdom of Antichrist is the exact counterpart of the kingdom of Heaven; and the depth and subtlety of Papal Antichrist is shown in the marvellous skill with which it seizes on every true principle of grace or of nature, and so perverts and misapplies them as to render them instruments of evil, working ruin to mankind.

We love to look on deeds of mercy, and we love them most when they are wrought by woman’s gentle hand. Must we not, therefore, delight to see those females who move about among the abodes of the poor, as if on errands of benevolence, bearing the attractive title of “Sisters of Mercy;” and must we not think well of the system which provides and employs such kindly visitors to alleviate human suffering? Such is the design and expectation of Popery; and that she has been largely successful is but too evident from the praises bestowed on the “Sisters of Mercy,” and similar agencies of the Nunnery system, by unreflecting and deluded Protestants.

But let us inquire more closely into the subject, and ascertain the true character and consequences of the system, even in this its most attractive and seemingly benevolent aspect.

The whole Papal theory respecting works of mercy rests upon the unscriptural principle, that such works are works of merit, and that the persons who do them deserve the favour of God. Yet, what our Lord says is, that the merciful are blessed, because they shall *obtain mercy*. Their blessedness consists in what they *receive*, not in what they *give*. The very word *mercy* excludes the idea of *merit*. Favour, approbation, love, are due to merit; but mercy is shown in sparing the guilty. There is, therefore, both opposition to Scripture and self-contradiction in the Papal theory that works of mercy are works of merit. But there is a gracious and holy harmony in the Scripture principle that when God mercifully, through Christ, forgives men their trespasses, He teaches them also to forgive those who trespass against them—to be merciful because they have received mercy. Daily they become the more fit recipients of God’s daily mercy and abounding grace, and the more kindly diffusers of that mercy on all around them, like sweet flowers diffusing fragrance most when softened with the dews of heaven.

All this the Papal theory reverses. The “Sisters of Mercy” are taught not to depend on God’s undeserved mercy, but on their own good works. Their charitable deeds are done, neither from pity to the suffering nor from love to God, but as the price paid for salvation to themselves. The principle from which their works of mercy spring is self; the result to which they tend is self-righteousness. It seeks neither good to mankind nor glory to God; but a relief from guilty fears, and from dreaded purgatorial sufferings, and a self-righteous plea of merit, on which to claim admission to future happiness.

As the aim of this system is inconsistent with grace, its plan is inconsistent with nature. Where love dwells, mercy has its home. Love dwells in the heart of woman, fitting her naturally for the loving and merciful duties of the mother and the nurse. But the "Sister of Mercy" must undergo a special training before she can be fit for her peculiar duties. She may be a high-born, cultivated, refined, and delicate maiden, bright as a sunbeam, loving as a dove, gentle as a dewy violet, and glowing with the most sensitive emotions; yet she must begin her course of training by abandoning her parents and her home, by yielding her whole being to the absolute will of another, and by assuming the plainest and even coarsest attire, which she must not change till it be worn to shreds and infested with vermin; she must submit to the meanest drudgery in the most menial offices; she must toil beyond her strength, spent with fastings, and watchings, and penances, till the fatigue and languor of exhausted nature have either reduced her to imbecility, incapable of thought, or will, or action of her own, or hardened her to unfeminine severity and sternness—qualifying her to become, in due time, a Lady Superior, a female tyrant, with artificially mild voice, but heart of stone and will of adamant. Then, in the former and most common case, when she has been reduced to a state of broken-hearted tranquillity, without mind or conscience, she is fitted to become a "Sister of Mercy." At the command of her Superior she can put on her grave attire, and move about with silent step, and ghost-like gliding motion, and pale cheek, and downcast eye, among the dwellings of want, and immorality, and disease, bestowing there the alms which it is her mechanical function to convey.

Poor wreck of crushed womanhood! Her sunken eye brightens not with looks of love; her dead heart feels no throb of genial humanity; no sympathy has she with a mother's joy or an infant's crowing gladness! Swathed up in her ascetic vows, she is a living mummy, holding in her open hand what has been put there as the price of her admission into heaven. She gives; but not in mercy, or for mercy's sake. She gives;—nay, she but barter her own crushed heart, and weary, woe-worn life and womanhood, for a delusive dream of future rest. And yet such victims of Papal cruelty and deceit are delusively designated "Sisters of Mercy!"

But this is not all; this is not even the worst effect of the system. There is no wisdom, no discrimination, no healthful influence in the charity so bestowed. On the contrary, encouragement is given to idleness, to improvidence, to the base spirit of lazy dependence, and to hypocrisy, in those who indolently trust to the regularly-offered alms. The inevitable tendency is to produce and foster the very poverty which such charity pretends to relieve. The unhappy, "Sisters of Mercy" cannot wish to see dependent poverty elevated to independent industry, for that would diminish their own source of traffic, wherewith to purchase heaven. Their superiors, especially the priesthood—their directors—do not wish to see their idle dependants reduced in number, for that would diminish their popular influence. The poor themselves have no wish for a higher condition, for they are kept in ignorance, poverty, dependence, and submissiveness to a system which at once flatters, and fosters, and degrades them. Social ruin is the inevitable consequence of such a system.

The truth of this has been, and is, abundantly proved by facts. Why is not only Naples, but every city of Italy, so fearfully overrun with

crowds of Lazzaroni? Why is beggary so prevalent throughout all the Papal countries of Europe? Why is the Popish peasantry of Ireland so deeply sunk in poverty? Because in all these cases the populace have been trained to depend, not on their own energies and industry, but on the misnamed and blighting charity of the Conventual system.

History has illustrated this truth. When the Monasteries and Nunneries were suddenly abolished in England at the time of the Reformation, vast multitudes of their idle dependants were at once thrown on the nation, ignorant, unaccustomed to work, and exposed to starvation. This was prevented by the institution of that unwise poor-law under which England still groans. The system of education then instituted in Scotland trained her poor to intelligent industry, and saved her for centuries from that oppressive burden. But Ireland's Conventual system fosters Irish poverty, and pours it like a wasting inundation into Britain, tending to reduce our own labouring classes to similar degradation and misery.

Such is the result of that system deceptively administered by the deluded and deluding "Sisters of Mercy."

Protestant women of Britain! you alone can be true Sisters of Mercy! You, whose hearts are full of experienced love and mercy both of grace and of nature,—of nature, cherished in your own households, and among the sweet humanities of parental and filial love,—and of grace, which teaches you that, having received mercy through the merits of the adored Redeemer alone, it is equally your duty and your delight to imitate the example and to follow the steps of Him who went about doing good. Be true Sisters of Gospel Mercy. Comfort the suffering poor; instruct the ignorant; rouse the indolent to active, honest industry; so shall your true mercy, bestowed in scriptural wisdom, be doubly blessed; in those who give and those who receive, to the welfare of mankind, and to the glory of God and His redeeming grace.—(To be had in the form of a tract at the Offices of the Scottish Reformation Society.)

V.—THE DIVINE ESTIMATE OF POPERY.

THOUGH God has in His Word made a revelation of Himself and of His will, it is by some regarded as presumptuous to speak of knowing what the mind of God is. But why should we not know His mind? So far from its being presumptuous to say that we know what He means, it would really be so to say that we cannot know this. It would be to cast dishonour upon God to insinuate that He has expressed His mind so indistinctly in His Word that we cannot understand it. Men may try to conceal their meaning by their words; they may use ambiguous language; God does not. It is by the written Word that we are to try every opinion, every action, every religion. By that book everything will be tried in the day of final reckoning. As then, so now, it is to be the book of final appeal. If there are any principles, any professions, any practices which shrink from being brought to the test of the Bible, they are, by that very circumstance, condemned. "To the law, and to the testimony, if they speak not according to this Word, it is because there is no light in them."

Do we wish to know what is God's estimate of popery? Let us bring the matter to the test of Scripture. Does God's Word approve or disapprove of the teaching and the practices of Popery? God has in Scrip-

ture most distinctly made known to us how He regards these. He does so in various ways.

God has intimated His judgment of Popery in the predictions respecting it recorded in His Word. In 2 Thess. ii., Paul writes, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." "The mystery of iniquity doth already work; only He who now letteth will let until he be taken out of the way, and then shall that Wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." In the Book of Revelation there is a succession of prophecies respecting Popery. In different places of Scripture the true Church is set forth under the figure of the spouse of Christ; "Come hither, I will show thee the bride, the Lamb's wife." So this popish system is presented to us under the figure of a woman that has been unfaithful. "He carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth." There are, of course, various aspects in which these predictions may be regarded. But we refer to them at present simply as setting forth how the system of Popery is regarded by the Lord, what His judgment of it is, how displeasing, how abominable it is to Him. His estimate of it is brought out in the names which He applies to it and to its head. "The man of sin," "The son of perdition," "The mystery of iniquity," "The mother of harlots." The divine estimate of it is further seen in the manner in which God speaks of it or describes it in these predictions; and also in the doom, in the terrible destruction, which He declares He will inflict upon it. That there are those who profess not to see, or who refuse to see, Popery in these passages, need not very much surprise us. There are those who have failed to find, or who deny, many of the essential doctrines taught in the Bible, "they seeing see not; and hearing they hear not, neither do they understand." There are those who deny that everlasting punishment is taught in the words, "These shall go away into everlasting punishment." But remark, if it is not Popery which is described in the passages, it is something which has a marvellous resemblance to it; so like it that it is impossible to find a difference. For what characteristic given in these verses of "the man of sin," or of "the mother of harlots," is not to be found in the system of Popery?

But to ascertain what is God's estimate of Popery we do not need to confine our attention to the prophetic declarations of Scripture. There are other declarations no less express. We do not need to meet with such designations as "The mystery of iniquity," "Babylon the great," to enable us to find out the Divine estimate of that system. Are there those who preach any other gospel than that which we have received from God?

We do not need to have them spoken of by name in the Bible to know how God regards them. All such, whoever they be, are thus spoken of and condemned by the Lord, "If any man preach any other gospel unto you than that ye have received, let him be accursed." For example, Unitarianism is not spoken of by that name in the Bible. But, though not thus, the errors which it teaches are certainly condemned. Take the peculiar sentiments of Unitarianism, or Socinianism, as it has also been called, respecting the person and work of the Son, and of the Spirit, or any other of its tenets, and bring them into contact with God's Word, and what is the result? As to its teaching respecting Christ's person, that He is but a mere man, does not the Bible most conclusively and frequently proclaim God's mind as to that teaching, the falseness of it, as when the Bible tells us, "In the beginning was the Word, and the Word was with God, and the Word was God?"

As to Popery, take the creed of Pope Pius IV., or any other authoritative statement of its doctrines, on the one hand, and on the other take the Bible. Put them side by side, what is the deliverance of the Bible concerning these? If the Bible says what is directly contrary to that which Popery says, are we to be at any loss as to the Divine estimate of Popery's teaching? Is not that a clear declaration of what the mind of God is as to its teaching? As illustrating this it is only to a very few of the errors of Popery that we can refer.

Respecting the Invocation of Saints, the creed of Pius IV. says that "The saints reigning together with Christ are to be honoured and invoked, and that they offer up prayers to God for us." And it is one of the articles of the Sorbonne that "It is holy and most pleasing to God to pray to the blessed mother of God, and the saints who are in heaven, that they may become advocates and intercessors for us with God." "Pleasing to God to pray to the blessed mother of God, and the saints!" Instead of being pleasing to God, it is most displeasing. It is contrary to His revealed will. For what is God's declaration as to this? "There is one God, and one Mediator between God and men, the man Christ Jesus." "One God," "one Mediator." Just as it is contrary to the Word, and to the glory of the "one God," to set up more gods than one, so it is as contrary to the Word and to the glory of God, and of the "one Mediator," of Him who appointed the Mediator, and of the Mediator who has been appointed, to set up more mediators than one. The "one Mediator" himself testified against this teaching of Rome when He said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." Hence the true Christian, echoing back the words of the Father, and the Son, and the Holy Spirit, who, as He records this truth in Scripture, makes it His own, can in assured faith and in his blessed experience say, in reply to the Sorbonne article, we need not these "advocates and intercessors for us with God; we have an Advocate with the Father, Jesus Christ the Righteous"—an Advocate more excellent, more sufficient, more gracious than the Virgin Mary, however much she is lauded by Rome, and than all the other Roman saints.

As to the worship of images the Sorbonne says, "Nor ought it in any manner to be doubted that for supplicating Christ and the saints, it is a pious and good work to bow the knee before the image of the Crucified, and of the blessed Mary, and of the saints." What is God's mind as to this! What does God say of the use and worship of images? "Thou

shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." So far is it, then, from being "a pious and good work" to bow the knee before the images of Christ and of the saints, that Jehovah has expressly forbidden it.

Just to refer to one other point. The creed of Pope Pius says, "I profess likewise that in the mass there is offered to God a true and proper sacrifice for the living and the dead." Let it be distinctly observed, that, according to Rome, the mass is not just a commemoration of the sacrifice of Calvary. It is "a true and proper sacrifice" that is offered, offered as often as there is a mass. Here is a sacrifice additional to the sacrifice of the cross. Whenever, therefore, the mass is offered, it is a proclamation by Rome that the sacrifice of Jesus on earth was not sufficient. See here, again, the dishonour that Rome does to God's own Son as our Great High Priest. For what is the testimony of the Bible? "Christ was *once* offered to bear the sin of many." "We are sanctified by the offering of the body of Jesus Christ *once for all*." Is not this an unmistakable condemnation of the mass and its pretended sacrifice? The offering of the body of Jesus Christ was "*once for all*." "For by *one offering* He hath perfected for *ever* them that are sanctified."

We might thus take up any of the peculiar doctrines or practices of Popery, and learn what is the Divine estimate of these; but we cannot enlarge.

Is it any wonder that Popery dislikes the Bible, that it seeks to keep the Bible from the people, that when any of its adherents do get the Bible, it takes it from them, and burns it? Is not this an admission that the Bible is opposed to them? They themselves see that their peculiar doctrines and practices are there condemned, that He whose Word that Bible is, testifies against their system. If it were not so, there would not be such anxiety to prevent their adherents from reading the Bible. And, further remark, of this practice of keeping the Bible from the people what is God's estimate? Does not God condemn Popery's treatment of His Word when His own Son says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me?"

But do not the declarations of the Lord God as set before us in His Word, and which so frequently and plainly testify against the errors and corrupt practices of Popery, address a very solemn rebuke to those who regard this system with indifference, who are unconcerned about its progress and prevalence, or who view it with favour, and who give countenance and support to it? Can it be right to think light of or to favour that which Jehovah Himself has so clearly condemned? Is it safe to differ from the expressed judgment of God? "That which is highly esteemed among men is abomination in the sight of God." "Woe unto them that call evil good, and good evil." Should not all seek to be of the same mind with God? When He testifies against anything, ought not we also to testify against it? and not only should we testify, but should we not seek the removal of that which is so displeasing to God? To all the professing followers of Christ there is a very loud call in this present day of defection and opposition to "contend earnestly for the faith which was once delivered unto the saints."

In connection with what we have been considering, may we not remark of how great importance it is that we should bring ourselves to the test which we have been noticing, that we should seek to ascertain what is God's estimate of us as individuals? He is forming an estimate of each of us. What is it? Our names, of course, are not in the written Word; but the state and character which are descriptive of each of us is there, and God's judgment in regard to these made known. "The eyes of the Lord are over the righteous, and His ears are open to their cry, but the face of the Lord is against them that do evil."

VI.—LUTHER CELEBRATION IN BIRMINGHAM.

A PUBLIC meeting, promoted by the Birmingham Christian Evidence and Protestant Laymen's Association, was held on the 24th November, in connection with the Martin Luther celebration in the Lecture Hall of the Young Men's Christian Association, Needle Alley; Alderman White (the ex-Mayor) presided, and was supported by the Revs. E. F. M. MacCarthy, A. H. Watts, S. W. Martin, J. Astbury; Messrs. G. St. Clair, J. R. Boyce, J. Slack, H. Guest, A. Wood, J. Woodroffe, G. Davis, J. Inniss, T. Goddard, W. W. C. Platt, H. C. Scrivena, J. Grinell, L. Corfield, C. W. Thurston, and T. H. Aston, secretary. Letters of apology were read from several gentlemen who were unable to attend.

The CHAIRMAN observed that they had met that evening to celebrate a great event in the history of the world, of the Christian Church, of civil and religious liberty, and of Bible circulation. They should not only recollect some of the stirring events in the life of Martin Luther, but they should be quickened to the performance of their duties to their fellow-men, and should perform those duties with that earnestness, zeal, and faithfulness with which Luther did the work God raised him to do. There was, however, but one pattern for us all to follow. Even in the life of the great Reformer there were many faults. These we should, if possible, learn to avoid, whilst imitating his many virtues and excellences. It was a very happy thing that the memories of the lives of great men should be kept alive by celebrations of that kind. Let them, on that occasion, inquire of their own consciences whether, in their various callings—social, religious, or municipal—their motives were unselfish and their efforts wisely directed.

The Rev. A. H. WATTS said they met that evening not to denounce those who were in error. Let them contend earnestly for the faith which was delivered to the saints, but at the same time take heed not to contend angrily for it. Let them protest, not so much against error, as for truth. Let them protest that there was nothing, not supported by the Word of God, which was necessary for salvation. It might be asked whether, in these days of education, there was any possibility of being led into the terrible errors of Romanism, and whether the Church of Rome of to-day was not a different Church from that of three or four hundred years ago. He hardly thought there was any difference. The Pope was still infallible, and as his ancestors were infallible, their practices of four hundred years ago would, if that were possible, be the practices of to-day. The Church of Rome quietly and insidiously was making strides in our land, trying to steal away, not the men and women, but the boys and girls. Against this it was necessary to make

a stand, for it was wonderful how the doctrine taught by Romanists fitted in with fallen human nature. That, indeed, was the secret of their great power.

Mr. G. St. CLAIR referred to the fact that in Germany the Roman Catholics were taking part in the celebration. That was natural, because Luther in his time rendered so much service to the literature of that country and the liberty of its people that the Germans as a nation owed him a deep debt of gratitude. But the Romanists of this country would not remember him quite so pleasantly, for they would probably think of him only as a reformer of the abuses of their Church, or rather as a great opponent of the Papacy. In a pamphlet containing the life of Luther, issued by the Roman Catholics, it was said of him that he was "of the earth, earthy; of the senses, sensual; of the devil, devilish; and not until black is white, and the devil speaks the truth, will Luther be a good man, and the Reformation a good movement." It was as well to remember that something might be said on both sides, and not to use the commemoration of Luther's life specially for vilifying the Roman Catholics. Better use would be made of it by asking themselves whether they were thorough Protestants or only half-and-half Protestants. All Protestants would honour Luther for the magnificent stand he made against external authority in matters of religion; they would honour him for the stand he made for the right of private judgment on the part of every one; for venturing to read the Bible himself, and daring to study it and make it known to the people. He told the Pope to stand aside from between himself and his God. He listened to no discussions unless they were free and open; and having come to the conclusion that the Word of God ought to be read by the people, he gave the best translation he could of it, and for that every Christian would honour him. They did not necessarily accept all Luther's doctrines; they might follow him, but not follow him slavishly.

The Rev. E. F. M. MACCARTHY, after expressing the pleasure he felt in taking part in the proceedings, remarked that on that great anniversary it was only right that recognition should be made of the inestimable value of that great movement which was brought to a successful issue by the earnest faith, the single-minded purpose, and the indomitable courage of Martin Luther. Never was truer definition of a man made than that of the poet who called him "the monk that shook the world." He shook the world in many ways—not only in the world of religion, though that first and foremost, but in those of science, literature, and politics—all felt a beneficent impulse. He shook it so effectually, that the world was not likely to fall back into the old groove again. What was the secret underlying the power of Luther's work? It lay in his new definition of religion, or, rather, in bringing to light once more the definition which had been lost for many years—namely, that religion consisted not in things which could be done to or for a man by priests, but in the devotion of the individual soul to the service of God. This had shown itself in many ways—in religion most prominently; but there were other ways not so vividly realised which it would be well to remember in connection with the great work of Luther's life. Let them take the cause of education. It was a standing witness, not only to the long-sightedness of Luther, but to his largeness of mind, that he was the first man in the world to realise the im-

portance of national education. There was no more magnificent document of all he published than that of his grand appeal to the burgomasters of Germany when he told them in plain words that domestic education was not a sufficient education for the children, and that it was the bounden duty of the authorities to take the responsibility of educating them. The foundations of national education were laid while Luther lived. It was some reflection upon the Protestantism of this Protestant country that it was not until the nineteenth century—nearly four hundred years afterwards—that that principle came to be an acknowledged principle in English public life, and education was placed within the grasp of the poorest and meanest of the people; education supplied to them by a public system, managed by the people themselves for the people. It was a mistake to suppose, moreover, that the higher branches of education were considered by Luther as opposed to religious life. Of music Luther was exceedingly fond; and it was he who said, "Satan hates music, because it drives the evil spirit out of us." His attitude towards science was open-minded and free from prejudice as that of any man who had lived. There was still one other direction in which that beautiful idea of religion which Luther elaborated had been fruitful to the elevation of the world. He referred to the great movement by which the serf had been elevated and the labouring man placed in a position enabling him to enjoy more of the comforts of this world, and the peace and prosperity which God gave to those who deserved it. In this respect we at the present time were realising the large harvest from that great principle which Luther inculcated when he declared and made men feel that the meanest was in God's sight as the highest, that the peasant no less than the prince had a soul to be saved. Let that anniversary revive in them that divine thought which God put into the heart of the great Reformer four hundred years ago, and let them remember that it was not the will of the Father in heaven that one of His little ones should perish.

After some observations from the Rev. S. W. MARTIN, the proceedings closed with a vote of thanks to the chairman, on the motion of Mr. T. H. Aston, followed by a selection of hymns, a choir being in attendance.

VII.—STARTLING FACTS FOR THOUGHTFUL MEN.

UNDER the above title a pamphlet has just been published (Edinburgh: Macniven & Wallace) which draws a dark yet faithful picture of the perilous position which the British nation has come to occupy. The writer, who assumes the *nom de plume* of "A Sentinel," and whose real name we are not at liberty to divulge, lays hold on facts which cannot be questioned, each one serious enough in itself, and, when put together, summing up an indictment which ought to arrest the attention of even the most thoughtless. The writer deals chiefly with the national sins of the country. These will always and with inevitable certainty bring national judgments. No one will challenge this doctrine who does not deny the existence of God. The Ruler of the universe rules in the kingdoms of men; He putteth down one and setteth up another. According as nations in their corporate capacity sin against the Most High God, so in that capacity will they suffer, and the suffering will generally find its way to all classes in the community. Men who do not believe in the moral government of

the world will, of course, shut their eyes to the many indications of God's displeasure too clearly to be seen in the events which surround them. Yet "the Lord's voice crieth unto the city; and the man of wisdom shall see Thy name. Hear ye the rod and who hath appointed it." God deals with nations both to reward and to punish them, and they have always the full amount of their reward and punishment in this life; and for this reason, that they will not appear in their corporate capacity at the final judgment. With individual men it is otherwise. We are therefore not surprised that God's people are often wronged and oppressed in this world, while the wicked are allowed to escape. Retribution awaits them another day, when every wrong shall be righted, and every man will receive the things done in the body, whether they be good or bad.

After dealing with the subject under several different headings, the author calls special attention to the fearful progress of Romanism, its blighting influence in the country, and the chastisements which this is sure to bring from the hand of God; he then puts the question as a concluding heading, "What can true Christians and patriots do?" This we give in full, as follows:—

"In view of the well-known nature of Popery, its history in our own land in the past, its position at present, and its avowed object in the future, it is plain that there is urgent need for instantaneous action. What can we do? 'Arise and call upon God.' It is high time for all to awaken to a solemn sense of danger and responsibility, and in deep humility, with extreme urgency, but confidently hoping in the Lord and in Him alone, to cry for deliverance.

"Along with fervent prayer and earnest desire to do the Lord's will as regards the present portentous aspect of Popery in Britain, it is of great importance for every loyal citizen to bear clearly in mind four facts:

"(1.) *That, in a Protestant country, it is quite consistent with the tactics of Jesuistry to teach atheism, infidelity, anarchy, and vice, and to foster them in Parliament, and everywhere else;* for a nation, society, or individual that is worm-eaten with these evils is far more easily subjected to the thralldom of Rome than one that knows God, trusts in the friendship of an Almighty Saviour, and is conscious of possessing a life and riches beyond the power of any earthly despot.

"(2.) *That Popery is not changed for the better.* 'It has abandoned nothing, retracted nothing,'* from its mediæval claim to universal, absolute monarchy. Nor is it changed in character. It adheres to its Canon Law, which justifies the massacre of St. Bartholomew, and the atrocious, inhuman cruelties ordered by Roman despotism, throughout its long career, against the Waldenses and others. It condemns all who 'hold that Popes and Papal Councils have ever transgressed the just limits of their power,'† and so the nations are fully forewarned that the 'infallible' Popes of the future will, when their policy requires it, practise the very same deeds of blood for which their 'infallible' predecessors are justly branded with infamy.

"(3.) *That there is a Monarch who has a right to universal dominion and implicit obedience.* He does not debase, impoverish, and enslave those who submit to His government. He Himself stooped for the very highest of all glory to the deepest humiliation, and passed through

* Gladstone's Vatican Decrees, p. 11.

† Syllabus of Pius IX., 8th Dec. 1864, Prop. XXIII.

the most intense agonies that He might deliver them from the foulest corruption, the vilest slavery, and the most just and dreadful condemnation, and raise them to be eternally partakers of His own glory and joy.

"This King is most gracious. He treats His redeemed subjects as His brethren. The ruling principle of His government over them is love. The ruling principle of their obedience to Him is love. His kingdom is that of heaven on earth. One of His grand precepts is, 'Trust in the Lord for ever;' another is, 'Rejoice in the Lord always;' and His kingdom is righteousness, peace, and joy in the Holy Ghost.

"But His holy indignation burns as fire against those who, like the rulers in the Papacy, profess to speak and act in His name, while they rebel against His authority, blot out the second from His ten commandments, set up idolatry wherever they open a place for worship, curse those who, without Papal permission, dare to study the message sent by Him to His creatures, command them to seek salvation in a way by which it never can be attained, and all this on purpose to establish a cruel, degrading, destroying despotism over mankind.

"(4.) *This true and righteous King foretold to His people the rise, the arrogance, the power, and pollution of the gigantic usurpation, and its doom;* and knowing that some of His own would be retained in it by force or by fraud, He issued the summons, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Alas for those who refuse to listen to that call! Alas for those who, instead of coming out, are hurrying in to partake of the sins of the great apostasy, and render inevitable their being partakers of her plagues! 'Her plagues shall come in one day—death, and mourning, and famine—and she shall be utterly burned with fire: for great is the Lord God who judgeth her.'—'Consumed with the spirit of His mouth, destroyed with the brightness of His coming.'"

VIII.—THE SCRIPTURE-READERS' SOCIETY FOR IRELAND.

THIS society appears to be doing a much-needed service. Its work is quiet and unobtrusive, but not the less effective. It is worthy of the warm and prayerful support of all who would see the benighted parts of that country won to the Gospel. The following extract from its last annual report gives a brief account of the work it has on hand:—

"The object of this Society is to spread the Word of God amongst all denominations of the people of Ireland by the simple reading of the Scriptures from house to house where permitted, and with individuals by the wayside, as opportunity offers; always '*speaking the truth in love*,' also employing prayer and the distribution of Scripture portions. Occasionally the committee and deputations have found an objection raised on the plea that there are too many societies of the same kind in Ireland, and the question is sometimes asked, Why not unite, and get two or three of the existing societies into one? The reply is that the field this Society occupies is by no means identical with any other, as its work is *extended to all denominations throughout Ireland*. Agents, well versed in God's Word, and suited for the work of Scripture-readers, are, after careful examination, stationed in various localities throughout Ireland. Each reader is furnished with a journal in which he records his daily work. The journal is returned quarterly to the committee for inspection, *accompanied with a report from the superintendent as to the zeal and efficiency of the agent under*

his supervision." At the annual meeting held at Clifton, the Rev. H. Noyes of Dublin said :—" That Ireland was a difficult topic on which to speak at the present time before an English audience, for he could readily believe that they were pretty well tired of the subject. There were many precious souls there, however, and a good work was proceeding among them, which deserved both their prayers and their sympathy. There are many needs in Ireland at the present hour, but undoubtedly its greatest need is the Word of God ; and this Society has been the longest employed in carrying that Word to the homes of the people. It would be for the salvation of the country if every one had a copy of the Scriptures, and was savingly acquainted with ' the truth as it is in Jesus.' Without this, he made bold to say, all the Acts of Parliament in the world will never elevate Ireland to the position which she ought to occupy. In proceeding, he gave a mournful picture of Ireland, stating that recent returns had shown that in Galway alone there are 152,000 people who can neither read nor write ; and that this condition was even more deplorable when it was borne in mind that those who desired to publish the Gospel in the streets were not permitted to do so. He was thankful, however, to express his conviction that the Word of God is being read in the cabins of Ireland. There is clear evidence on all sides that the power of the priests is waning ; there is no longer the fear of the whip of the priest, for people are beginning to feel both their manhood and their womanhood."

IX.—ITEMS.

A CORRESPONDENT says:—Governor Weld of Singapore was asked by the French Roman Catholic priests for a piece of ground, formerly part of the old gaol, the value of which was said to be \$10,000 in the open market. A letter to Her Majesty's Secretary of State for the Colonies, or its publication in the newspapers, has had the effect of stopping this transaction in the meantime. Of course if the Roman Catholics get any of this ground, there is no reason why the Protestants and others should not have a piece also.

RIOTING AT WEXFORD.—DUBLIN, Monday night.—Last night, 2d December, Wexford was for some hours in the hands of a mob. Major Whittle, of Chicago, had announced that he would hold an evangelisation service in the theatre. One service was held in the afternoon, but another at night had to be given up, in consequence of the behaviour of the mob, who broke open the theatre door, and got on to the stage, smashing a new American organ, breaking the furniture, setting fire to the Bibles and the hymn-books. After leaving the theatre, the mob went to the Methodist Chapel and smashed the windows of it, as also those of the Rev. Mr. Oliver's house. Over 2000 persons had then collected, yelling, cheering, and singing " God save Ireland." The mob went through the main street, and on their way broke the church windows, and the windows of some of the houses of the Protestant inhabitants. To-day 200 police, with a resident magistrate and several inspectors, were drafted into the town, and have restored order. The services have been held ; a strong body of police, armed with their rifles, hold the theatre, and bodies of constables patrol the streets ; but none of the Protestant inhabitants can appear in the streets with safety.—*Scotsman*.

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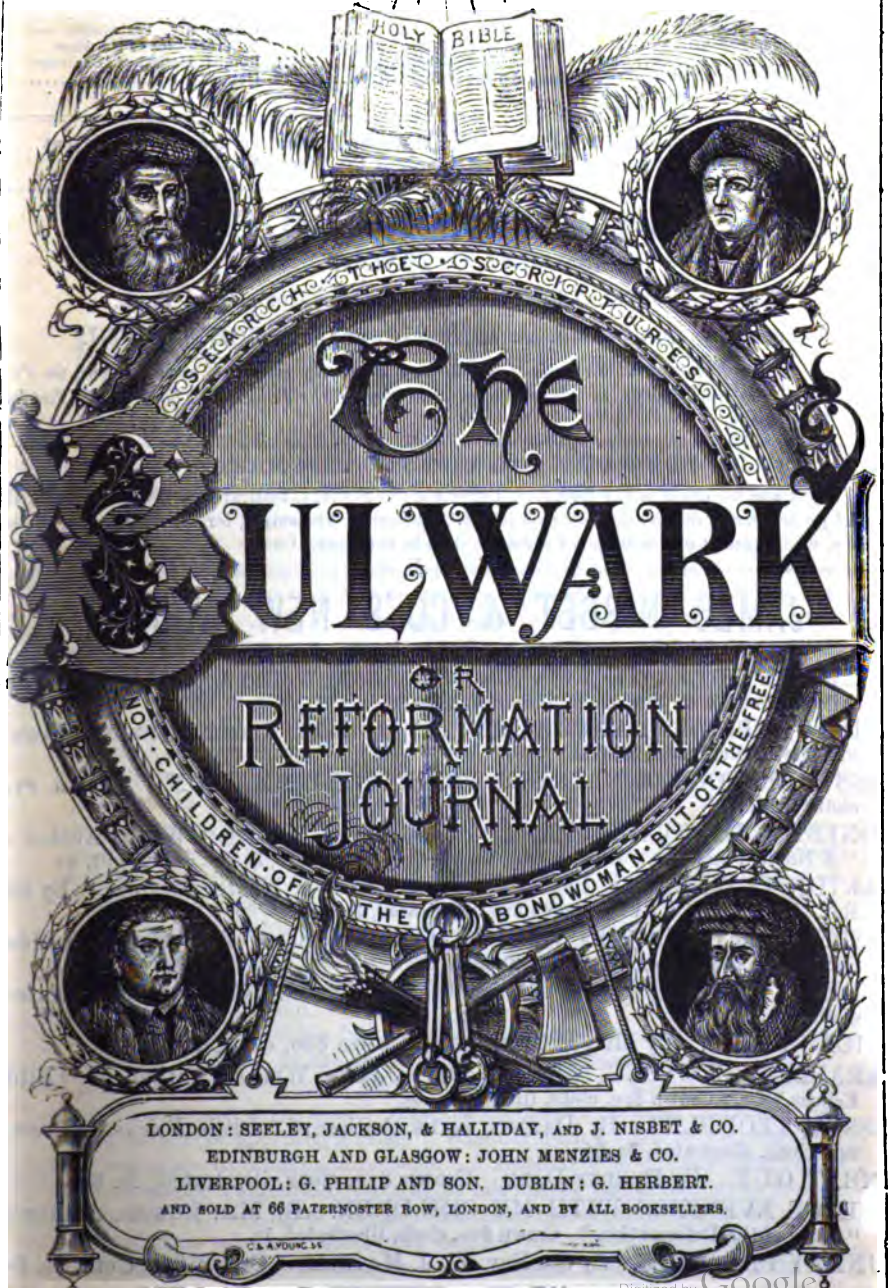
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CONTENTS.

	PAGE		PAGE		PAGE
1. Eighteen Hundred and Eighty-Four: an Eventful Year....	29	5. Ireland	40	9. National Bible Society of Scotland	53
2. A Retrospect of 1883	31	6. The Troubles in the Church of England	49	10. Ornaments, Vestments, and Ceremonies of the Mass....	54
3. Romish Intolerance and Education	35	7. Conversion of the Pope's Domestic Prelate	51	11. Romish Hatred of the Gospel	54
4. The Scripture-Readers' Society for Ireland.....	38	8. The Pope or the Sword.....	52	12. Items	56

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THE BULWARK;

OR,

REFORMATION JOURNAL.

FEBRUARY 1884.

I—EIGHTEEN HUNDRED AND EIGHTY-FOUR: AN EVENTFUL YEAR.

IT is not for us "to know the times or the seasons which the Father hath put in His own power." Neither is it wise to attempt to penetrate the hidden mysteries which God has wrapt up from human gaze. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law." But while we are warned off from all curious attempts to pry into the former, we may be found no less worthy of blame if we neglect to give heed to the latter. What things God has been pleased to reveal, these we claim as our own and our children's heritage; and yet how few in these days take the trouble to assert their full claims to an interest in the treasures of the gospel, either for their own or their children's sake! Would that it were otherwise! This aspect of the question, however, apart: it rather falls to the hand of the preacher than the journalist. We venture to say somewhat, not in regard to things which aforesaid were revealed, but concerning things now in process of being revealed. Prophecies which have gone before concerning events destined to take place in the latter days are not only legitimate subjects of inquiry, but no thoughtful Christian can afford to neglect them. The last book in the Sacred Scriptures unfolds a great and marvellous scheme of prophecy. It is no field for dogmatism; and yet the humble inquirer may there mark throughout the great outline, the carrying out of a great scheme of providence. He is invited at the outset to mark the hand of God in the events that are past, and in those which may be coming out in fulfilment before his eyes; for in the forefront of this wonderful book stand these words, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

The subject is wide; but we wish to touch it at only a single point, impelled to do so by the impression that the present year is destined to be marked by memorable events. This is true of almost every year in the present age of the world. Marked events of a striking character come fast as things approach a crisis. Whether such a crisis as we anticipate is now upon us remains to be seen. A soothsayer in Ancient Rome gave Julius Cæsar a significant warning as one day he passed along the streets, "Beware of the Ides of March." He must have been in the secret of the conspirators who had fixed that day for the assassination. When that day came, the same soothsayer threw himself in Cæsar's way as he was

passing to the Senate House, where he was murdered. On seeing him, Cæsar said, "The Ides of March are come." "Yes," replied the other, "but not past." The year 1884 has come, but it is not past. What, then, is to be remarkable about the present year? We cannot tell. We only wish our readers to look at it in the light of prophecy. We may be far wrong; our reading of the sacred predictions may be wrong; but certain of this we are, that we are even now on the eve of startling events—events which may well startle a slumbering world. They need not alarm a true and consistent Christian; for out of apparent confusion and overturning, God in His own time and way will break up a highway which no enemy can close, for speeding on the conversion of the world to Christ.

We shall be content at present to look into the prophetic volume for the time when the power of Antichrist (the Roman Antichrist) is to be overthrown. The time of its duration is fixed; and beyond its appointed day it cannot go. We look into the book of Daniel, and we find that the period assigned to it is twice fixed to be, "a time, times, and half a time," or, "the dividing of time." A "time," in prophetic language, means a year; say, for the present, a Jewish year, 360 days. "Times" means two years; and "half a time" means half a year. Put the whole together, and they give 1260 years. Twice in the Book of Revelation it is stated that the Apostasy will continue forty and two months; that is, forty and two months of thirty days each, and the same result comes out, giving 1260 years. The length of time is thus fixed by an unerring hand. But there is a difference between Jewish years and the reckoning of time by Julian years, which latter, we know, give somewhat over three hundred and sixty-five days. Adjusting the difference even to hours and minutes, the prophetic period gives eighteen additional years, making the actual length of time 1278 years. Now the difficult point in this great question is, to fix the date of the commencement. On this we must write with caution. We are only inquirers, and wish to awaken a spirit of inquiry on the part of our readers. But many of the best writers on prophecy have fixed the actual and open beginning of the Apostasy, though it was working secretly long before, at the assumption of the title of "Universal Bishop and Head of the whole Church of God." This has been regarded, and well it might, as the public declaration of Antichrist. The assumption was made by Pope Boniface Third. That title was conferred upon him in return for his flattery of Phocas, who had murdered his royal master and ascended the throne. The date of this transaction was 606; and if that is the true starting-point in reckoning the period in question, the time expires in 1884. We ask our readers to investigate the subject for themselves. We ask them to compare the book of prophecy with the book of Providence, and to mark the hand of God in the events evolving, or about to evolve before their own eyes. The early Christians did so. They gave special attention to the Book of Revelation. When the facts and miracles of Christianity were young in the memory of the witnesses, and when the glory of the Ascension had scarcely faded from Olivet, they looked for the fulfilment of the prophecies of this book. Much more ought Christians now to be looking for the development of God's purposes in what remains yet to be fulfilled. Much is already past, but much remains to come; and the most stirring scenes are about to be enacted; they are even now at the door. "Seek ye out of the book of the Lord, and read; no one of these shall fail; none shall want her mate."

II.—A RETROSPECT OF 1883—(*concluded*.)

ANNEXATIONS ATTEMPTED BY FRANCE.

OF the political events of the year 1883 none has been more remarkable than the attempts of France to increase her greatness by territorial acquisitions in remote parts of the world—the Madagascar expedition; the aggressive warfare commenced in the farthest East, in order to the foundation of a great French colonial empire there by the conquest of Annam and Tonquin; the assertion of rights on the banks of the Congo, founded on the ridiculous pretence of a treaty made with a petty chief in that region by M. de Brazza; high-handed proceedings of French naval officers in other parts of the Western Coast of Africa; and the proposal, audaciously made, but for the present apparently relinquished, of the annexation of the New Hebrides. In all these cases an utter contempt has been shown for the obligation of treaties and for all moral considerations,—for the rights and interests of the peoples whom it has been attempted or proposed to subjugate to France, and for the rights and interests of the nations—the British above all—having commercial and other relations with them. It is easy to understand how some of the French people, wild with dreams of French glory, and mortified beyond measure with the results of the German war, especially with the loss of Alsace and Lorraine, should have eagerly taken up the idea of vast extension of the power of France by acquisitions which they flattered themselves might easily be made in Asia and Africa, of a colonial empire of France rivalling in magnitude and importance the colonial empire of Britain, and of commerce by which France would be greatly enriched; but it is not so easy to conceive how French statesmen,—seriously considering the whole matter, having in view the probable expense of any single projected enterprise, with the possibility of its failure and the possibility of its involving France in war with Britain or some other great power, taking into account also the trouble and expense which Algeria has caused to France and all that has resulted from the recent annexation of Tunis,—should have rushed headlong into two of these enterprises at once, and have manifested a readiness to undertake them all, if difficulties had not arisen to compel a pause as to some of them. It may be quite true, as has been suggested, that the French Government found it necessary to do something by which the minds of the French people might be withdrawn from the great mistake that had been committed by their Government in declining to take part with Britain in the suppression of rebellion and restoration of settled government in Egypt, by which they felt that France had lost both *prestige* and the opportunity of gaining power; it may be quite true that the French Government is obliged, more than almost any other Government, to pay regard to the feelings of the people; but how shall we account for the enthusiasm which the French people displayed for the new enterprises by which, for a while, their eyes were dazzled? Whatever other causes may also be assigned for it, we have no doubt that one, and a chief one, is to be found in the influence of Romish priests. The Clerical party, at the head of which are the Ultramontane priests, is still strong in France, although it may be in a minority; the influence of the priests is great over the females of multitudes of families of which the male members regard them with great

dislike, and hold everything bearing the name of religion in contempt; and there is much reason to believe that the priests have used their influence, directly and indirectly, to fan the flame of a false patriotism, and to encourage a desire for the recovery of the military glory and an increase—no matter by what means—of the fallen greatness of France. It is to be observed that, however much infidelity may prevail amongst the statesmen of France, and however much their conduct of late years—and never more notably than during the last twelve months—has been hostile to the Clerical party and to the power and influence of the Romish priesthood in France itself, the influence of France in other parts of the world has always to the present day, and as fully in the most recent times as in those of the Bourbons, been exerted to promote the interests of the Church of Rome, in accordance with the principle long ago accepted by French statesmen that the cause of "Catholicity" is the cause of France. How far Romish priests have contrived to direct the proceedings of the French Government may perhaps never be known, but it can hardly be doubted that they have had much to do with all the recent French proposals of annexation, as they certainly had with the wicked annexation of Tahiti—at first under the specious name of a Protectorate—in the reign of Louis Philippe. They were successful in that little enterprise; but the French people have since had strong reason, if they would but think of it, to doubt the prudence of all schemes which they recommend, in the unquestionable fact that it was by their influence that Napoleon III. was, against his own better judgment, impelled to his fatal declaration of war against Prussia.

We hope to be able very soon to devote another article to

MADAGASCAR,

and therefore shall say less on that subject now than we otherwise would. An astonishing spectacle has been presented to the civilised world during the past year by the operations of France against Madagascar—operations undertaken for no better purpose than that of conquest, in breach of treaty obligations, not with Madagascar only but also with Britain—upon a mere trumped-up pretence of rights that would not bear a moment's inquiry, and conducted in a ruthless and savage manner by the bombardment of defenceless maritime towns, without even a formal declaration of war. In the proceedings of the French at Tamatave, since their seizure of that place, and particularly, but not exclusively, in their treatment of Mr. Shaw,—for which the French Government was compelled to make a tardy and lame apology, besides paying a very insufficient compensation for the injustice to which he had been subjected,—we see clear proof of priestly influence, infidelity very naturally taking part with Ultramontane Popery in its hostility to Protestant missions. At the deathbed of the British Consul, Mr. Pakenham, of whose pretended conversion a boast was made, it now appears that the priests had all their own way, and all was managed cruelly, as has often been the case at the deathbeds of unfortunate Protestants so attended. The war in Madagascar is a war by France against Protestant missions, or against the London Missionary Society, quite as much as it is a war against the Malagasy people or the Hova rulers of the island.

And what has France made of it all? Glory such as could be won by the seizure of undefended seaports, by the destruction of much property, by the slaughter of many defenceless people, and the reduction of many

more to misery. The whole proceedings have been devilish; let the priests of Rome have due credit for their concern in them. France is degraded by them in the eyes of the whole civilised world. And now she holds possession of Tamatave, and she distresses Madagascar by preventing commerce, using her naval force for this purpose; and her troops will march to Antananarivo when they can. Without a military force twenty times larger than France has at Tamatave, that march is not more likely to be accomplished than was the famous projected *promenade à Berlin* of thirteen years ago. And the capture of Antananarivo would not be the conquest of Madagascar.

The French invasion of Madagascar is, for all Protestants, the one lamentable event of the year 1883. The work of an eminently successful Protestant mission has been interrupted; the progress of Christianity and civilisation has been arrested; the Christian Church of Madagascar has been subjected to sore trial. Need we point out how much that Church has a claim on our sympathy, and a right to the help of our prayers?

The death of the excellent Christian Queen of Madagascar, Ranavalona II., in the midst of the troubles of her country, must be mentioned as amongst the sorrowful tidings which we have received from that island. When the news of it first came, apprehensions were very naturally excited that it might be followed by some revolutionary movement unfavourable to the cause of Christianity. No such movement, however, has been reported to have taken place; and reports through French channels of popular commotion in Antananarivo, of the murder of ambassadors newly returned from Europe, the murder of the Prime Minister, and so forth, have turned out to be absolutely false.

The French attempts at conquest in

ANNAM AND TONQUIN

do not so directly affect the interests of Protestantism as that in Madagascar, there being as yet no Protestant Church nor flourishing Protestant mission in these regions; but we may well apprehend great danger to the missions in China from a war, now apparently almost inevitable, between France and that country. That the Ultramontane instigators of French enterprises of conquest and annexation have had the injury of Protestant missions in view as a possible result of this greatest of them all, we have no evidence positively to shew; they may have only hoped for benefit to their own cause from the increase of the power of France in that part of the world. But there can be little doubt that they directly aimed at this object in relation to Western Africa; and as to the New Hébrides, which it was proposed that France should forthwith annex, it is hardly necessary for us to remind our readers that they are the seat of most flourishing and successful Protestant missions—a fact which, we have no doubt, had more to do with the selection of them for annexation than their proximity to the French penal settlement of New Caledonia.

The events which have taken place in

EGYPT

during the past year, although in their political relations exceedingly important, have not such an immediate bearing on the cause of Protestantism, at least in that narrow sense which regards mainly the antagonism of Protestantism to Romanism, as those things of which we have

already taken notice. Yet who can fail to see that the interests of religion are much concerned in them? And in truth the cause of Protestantism is simply that of genuine Christianity. Even the questions that have much occupied the minds of politicians, of manufacturers, and of merchants, concerning the Suez Canal, have an importance in relation to the interests of religion, which probably many Christians, even such as are zealous in the support of missions, have failed to note. The Suez Canal having become the great highway between this country and India, and making communication much more easy and rapid than it was before, is evidently of the utmost importance for the maintenance of British power in India and the farther East, and on this apparently depend, under God, the continued prosperity and even the continued existence of the missions there, and our present prospects of the Christianisation of these vast regions of Heathen and Mohammedan darkness. The subjection of Egypt to British rule, in the form of a Protectorate or otherwise,—a conclusion of our necessary intervention in the affairs of Egypt which seems likely to be forced upon the British Government and people, sorely against their will,—whilst it will appear to us as a continued fulfilment of the ancient prophecy that Egypt shall be a base kingdom, subject to foreign domination, may also so contribute to the progress of Christianity, both in Egypt and in the regions beyond it, as to be one of the chief means in bringing about the fulfilment of that other prophecy, of a time when the Lord shall say, “Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.”*

In connection with the affairs of Egypt, it is impossible not to refer to

THE MAHDI,

the False Prophet, or Pretended Messiah of the Soudan, and the insurrection of which he is at the head. It is an interesting subject, upon which we must refrain from entering, that of the expectation very prevalent throughout Mohammedan countries, of a *Mahdi*, a Prophet or Messiah, to appear about this time, and to effect a great resuscitation of the Mohammedan religion and of Mohammedan power. That there has been a revival of zeal among Mohammedans in recent years is certain; but we are inclined to look upon it rather as a dying struggle than as likely to have any permanent effect in arresting either the rapid decay of Mohammedan power, or the progress of Christianity. As to an outburst of fanaticism in the Soudan having any far-reaching and long-abiding results, of a kind favourable to the interests of Mohammedanism, nothing can be imagined more improbable; but it seems not unlikely to hasten the deliverance of Egypt from Mohammedan dominion, and the final destruction of the Turkish Empire.

Most favourable reports continue to be received of the

PROGRESS OF MISSIONS

in all parts of the world. We would fain dwell for a little on this subject, but many pages would be requisite for an exhibition of the facts concerning it which may be found in last year's reports of churches and missionary societies; and the reports of last year could not well be considered by themselves, a retrospect of former years would be necessary to show their true value. We confine ourselves to the remark that whilst Protestants of all

* Isaiah xix. 25.

denominations are awakening to a sense of their duty in the propagation of the Gospel, and Protestant missions are rapidly extending with continually increasing success, and new churches springing up in heathen lands, Romish missions have hardly any existence, and the efforts of Romish missionaries are directed not to unbroken fields of Heathenism, but to those already occupied by Protestants; not to the conversion of the Heathen, but to the marring of the work of Protestant missionaries.

THE PROGRESS OF THE GOSPEL IN ROMISH COUNTRIES

continues to a degree which calls for much thanksgiving. From France, Spain, Portugal, Italy, Mexico, and from Ireland amidst all the troubles of the time in that country, most gratifying reports have come during the past year, some of which have already been laid before our readers, and others we hope soon will be. If the progress of evangelisation in these countries has not been so rapid as once we hoped concerning some of them, it is but like what our experience has been in our own land, in the efforts made on behalf of the ignorant and ungodly, and ought not to damp our ardour—of which there is alas! too little—but to stimulate us to further effort and more earnest prayer.

We conclude by reference to the increased activity displayed both by churches and religious societies in the work of

HOME MISSIONS,

and, in connection with this, to the recent awakening of public interest to a degree never known before, in the condition of the poorest classes both in town and country, which we cannot but regard as one of the most hopeful signs of the times. Efforts for the improvement of the dwellings of the most abject and wretched of the poor, and of the sanitary state of the localities in which their dwellings are situated, must commend themselves to the warm approbation of every Christian, as tending to the relief of distress, the prevention of disease, and the gradual elevation of individuals and families from the depths of squalid poverty to comfort; but the beneficial results would certainly extend much farther, to the deliverance of multitudes of families from moral dangers, and their elevation to conditions as favourable as their present conditions are unfavourable to the progress amongst them of education and of the Gospel of Christ. Thanks be to God for the interest that has recently been awakened in this subject; and may God forbid that it should prove evanescent and fruitless!

III.—ROMISH INTOLERANCE ANENT EDUCATION.

A MOST instructive statement on this subject appears in the *Monthly Letter*, for January, of the *Protestant Alliance*. It forms indeed the main subject of that Letter. We had intended to offer a few remarks on the question; but the only way to do justice to this valuable paper is to give it entire.

The intolerant spirit of the Church of Rome has been signally exhibited in its opposition to the undenominational system of education adopted in the Australian Colonies. The *Times*, January 31st, 1882, reported that "The Right Rev. Dr. Vaughan, the R.C. Archbishop of New [South] Wales, had uncompromisingly denounced the provisions

and working of the New South Wales Education Act," and the *Times* of Jan. 4, 1883, printed a letter from its Melbourne Correspondent, in which he commented upon "the persistent endeavours of the Roman Catholic priesthood to procure a separate grant of money to be manipulated by themselves for their schools." In reference to these endeavours the *Times* Correspondent remarked: "Naturally, our free, secular, and compulsory system is gall and wormwood to the Romaniist clergy, and no strategy, open or insidious, is untried by them to undermine and destroy it. When we have overwhelming evidence, taken under Royal Commissions, that not all the influence of the Priests can deter the laity of the Roman Catholic body from sending their children in large numbers to these schools, it becomes a question of life or death to clerical control of education. Hence the Catholic vote at elections has always been a disturbing quantity. Governments have been wrecked upon it and legislation paralysed." This electoral interference has forced the question upon the attention of the Australian Government, and an Education Commission is now sitting at Melbourne. The evidence given before this commission by the R.C. Archdeacon Slattery, as the spokesman of the Romish Church, is remarkable. The rev. gentleman deposed, as reported in the *Australian Schoolmaster* and the *Protestant Standard*. Oct. 13, "That if a (R.) Catholic parent sent his children to a State school without a reasonable excuse, he, as a priest, would consider it his duty to refuse him the sacraments—to deny him absolution; and if a (R.) Catholic was notoriously persistent in opposition to the Church by sending his children to the State school, and died, he considered that it would be the duty of the (R.) Catholic priest to refuse him Christian burial."—"That scholars coming of age, and voluntarily attending State schools would be debarred from the Sacrament of Matrimony."—"That children who were of such an age as to be able to judge for themselves would be bound to remonstrate strongly with their parents, and to refuse to attend the State schools, and if they continued to attend the State schools they would be refused confirmation." Archdeacon Slattery justified this intolerant course of action by stating that the R.C. clergy "had no discretion in the matter, that it was an absolute duty enforced upon them under the 48th proposition of the Syllabus issued by Pius IX., in which the Holy Father had reprobated, proscribed, and condemned the proposition that 'Catholics may approve of a system of educating youth unconnected with the Catholic faith and the power of the Church,' and that he who would not hear the Church and bow to its decision was a heathen and an outcast."—The Romish Church in Australia has no hesitation whatever in acting up to these assumptions. The *Times* of Jan. 31, 1882, referring to the implicit obedience required from Roman Catholics in this matter of education, stated: "*On this question no quarter is given to any backsliding Romaniist, who presumes to have an independent opinion. He is put out of communion with his Church; and while denounced during his life, the rites of sepulture are withheld from his remains after death.*" An instance has occurred within the last few days. Mr. M. Fitzpatrick, a much-respected member of the Legislative Assembly of New South Wales, died on the 10th December last, and his remains were consigned to the Catholic cemetery. Not until the coffin was about to be lowered into the grave was it discovered that there was no priest present. A volunteer pronounced a short

prayer, and the very numerous company dispersed, expressing very general disgust at the conduct of the Church authorities. On the following day the scene was the subject of an animated discussion in the Assembly. Protestants and Catholics alike vied in their eulogies of Mr. Fitzpatrick, and in denunciations of the Romanist Archbishop and his priests. Mr. Fitzpatrick had always, to the extent of his means, been a liberal supporter of his Church, which Church had never refused Mr. Fitzpatrick's money. What, then, was his offence? He had favoured the secular system of education. 'I am afraid,' said a priest to one of the relatives—'I am afraid that the poor man has lost his soul.'

The evidence given by Archdeacon Slattery in reference to the qualification of teachers is also deserving of attention. He deposed: "As to the examination of teachers, we should have no objection to the examination by Government inspectors of purely secular teachers with regard to their qualifications, but *many of our teachers are religious persons—nuns or Christian Brothers—and I am quite sure they would reasonably object to be examined as to their qualifications.*" In the R.C. schools in the Geelong District, with which he was best acquainted, "there were thirty-five teachers, principally females; eleven of these were nuns, there were eight Christian Brothers, and the remainder were females."—"That of these the eleven nuns and seven monitresses received only a nominal salary; that the secular teachers cost him more than all the rest, as *they had to be competent, and of course they have to be paid.*"—"That the Superior of the Christian Brothers and the Nuns inspect and supervise the schools under their care; and as a matter of delicacy he did not consider it proper to interfere." Archdeacon Slattery further condemned the proposal that religious instruction might be imparted in the State schools after the hours set apart for secular instruction, and stated "that if the (R.) Catholics were compelled to go to the State schools *and the Bible was taught*, Catholic children would have to retire. We should try to have no Catholics going to the schools at all." (*Australian Schoolmaster*, and *Melbourne Protestant Standard*, Oct. 13, 1883.) The opinions expressed by Archdeacon Slattery are strictly in accordance with the Encyclical and Syllabus issued by Pope Pius IX., in which he condemned the liberty of the press, liberty of speech, liberty of conscience and worship. *He stigmatised Bible Societies as "Pests,"* and denounced as false the assertion "that public schools should be wholly subject to the civil powers and be freed from the authority of the Church." These intolerant opinions of Pius IX. are equally affirmed by Leo XIII., who in his letter addressed to the Cardinal Vicar on March 25, 1879, has asserted "that if he possessed the liberty he claims *he would employ it to close all Protestant schools and places of worship in Rome.*" (*Times*, April 11, 1879.)

It is the duty of all Roman Catholic priests to uphold these principles and to enforce the teaching of the Syllabus. We find, accordingly, that in this country also the Romish ecclesiastics expressly object to the principle of secular education, and have forbidden the attendance of R.C. children at the Board Schools. In 1882, the R.C. Bishops, at their Annual Meeting, held at Westminster in "Low Week," passed a resolution, under direct instruction from the Holy See, by which each bishop agreed, in his own diocese, "to instruct all members of the clergy, both secular and regular, that they are bound not to encourage or to permit Catholics to frequent Board Schools." (*Tablet*, May 20, 1882.) Cardinal

Manning also, in a sermon preached at Northampton in the same year, stated that "no Catholic could confide a child to a Board School without violating his conscience." (*Weekly Register*, Aug. 26, 1882.) It may well be asked, How, then, can Romish priests reconcile their position on the School Boards with the proscription pronounced against these schools by their Popes and Bishops? But we find that the Romish authorities continue to make the most strenuous efforts to secure the return of R.C. priests as Members of the School Boards throughout the country, and R.C. electors are told that in exercising the right of voting implicit obedience must be given to Episcopal authority, and their votes recorded in favour of the candidate chosen by the clergy and approved by the Bishop. (*Tablet*, Jan. 6, 1883.)—What, then, can be the aim of the Romish priests in their efforts to secure representation on the School Boards? To put the matter plainly—Is it not their object to discredit the Board Schools, and, while closing them to R.C. children, to secularise the teaching given to Protestants? The presence of the R.C. priests on School Boards not being to control the education of Roman Catholics, *must be to interfere in the education of Protestant children.*

The Romish authorities oppose all religious teaching in these schools, and the R.C. Bishop Ullathorne, of Birmingham, in a Pastoral Letter on the Education question, stated, that to allow the Bible to be read in Board Schools "will only render these schools all the more objectionable to (R.) Catholic consciences." (*Tablet*, March 10.)—Facts such as these should serve to impress upon the ratepayers the necessity for using every effort to secure the return of Protestant representatives on the School Boards, in order to counteract the un-English and un-Christian influence of the Romish priesthood. Instances are not wanting to show the injurious character of this influence. On the Newport School Board the influence of the priests has been exercised in favour of a policy for assimilating the management of the Board Schools to that adopted in Romish schools, the caretakers having been dismissed, and the children employed to clean the schools. The result was that the sanitary condition of the schools was utterly neglected, and a severe condemnation of the state of the premises was pronounced by the Government Inspector. (*South Wales Daily News*, Nov. 3.) At the meeting of the Birmingham Board also, Canon Longman (R.C.) expressed his intention to vote against the precept for the annual rate to meet the expenditure of the School Board, *on the ground that no part of the money was going to be expended upon the denominational schools, and stated "that the Board School system" (for the carrying out of which he had been elected to the Board) "was a step in the direction of Communism, and would result in the bringing up of a nest of vipers."* (*Weekly Register*, Feb. 3, and *Birmingham Daily Post*, Mar. 2.)

IV.—THE SCRIPTURE READERS' SOCIETY FOR IRELAND.

MEETING AT CLIFTON. (Oct. 2d, 1883.)

THE Earl of Cavan, who presided, went at once to the heart of the question when he said that the Gospel alone would give true tranquillity to Ireland. There seemed for the moment a lull in the fierce excitement which had ominously threatened to tear the heart of the country asunder; but a little anecdote, narrated by his Lordship,

clearly showed at what value he was disposed to rate such a lull in the angry storm that has been so long raging: "I remember once talking with a dear friend of mine, a Cabinet Minister, and I asked him whether he did not consider that Ireland was pretty quiet? 'Yes,' was the significant answer, 'as quiet as Vesuvius!'" For my own part I do most earnestly desire that Ireland may never again be in such a condition as to merit such a description, and that no attempts will be successful which have for their end its separation from the United Kingdom. There are wonderful opportunities for spreading the Gospel now throughout the length and breadth of the land, and as the Society in whose interests we are met this afternoon is faithfully doing its part in this grand work, I trust it will continue to receive your prayerful and cordial support."

The Rev. Canon Ffolliott, Chancellor of Connor and Rector of Portrush, appeared for the first time in England as a supporter of the Society, and his eloquent words will not soon be forgotten, as he traced the religious, social, and political mistakes which had been committed in Ireland. Of the work of the Society he could, perhaps, have given no stronger commendation than in the following words: "I live in the extreme north of Ireland, on the borders of the County of Derry, and there are many Roman Catholics scattered throughout the parish. Now, if I, myself, were to enter some of their houses, I might, perhaps, excite a storm of indignation; but if I send my Scripture Reader the case is altered at once, for he can go in and out among the sick and the infirm, and read the Word of God to them, and seek to impress upon them the truths he reads. He never once asks, 'Of what denomination are you?' because he is not sent to proselytise, but to read the Word of God. Now think of the value of having fifty men thus employed, for that is the number of Readers. I can speak from my own knowledge of the men engaged in five districts, and I believe them to be a sample of the men employed elsewhere. Their labours, it should be borne in mind, are not confined to Roman Catholics, and we may be thankful for this when we recollect how many so-called Protestants there are who have Bibles which they never open, and for which, when I ask them for one, they have to look on the top of a cupboard, or at the bottom of a deep chest. It is absolutely necessary, therefore, that some one should go to these people, who have forgotten that they have a Bible, to awaken them from their slumber. I rejoice to say that this Society has been crowned with success, not only in making Protestants, but in leading souls to Christ, and in His making them true disciples. The men under the superintendence of Capt. J. Kearney White are thoroughly well fitted for the work which they have been set to do, and they are doing it well in the cottages, along the quays, and on ship-board. I believe that we have here the true panacea for the ills of Ireland. Some favourite lines of the Nationalists are—

"Ireland the great, the glorious, the free,
First flower of the earth, first gem of the sea."

I believe the poet's vision shall be realised, and that we shall yet see Ireland "great, glorious, and free," not by Acts of Parliament, but through the propagation of the Word of God.

It was interesting to learn at the close of this address, from a telegram read by Lord Cavan, that the Readers in Dublin, as in former years,

were engaged in prayer at the hour of the meeting for a blessing to rest upon it.

The fact that Ireland deserved the very best from England was well brought out in a speech by Rev. W. Frith. He argued that as the national greatness of England was to be attributed to the influence of the Bible, that as Englishmen had a practical proof of the civilisation and prosperity which followed in the train of obedience to its commands, it was their bounden duty to send to others this quick and powerful sword of the Spirit. He was able, like many other English friends who, when in Dublin, become Capt. J. Kearney White's guests, to tell of what he had himself seen of the work of the Readers, and his conviction was that they were men who did not merely go to house after house with the Bible in their hands, but in their hearts, and a more convincing argument in favour of the Society could not have been adduced.

The address of Mr. R. C. Morgan, the well-known editor of the *Christian*, a journal which, from the first, has given the Society its unwavering and very valuable support, was one of the most earnest, timely, searching, and comprehensive that has, perhaps, ever been delivered on its behalf. To do even scant justice to it would require far more space than can be spared in this paper. He had just had the opportunity, in Dublin, of looking over the early records of the Society, telling of faithful men who have long since crossed the flood, and are now enjoying the sweet rest of the Father's house on high. In company with the Secretary he had taken an extensive tour in Ireland, principally over the ground occupied by the Readers, and therefore was in a position to give a fair testimony. He had been very painfully impressed with two facts, illustrations of which he had seen in district after district. The first fact was that England had forced Romanism upon Ireland, and the second was that the industries of the country were destroyed. The indictment against England was a very grave one in this two-fold aspect, and the speaker proceeded to show that the remedy must also be two-fold; that we must give them the pure Gospel, and encourage the national industries. Wherever he went, he said, he heard people talking about the land, the land, and always the land. He believed that if the people were supplied even with better fishing-boats, in place of the crazy coracles at present in use, it would be a step in the right direction. There was, so to speak, an ocean of wealth within their reach, in the fish on their coasts, if they had the means of securing it. Give the people, he said, something to earn and learn, and you will gradually displace the bitter unrest at present prevailing by honest, cheerful industry. Above all do not commit a second mistake in *forcing* Protestantism upon them as we once *forced* Romanism upon them. It seems to me that the *quiet, loving* mode of conveying instruction *through the Scriptures*, by the Readers of this Society, is that which is best adapted to the circumstances of Ireland.—*Occasional Paper.*

V.—IRELAND.

IMPORTANCE OF THE SUBJECT.

THE state and affairs of Ireland again claim our special attention, because, as we said last month in our "Retrospect of 1883," they are of great importance in relation to the general interests of the United Kingdom, and therefore to those of the world. We have a firm

conviction that "as the battle of the Boyne determined the question, nearly two hundred years ago, whether the cause of Protestantism or that of Popery should prevail in Europe, so now it may very much depend on the solution of questions regarding Ireland what are to be the issues of the future, not only with regard to Europe, but to a far larger world than was thought of in the days of William of Orange." Were the importance of Irish questions, in their relation to interests far greater than those of Ireland itself, duly appreciated by British Protestants in general, we might begin to hope for a speedy settlement of some of them in a way favourable to the interests of true religion, liberty, peace, and Ireland's prosperity; there would certainly be no more concessions to the insatiable priests of Rome, and no more miserable negotiations at the Vatican for the Pope's help in the tranquillisation and government of Ireland.

However blind many Protestants may be to the importance of the questions now agitated in Ireland, and with regard to Ireland, in relation to the greatest interests of the British Empire and of all the nations of the earth, there is evidence enough that it is fully understood by the members of the "Sacred Colleges" at Rome and the secret council of the General of the Jesuits.

THE STATE OF THE COUNTRY

remains much as it was two or three months ago. Agrarian crime has not completely ceased; but the newspaper is opened in the morning without expectation of finding in it either a report of another horrible murder or further particulars of the last that shocked the public, as used to be the case in the palmy days of the Land League. These last two months have not passed, however, without suspicion of at least one agrarian murder. Early in January the clothes of a bailiff at Gerry Edmond, who had been missing for some time, were found in a field, and it was thought too likely that he had been murdered. On the same day that this was reported it was announced also that a notice had been posted on a window of the Munster Bank in Tipperary, warning the manager that if he did not mend his harsh manners as land agent the avenger would be on his path, and the death that was given to Carey would be given to him. Such a threatening notice is a much more serious matter in Tipperary than it would be in any town of England or Scotland. However, there is great reason for thankfulness that the whole amount of agrarian crime in Ireland for the last two months has not been equal to what was often reported in a single week before the Crimes Act came into operation.

There would be greater reason for thankfulness if there were any grounds for believing that there is an abatement of the disposition to commit crime, or of the evil passions from which all the murders and other horrid crimes proceeded. Of this, unhappily, there is no evidence, but much to the contrary. In an article having reference to Mr. Parnell's speech on receiving the £38,000 collected for him, as "National Tribute," by the Irish "Nationalists"—a political manifesto in favour of "No coercion" and "National Independence," affording no ground of hope for the speedy pacification of Ireland—the *Scotsman* spoke very strongly both of the past history of the agitation of which he was the recognised leader and of the prospects of Ireland from the renewal of that agitation, plainly declaring that the Crimes Act alone prevents it from immediately assuming again

its old character:—"It is now well known what 'No coercion' means while the Parnellite influence is strong. When the present Government came into office they tried 'No coercion.' . . . They did not renew the Peace Preservation Acts. They tried that generous and equal treatment of Ireland which we are assured everywhere is all that is necessary to win Irishmen to good citizenship. Is there any one who has forgotten what followed—the crime and outrage, the 'holding of the harvest,' the violation of all law? Who could forget the horrors of that winter of 1880-1—the murders, the mutilations of men, women, and cattle, the burning of farmsteadings, the frightful insecurity which everywhere prevailed? And who can have forgotten how Mr. Parnell and his allies revelled in this, openly regarded it as proof of power, and took to themselves credit for having made British government a matter of difficulty? That is what 'No coercion' means so long as Mr. Parnell's agitation has its swing. That is what abolition of the Crimes Act would mean. . . . If his agitation is not making a very pressing appearance, it is because of the operation of the Crimes Act. He cries 'No coercion,' because he knows that if the Crimes Act were repealed he could do very much as he did before. . . . There is in Ireland a near approach to civil war. That dire calamity is only kept off by the Crimes Act, and the moderating influence of British force."

As evidence of the spirit by which

THE IRISH "NATIONALISTS"

are animated, and of the designs in which they are engaged, the speech of Mr. Parnell on the occasion just referred to exceeds in importance all the other speeches that have been made by him, or any of them, during the Parliamentary recess. Everything possible was done to make the demonstration on that occasion as impressive as it could be made, and to give it as completely as was at all consistent with safety a character of disloyalty. There was indeed an ostentation of disloyalty in some of the arrangements which went beyond what any of the speakers ventured upon in words, and they went pretty far. The presentation took place at a banquet in the Rotunda, Dublin, on December 11,—Mr. Dawson, M.P., the Lord Mayor of Dublin, presiding, and some twenty-five or twenty-six other Members of Parliament being present, also a number of Romish priests; no Romish prelates, however,—probably they thought it would not be quite seemly or prudent, after what the Pope had written to them on the subject of this testimonial to Mr. Parnell. Only reporters of "sympathetic political sentiments" were admitted; but their description of the scene shows how suggestive everything was of hatred of England and of a desire for the establishment of an Irish Republic. The hall was adorned with a profusion of flags, "among which there was not one which could even remotely be connected with England." Over the chairman's seat "drooped the banners of the French and American Republics; with a green one in the centre, bearing a harp without a crown, and understood by all present to represent the ensign of Irish Republican sentiment." The toasts which usually have the first place at banquets of loyal British subjects were omitted, and the toast "Ireland, a Nation," was substituted for them; Mr. Michael Davitt making a speech in connection with it, in which he declared that "the national movement, which had resulted in this testi-

monial to Mr. Parnell, was intended to be an insulted and unrecognised nation's answer to the country and the man that had dared to malign the acts and calumniate the motives of the Land League through the person of Mr. Parnell"—in fact, a reply to Mr. Forster's "impeachment speech" of February. But the great speech of the evening was the speech of Mr. Parnell, well described by the *Times* as characterised by a display of "frankness and brutality." Having dwelt upon the woes which the tenant-farmers and labourers of Ireland had endured, he ascribed them all to "landlordism," and that to the oppression of Ireland by a stronger power. "Ireland," he said, "is not in a normal condition. If she ever had been, we never should have had such a system of landlordism as that to which Mr. Davitt has devoted his life with the object of extirpating it." Words could hardly make it plainer that a general confiscation of estates is to be expected, if ever the "national independence" of Ireland is secured. Then Mr. Parnell enlarged on the magnitude of the military and police force employed for the "oppression" of Ireland, and on the repeated breach of the Constitution by the law of *Habeas corpus* being "thrown to the winds" in Ireland; taking occasion, in a style of which no soreness of feeling against Mr. Forster can excuse the brutality, to refer to "the most significant example of this kind" as having occurred "when a thousand Irishmen were thrown into prison by the late lamented Buckshot Forster." From this he passed to the "Coercion Act," that is, the "Crimes Act," of which he showed a dislike as strong as that of any of those whom it restrains from moonlight raids, burning their neighbours' houses, or steeping their hands in blood. He did not say what security there would be,—for any who might desire it,—that if the Crimes Act were repealed, or if it should not be renewed before the expiry of the time for which it was passed, there would not be a fresh outbreaking of murder and every kind of agrarian crime; but he did say that before there could be any co-operation between English Liberals and Irish "Nationalists," "*there must be no more coercion, and there must be no more emigration.*" He said:—"We regard any system of emigration which has yet been had in this country as a murderous blow against the life of our nationality." The extreme dislike manifested by revolutionary Irish agitators to the idea of the relief of distress in the over-peopled districts by emigration, is as noteworthy as their dislike to what they call coercion, and proceeds from causes not a whit more honourable to them, as we have long ago pointed out. Having expended a few sentences in denunciation of all schemes of emigration, and expressed great contempt for that conducted by Mr. Tuke, Mr. Parnell proceeded to pour forth a torrent of abuse against Earl Spencer and Mr. Trevelyan, in a style, if possible, even more coarse and vulgar than his reference to Mr. Forster; but here we do not feel the least inclination to quote, believing that one specimen of this kind is enough. We were hardly aware, till we read this speech, how completely Mr. Parnell could fling aside all sense of what is becoming to a gentleman, and rival Mr. Healy and Mr. Biggar in the style of eloquence in which they most excel. From personal abuse of the Lord-Lieutenant and Chief Secretary, he went on to what was, at least in its nature, more legitimate,—censure of the conduct of the Government, especially in supplying the police and military aid necessary for the enforcement of the law and maintenance of the rights of landlords, and in refusing such aid to "Nationalists" desirous of holding meetings for the purpose of agita-

tion in Ulster. "Did they ever refuse protection to any landlord engaged in the extermination of his tenants?" &c. &c. (The strong language used is worthy of notice, with respect both to the feeling it manifests and the falsehood it covers.) . . . "But when it comes to extending the protection of the law to the majority against the minority in the assertion of their legal rights, then," said Mr. Parnell, "we find abundant excuses and abundant reasons in the minds of our English rulers for evading their legal and their just obligations." The Government is reproached for not having left landlords to starve from want of rents which their tenants, under directions of the Land League, refused to pay; and for not having sent troops and policemen to the support of agitators desirous of holding meetings, in the midst of a population generally opposed to them, for the delivery of seditious speeches! In the conclusion of his speech, Mr. Parnell became exultant, and clearly revealed the hopes and designs of his party. In substance he declared that all Ireland had gained through recent legislation had been gained in virtue of the action of the Land League and that of its representatives in Parliament, and encouraged the entertainment of the expectation that, by further pursuing the same course which had proved so successful already, greater success would be achieved. He boasted of "a solid band of forty men who would vote against any extension of the suffrage in England if Ireland were left out;" of the certainty of the increase of its members to between seventy and eighty at next General Election; and of the power which it had of deciding whether a Liberal or a Tory Ministry should rule England. "Our position," he said, "is a strong and a winning one in any case. . . . Our cause is undoubtedly a winning cause; and though the progress we may be making at present, and in the face of coercion, must be slow, yet still we are making progress; we are keeping up force, and adding to the impetus which was given to the Irish national cause in the days of the great Land League movement; and although it is hard, although our blood often boils" (&c. &c.), . . . "we must be patient; we have every reason to be patient; we shall win if we are patient. . . . Beyond a shadow of doubt, it will be for the Irish people in England,—separated, isolated as they are,—and for your independent Irish members, to determine at the next General Election whether a Tory or Liberal Ministry shall rule England. This is a great force and a great power. *If we cannot rule ourselves, we can at least cause them to be ruled as we choose.*" Mr. Parnell concluded by saying:—"We have reason to be proud, hopeful, energetic, determined that this generation shall not pass away until it has bequeathed to those who come after us this great birth-right to national independence and prosperity." Of what kind of procedure of the "Irish party" in the approaching session of Parliament this concluding part of Mr. Parnell's speech holds out the prospect, no one can be at a loss to see. Nor is it much more difficult to see what prospect it presents as to the near future in Ireland.

The policy of the Irish "Nationalists" evidently is, by obstruction of business in Parliament, and by voting, on questions not Irish, without regard to truth or principle, to make all useful legislation for England or Scotland impossible, except on condition of their getting what they want "for Ireland" as they say,—for themselves, they ought rather to say,—and to extort all concessions possible from any Government that may be in office. Would we had a Government, whether called Liberal or Conservative, that would set them absolutely at defiance, refusing to yield anything whatever

as the price of their votes or the black-mail for their quiescence, resolute to stand by the old principles of the British Constitution, but evidently desirous also to redress every grievance, and to accomplish all that government and legislation can for the good of the people. To such a Government there would be a rallying of the Protestants of Great Britain and Ireland that would make it secure against all adversaries.

We have devoted so much attention to Mr. Parnell's speech of December 11, because, as we have said, it may be regarded as the manifesto of the "Nationalist" party, and to it therefore there may be much future occasion of reference. It shows plainly how great the danger is of civil war in Ireland.

As to the "National Tribute" to Mr. Parnell, we cannot express our views better than by copying some remarks of the *Scotsman*, with which we fully concur:—"The Tribute has occupied a long time in the collection, and it is understood to have only been raised at all by dint of methods which go far to deprive the gift of the character of a voluntary offering. But by whatever means it has been obtained, the sum is a large one to have been subscribed by people so poor as the classes who are alleged to be the chief contributors; nor can any good be done by disputing its significance, as a manifestation of the sentiment of a large section of the Irish people both towards Mr. Parnell and towards the British Government." Again, the *Scotsman* says of the "tribute":—"Most of it was contributed by Irishmen in Ireland. It was given by them at the instance of priests, and bishops, and others who are among the people and of them. Why was it given? Because the people believed that Mr. Parnell had won the Land Act, the Arrears Act, and other measures from which they have benefited. They credited him with these good things, and they debited the Government with the Coercion Acts." Not more than due prominence is here given to the influence exerted by Romish bishops and priests to induce or constrain the members of their Church in Ireland to contribute to this fund.

The "Nationalist" members of Parliament are accustomed to speak of themselves as the representatives of the "Irish people." The Romanists of Ireland are certainly a large majority of the population, but it may be very much doubted if the "Nationalists" are a majority at all; and in order to a just view of the present state of things and the prospects of the future, account must be taken of the large number of Protestants by whom all the principles of "Nationalism" are held in detestation, and of the large number of Romanists whose submission to the mandates of the Land League in the days of its greatest power was merely a result of the terrorism which it was able to exercise. We think it enough to make reference in a general way, without mention of any particulars, to the successful resistance with which

THE ORANGEMEN

of Ulster met the recent attempts of the National League to establish its power in that province. It is not necessary that we should be prepared to declare our complete approval of everything which the Ulster Orangemen have done—in some cases under circumstances strongly tending to cause excitement, and in some under circumstances of which we are too imperfectly informed to judge confidently as to the course

which was or that which ought to have been pursued—in order to our rejoicing that they did resist the “Nationalist” invasion of their peaceful and prosperous province, and that they have been successful in resisting it. That they were warmly supported in their opposition to the “Nationalists” by their Ulster fellow-Protestants who are not Orangemen, may be taken as a pretty strong proof that they were in the main right in what they did. We have no connection with the Orange Brotherhood, and would not undertake to vindicate everything in its constitution and modes of procedure; but its principles are good—briefly expressed in the two words, *Protestantism* and *Loyalty*; and we cannot forget that it had its origin in Ulster in the end of last century, shortly before the outbreaking of the Irish Rebellion of 1798, at a time when the Protestants of Ireland were—literally—threatened with extermination, when the military and police force in the country was miserably insufficient for their protection, and it was necessary for them to organise themselves for the defence of their lives, their families, and their properties; and that during the rebellion the Orangemen rendered most efficient service to the Government, which was honourably acknowledged. Nor can we forget what good service they rendered in the recent years of Land League agitation and tyranny—service which the Government was glad to accept—in providing “emergency men” for the harvesting operations on boycotted farms, and otherwise. Most thoroughly, therefore, do we concur with the *Record* (January 18) in the sentiments expressed in the following sentences:—“It is greatly to be wished that a better understanding could be arrived at between the Orange party and the authorities. The sympathies of all sections of society in England are deeply concerned in the stand which the loyal party are making against the spread of sedition, and the authorities might surely avail themselves of their services with the best results for the preservation of peace in the country.”

We shall quote also the following passage from an article in another part of the same paper as a statement of views which we believe to be just and well worthy of consideration:—“Revolutions are said not to be made with rose water, neither can they be encountered by it. If a Parnellite gathering is to be forced upon a population a full moiety of which detest the principles and distrust the honesty of its organisers, it is difficult to see how disapproval of such proceedings can be evinced if not by a rival gathering. Yet it is impossible to deny that the convening of such a muster does entail an eminent risk of collision. The dilemma of the Government is obvious. If it invites the hearty support of all loyal men, its supporters must be given some opportunity of testifying their allegiance. . . . Abstinence from disloyal gatherings is but a very qualified mode of testifying disapprobation; nor has the adoption of such a policy proved very successful in the past. There is no doubt that the Orange Society is the only body in Ireland which possesses at once the organisation and the capacity to tackle ‘veiled rebellion.’ No one can be blind to the risk which must attend the employment of its machinery for such a purpose. That risk is certain and serious; but the matter is a choice of evils. The question for the Government is whether they are in a position not only to keep the peace effectually, but to prevent the dissemination of the most pernicious and treasonable doctrines, if they rely upon the arm of the law, and upon the arm of the law alone. The position is one extremely embarrassing for the Executive. The tendency in Ireland

already is to rely too exclusively upon authority for the maintenance of order, as well as for the initiative in all other undertakings. If loyal men are to be discouraged and Loyalist gatherings proclaimed, in an attempt to preserve impartiality, there is a real danger that the upper hand will be got by a faction who pursue their ends *per fas et nefas*. There is always an enormous advantage upon the side of those who are equally ready to use the law when it suits their purpose, and to break it when it is convenient. The movement in Ireland at the present moment is directed by men who are both unscrupulous and clever. Every advantage is taken of any sign of weakness on the part of the Executive, while every instance of vigour is fiercely denounced. Under such circumstances the task of the Viceroy and his advisers is one of very delicate steering."

To the value of the services which the Orangemen have rendered in Ireland since the Land League agitation began, we have an interesting testimony from a gentleman belonging to the Church of Rome, a Justice of the Peace, who has written to ask that his name may be appended to a declaration of approval of the conduct of the Earl of Rossmore at Rosslea, and says:—"I am a Roman Catholic, but I do not forget that when any one working for me was threatened with death, and all my coreligionists stood aloof, the Orangemen came here to save my crops. Only for their brave and loyal conduct during the late and present agitations the country would have been completely handed over to Communists, and no honest man, whether landlord or tenant, could live in it."

It behoves us to remember that for the Protestants of Ireland the question between them and the "Nationalists" is really one of life and death. We have seen in Mr. Parnell's speech clear evidence that a great confiscation of property is contemplated. But if this should ever be possible, would this be all? When did the Papists of Ireland ever rise in rebellion without massacres of Protestants? And who that looks even on the recent history of Irish agitation could expect anything else now?

This consideration ought to have great influence in deciding the opinions of English and Scotch Protestants as to some questions which have begun to engage public attention, and of which something would probably have been said in this article had limits of time and space permitted, but as to which any remarks we have to make must be postponed for at least another month, and perhaps it is better so; particularly that of the extension of the franchise in Ireland. And it ought to be absolutely decisive in the minds of all British Protestants, even if they had no other grounds for decision on that point, as to the question of Home Rule for Ireland.

Leaving till another opportunity, if it shall be granted, mention which, if it had been possible, would here have been made of a number of interesting subjects, we conclude this article by directing attention to recent manifestations on the part of Irish Romanists of a

SPIRIT OF PERSECUTION

against Protestants. Probably most of our readers know something of what took place at Wexford on Sunday, December 2, when Major Whittle and Mr. McGranahan held the first of a series of evangelistic

meetings there. We may as well lay before them a pretty full account of it, however, as illustrative of the character of Romanism, and especially of Irish Romanism. It was announced during the previous week that the meetings were to be held in the theatre, a committee of Protestants having made arrangements for that purpose. On the Saturday of that week, it being market-day and the town well filled with country folk, placards were posted calling on farmers to boycott some members of the committee, but they were soon pulled down by the police. The first service was held, as announced, on Sunday, at three o'clock p.m. A large number of the lower classes assembled and groaned at those going to the meeting, and mud and stones were freely thrown. When the service was over, the crowd, which by this time had considerably increased, attacked the Protestants in the most brutal manner, so that the evening meeting, which was to be held at eight o'clock, had to be postponed. Those who ventured out of their houses got severely handled; ladies had their dresses torn off, and in every direction gentlemen were to be seen cut and bleeding, defending their families or themselves. The mob, having taken possession of the theatre, made their way on to the stage, smashing everything they could lay their hands upon, and burning the Bibles and hymn-books. They then made an unsuccessful attempt to set fire to the building. They next attacked the Methodist church, and the residence of the Methodist minister, smashing the windows and tearing out the blinds and curtains of his sitting-rooms. Marching down Rowe Street, they sang the rebel song, "God save Ireland," and arriving at the parish church, delivered a volley of stones, breaking almost all its windows. The houses of the Protestant inhabitants soon shared the same fate, and the building occupied by the Young Men's Christian Association was left without a whole pane of glass in the lower stories. The police were so few in number as to be almost powerless. The following day (Monday) 200 police were drafted into the town, and the services, which were well attended, were conducted under police protection, the Romanists contenting themselves with groaning and hooting at the worshippers. Notwithstanding the presence of the large body of police, on Tuesday the houses of the Protestants were again attacked, the remaining windows in the parish church and the Methodist church demolished, and more outrages committed.—On the same Sabbath night on which the disturbances began at Wexford, disturbances occurred also in Newry. Mobs paraded the streets, stoning and otherwise maltreating Protestants and the police. One man was stabbed, several persons were otherwise injured, and "a good many" windows were broken.—About the same date the Romanists of the neighbourhood destroyed the east window of Newcastle West parish church, near Limerick.—Some time about the middle of December the Enniscorthy Town Commissioners, a body consisting entirely of Romanists, passed a resolution against the introduction into their town of what they were pleased to call "irregular services," and had the boldness to affirm that "such meetings, if held, would be against the wishes of the great majority of the inhabitants of every religious persuasion, and that if persisted in, they would probably result in public excitement and disturbance of the peace." This, of course, was a plain hint to the mob of Enniscorthy to follow the example of the mob of Wexford if the American evangelists should visit the town. It is pretty evident that if Ireland were "independent," and completely

in the hands of the "Nationalists," the Protestants would have a bad time of it.

Almost as significant of the character of Irish "Nationalist" Romanism as these manifestations of malignant hatred of Protestants is the attempt of the "Nationalist" papers to represent the Wexford outrages as merely trifling. Some of them, indeed, ventured to hint that nothing of the kind took place at all. The truth of far greater events in Irish history has been denied by Irish Romish historians.

The very religion of Ultramontane Papists is made to subserve purposes of wickedness. Thus in the last week of November masses were said in many Romish churches for the repose of the souls of "the Manchester Martyrs," the three men who were executed on November 23, 1867, for complicity in the murder of Police-Sergeant Brett during the rescue of two Fenian leaders from a police van. Under the guidance of the priests who conduct the religious services on such an occasion, what can be expected of the people who form their congregations? The spirit displayed in them is much the same with that which broke forth in the riot at Wexford.

VI.—THE TROUBLES IN THE CHURCH OF ENGLAND.

TO the same cause which has plunged Ireland into so many and complicated miseries, must also be traced the distractions which now so deeply afflict the Church of England. She is in deep waters, tempest-tossed, and threatened with actual wreck. The troublers are disguised Romanists within her pale. The noted Mackonochie case has at length solved itself. He has resigned his charge of St. Peter's, London Docks. But there are multitudes of other cases which will not admit of so easy a solution. The Church Association, which represents the Evangelical party in the Church in opposition to the English Church Union, have resolved to memorialise Her Majesty the Queen on the subject of the Report of the Ecclesiastical Courts Commission. We give their memorial as it appears in the *Rock* newspaper of the 4th January :—

The memorialists submit—

I. That the present crisis in the history of the Church of England is fraught with the gravest consequences to its future welfare.

II. That since the commencement of Her Majesty's reign, there has been, to use the words of the late Archbishop of Canterbury, an organised conspiracy against the constitutionally-established principles of the Protestant Reformed Church of England.

III. That this aggressive movement has been sedulously fomented by clergymen and others professing to belong to the Established Church; that illegal practices, innovations, and doctrines unknown to the written law and custom of the Church of England for 300 years have been increasingly introduced, until in many churches are now to be found ornaments and ceremonies symbolical of doctrines which were discarded at the Reformation, and have no place within the Church as established by law.

IV. That the Archbishops and Bishops of the Church have, with unanimous voice, collectively denounced these practices in 1851, 1866, 1867, supported also by the voice of the Protestant Episcopal Church of America.

V. That in April 1851 an address presented to the Queen by 230,000

members of the Established Church was by Her Majesty's command transmitted to the Archbishop of Canterbury, with a letter recommending his Grace to take measures for discouraging and preventing innovations in the form of public worship.

VI. That when a Royal Commission was appointed to inquire into "Ritual," the Commissioners, including prelates, Ministers of State, members of both Houses of the Legislature, and men learned in the law, condemned these innovations upon the usages of the Reformed Church.

VII. That a few years ago the late lamented Archbishop of Canterbury, on the plea that a conspiracy was actively working to subvert the principles of the Reformation, introduced a measure to regulate public worship, which had the general support of Convocation, and obtained the sanction of the Legislature.

VIII. That the decisions of the courts have been uniformly adverse to the innovations and irregularities complained of.

IX. That Her Majesty's courts have been treated with contempt, the law set at defiance, and the authority of those responsible for the due performance of Divine worship paralysed.

X. That clergymen avowedly sympathetic with this movement, hostile to the Protestant Settlement of the "Reformed religion established by law," have recently been advanced, in defiance of the Constitution, to posts of honour and responsibility within the Church without public remonstrance from the Bishops of the realm.

XI. That various pre-Reformation usages declared to be unlawful have of late by toleration received encouragement from official guardians of the faith and of the purity of worship, who are pledged in the most solemn manner to uphold the order of this realm.

The memorialists object to certain of the proceedings and recommendations of the Commissioners appointed to investigate the constitution and working of the ecclesiastical courts. They object that the inquiry was not confined within the terms of the commission to the Reformation statutes of 24 and 25 Henry VIII. and subsequent Acts of Parliament. That though it was generally understood, in accordance with the terms of the commission, as stated by the late Archbishop of Canterbury, "that the inquiry should not go behind the Reformation," the understanding has not been observed, and that the inquiry has gone far behind it. That no sufficient notice has been taken of the fact that the reformation of doctrine was the all-pervading principle of the Reformation. That no reference is made to the constitutional settlement which ushered in Her Majesty's dynasty, but that the report discloses a desire to preserve with the continuity of the pre-Reformation Church its inherent, and subsequently discarded, sacerdotal-caste-assumptions, and recommends a virtual reassertion of the "Benefit of the Clergy" by claims on behalf of the "Spirituality," to the suppression of lay rights. That in the arrangement and selection of their body of historical material the commission has rejected evidence, whether oral or documentary, accompanied with features of omission and bias, suppressions and suggestions, which demand further inquiry. That the very important reservations of the most eminent clerical and judicial members of the commission invalidate its report. The memorialists recognise the intention of the commission to vindicate the royal supremacy by the proposed constitution of the Court of Final Appeal, but they maintain that, in accordance with constitutional

and time-honoured precedent, it should really preserve the Queen's supremacy as chief ordinary, and its decisions be final, unquestionable, and irreversible, both hitherto and hereafter. They claim that the rights of every layman in the Church of England should be protected; that the supremacy of the law should be clearly established; that the course of justice at the outset should not be checked or impeded by the judgment or opinion of any one person, be he clerical or lay.

They object that the proposed Episcopal "veto" is contrary to the principles of justice, and is unconstitutional, (a) Because the exercise of such a privilege is tantamount to a "dispensing power," which is contrary to the principle of the "Bill of Rights." (b) Because it will nullify the "Acts of Uniformity," and all settled order, discipline, and doctrine in the Church. "Divers Uses" of doctrinal significance (and of these only your memorialists complain) will abound not only in separate dioceses, but in the same diocese. (c) Because in the words of the Lord Chief Justice of your Majesty's High Court of Judicature "the active interference of the Bishops to prevent the law of the land being enforced against those who have deliberately broken it is as indefensible in theory as it is fast becoming in practice."

VII.—CONVERSION OF THE POPE'S DOMESTIC PRELATE.

ROME, Dec. 9.

YESTERDAY, the anniversary of the Immaculate Conception, Monsignor Giambattista Savarese, a doctor of civil and canon law, and domestic prelate of his Holiness, sent in his resignation to the Cardinal-Secretary of State, thus worded:—

"I beg your Excellency to accept my resignation of the prelacy, and order my name to be cancelled from the list of members of the Papal Segnatura di Giustizia (the Ecclesiastical Appeal Court), to which I have belonged for twenty-six years. I wish to devote what little strength I have to the service of religion and the country; and recent occurrences have convinced me that under those colours it is not possible to do so with the liberty indispensable to one who will not wield the pen to flatter prejudices and cloak abuses, to the enormous deceit and spiritual ruin of souls. No rancour, or personal disappointment, has caused my determination. Indeed, I have always been esteemed and honoured in the Curia beyond my small merit, and I think the less of myself the more I try to cherish charity towards others. Only a profound conviction, long combated but never vanquished, impels me to this step, necessary to the spirit, but grievous to the flesh, fearing, as I do, that I shall lose the friendship of excellent companions, whom old prejudices may prevent ever again shaking hands with me—the conviction, namely, that the Roman Curia cannot, on account of the strong centralisation effected by material interests during centuries, be brought back to the work whilst pressing social, moral, political, and economical necessities require the religion of Christ to be restored to its original principles, that by such renovation it may regain its former repute and increase. A contrary belief has in the past made not a few martyrs by means of the true and historic society of the Black Hand which is to-day as much as ever mistress of the Vatican. The latter now lacks the power of making martyrs, and therefore the easier and less perilous it is nowadays to avail oneself of the sacred liberty

which God has given us, the more reprehensible it would be to sacrifice it to petty ambition and sordid cupidity. Still it is not that I had to blush before the laity, Italian and foreign, because of the disorders prevalent in the other manifestations of the Church, nor our inferiority in spirit and culture to our separated brethren, but the manifest prostration thereby of our ministry, and the daily increasing injury to souls, particularly among the masses, deprived well nigh of all fitting spiritual guidance. This it is which has ended my temporising, for which I shall labour strenuously to atone in order to divert from our dear country the evils gathering overhead like dark clouds obscuring the fairest sky in Europe. I neither care for nor shall defend myself against the stings of detractors, open or covert. Self has no place in moral convictions, but must be sacrificed to the common good. Constrained by truth to be severe, only error and prejudice will be the objects of my censures." . . .

This morning Monsignor Savarese was received into the communion of the Episcopal Church by Dr. Nevin, in St. Paul's American Church, on his confession of the Nicene Creed and abjuration of the additions made thereto by the decrees of the Council of Trent, commonly known as the Twelve Articles of the Creed of Pius IV., together with the dogmas of the Immaculate Conception and the Papal Infallibility. In his abjuration he likewise asks the guidance and protection of the Anglican Episcopate against the usurpations of the Bishop of Rome, and promises due reverence and obedience to the Bishop and his representatives who shall be placed over him. Dr. Savarese is fifty-five years old, of a good Neapolitan family, an able theologian and canonist, and has written several works in support of Father Curci's position. He will now work for the Reformation of the Italian Church on the lines which governed the Reformation of the Church of England.—*Daily News*, Dec. 10th, 1883.

VIII.—THE POPE OR THE SWORD.

ACCORDING to the Romish creed the Pope is not only the sovereign of the Church, but the sovereign also of kingdoms. He is held to be Christ's viceregent, and is therefore king of kings, the chief person in the world. He has no equal, no partner in authority. He is subject to none, because inferior to none. The greatest emperor with all his subjects he claims the power to control. He is the arbiter in all disputes; and from him there is no appeal. He has the power to dispose of the crowns of earth, and to place them on the heads of whomsoever he will. The destinies of nations are in his hands. International ruptures, caused in almost every great war by his own emissaries, are to be referred to him for settlement. This claim to rule the nations is no mere figment. In times past all the great nations of Europe have been made to feel its terrible reality. That they do not submit to it now, is owing to no change in the Papal creed, and no abatement in Papal arrogance. The same doctrine is put boldly forth in connection with the present troubles in Ireland. Popery alone has created these troubles; and Popery will never quell them, except by rising to supremacy, and crushing under its feet all who hold a different creed. To refer Irish insubordination to the Pope for settlement would be an acknowledgment of the old Papal supremacy, and a signal advance towards its re-establishment. The only solution of Ireland's difficulties is in the introduction of the blessed Gos-

pel of peace. But that is the one thing which Romanists with all their powers will oppose and resist. A peace society has been set up in Ireland; but peace, apart from the Gospel, it will never bring about. In the nature of things this cannot be. The alternative left therefore is, that Ireland must continue to wail in her woes, or Popery must rise in its power and ride rough-shod over all its opponents. From the daily papers of the 8th of January, it appears that Cardinal McCabe was asked to identify himself with the peace movement, and to become vice-president of its Dublin branch. His answer is—

“I ask you to believe me when I assure you that nothing could give me greater pleasure than to assist in creating a tribunal before which princes and people might appear, and bring to a bloodless termination disputes which now unhappily fill the world with carnage and misery, but I must be candid, and say that I have no hope for the success of the scheme with which you kindly ask me to operate. The Christian world once recognised such a tribunal, and was prepared to enforce its decision, but although the arbiter still exists, the world is changed, and his authority is ignored. Until the world is willing to constitute him as the disinterested umpire of its disputes, I believe that arbitration will be impossible, and that the sword must settle the disputes of Christian States, to the disgrace of the Christian name and the unspeakable misery of Christian nations.”

So writes the Cardinal; and from his point of view his answer is perfectly intelligible. The Pope or the sword is his alternative. Submit your disputes to the umpire who sits in the Vatican. If you refuse to do this, then you must resort to bloodshed. But he conceals the fact that in either case there will be bloodshed. Let the highest Romish authority decide, and that decision will lead to the extermination of Protestants. This is Rome's persuasive, most effectual argument, as her bloodthirsty persecutions abundantly prove. “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”

IX.—NATIONAL BIBLE SOCIETY OF SCOTLAND.

THE monthly meeting of the Western Directors was held in Glasgow on 3d Dec. A minute was adopted expressive of the loss the Society has sustained through the death of the late Rev. Sir H. W. Moncreiff, Bart., D.D., who from 1861 had been one of its Vice-Presidents. The attention of the Committee was largely occupied with applications from China and Japan, in both of which countries there appears to be at this moment a growing activity in connection with Bible Society work. The Rev. J. Hudson Taylor was present, and expressed his acknowledgments for the benefits the China Inland Mission and its agents had received from the representatives of the Bible Society in China. It was agreed to place at Mr. Taylor's disposal, supplies of Scriptures for sale by the agents of the Inland Mission; and he was thanked from the chair for his attendance and co-operation. The Committee agreed to encourage the Presbyterian Church in Canada in their efforts to circulate the Scriptures among the French Roman Catholic population in the lower provinces. A reply was received from Lord Granville to a memorial recently addressed to the Foreign Secretary in regard to the new treaty with Corea. The Committee were gratified to

learn that Her Majesty's Government have proposed to the Government of Corea such arrangements as will facilitate missionary work in that country. Four hundred volumes of Moon's Scriptures, in raised type, were voted at half cost, to enable one or two friends of the Mission to the Outdoor Blind to present a copy to every poor blind reader in the West of Scotland. It was unanimously agreed to nominate Sir Peter Coates, of Auchendrane, as President of the Society, on the retirement of Lord Balfour of Burleigh at the close of this year.

224 WEST GEORGE STREET, GLASGOW,
4th December 1883.

X.—ORNAMENTS, VESTMENTS, AND CEREMONIES OF THE MASS.

IN "The Catholic Directory" for this year the following is given in the Explanatory Introduction:—

"The external rites of the Holy Mass are intended chiefly to commemorate and represent the death and passion of our Saviour.

"The altar represents Mount Calvary; and also the table on which our Blessed Saviour celebrated His last supper. The Crucifix reminds us of His passion and death.

"The Candles are lighted from a motive of honour and respect. They represent the light of faith and the fervour of charity, and are also expressive of spiritual life and joy.

"The Amice, which the Priest puts over his head, and then round his neck, signifies the cloth with which the Jews blindfolded our Saviour in mockery. The Alb represents the white garment which Herod put upon our Lord. The Maniple on the Priest's left arm, the Stole, and the Girdle, represent the cords and fetters with which our Lord was bound. The Chasuble, or upper garment, represents the purple garment and the heavy cross.

"Colours of the Vestments. White is used on Festivals of our Lord, the Blessed Virgin, and of saints who are not martyrs. Red on Pentecost, on the Finding and Exaltation of the Cross, and on Feasts of Apostles and Martyrs. Purple, or Violet, on the Sundays and Ferias of Advent, and during the penitential time from Septuagesima Sunday till Easter; and on certain Vigils and other days. Green, on Sundays and Ferias, from the Octave of the Epiphany to Septuagesima Sunday, and from Trinity Sunday to Advent exclusively; but in Paschal time White is used. Black, on Good Friday; and in Masses of Requiem for the dead.

"The Gloria Excelsis is said on Sundays (except from Septuagesima to Palm Sunday, and Sundays in Advent), on Feasts (except Holy Innocents), and daily during Paschal time. The Creed is said on Sundays and days to which Cr. is affixed.

"The Preface of the most Holy Trinity is said on all Sundays, unless when otherwise directed.

"When the Suffrages are said, a commemoration is made of St. Joseph, Patron of the Catholic Church; and (except in the Diocese of Hexham) of St. George, Patron of England. A commemoration is also made, in the Diocese of Hexham, of St. Cuthbert; of St. Thomas of Canterbury, in the Diocese of Northampton; of St. Boniface, in the Diocese of Plymouth; and of St. Edmund, in the Diocese of Portsmouth."

On this extraordinary mockery we may have something to say hereafter. Meanwhile we ask our readers to mark how completely the Gospel is buried from the souls of the people under a mass of human inventions. There are many professed representations; but where are the things they represent? Where the message of salvation to perishing sinners? The poor and the needy are presented with a stone instead of bread—a lie instead of the truth as it is in Jesus.

XI.—ROMISH HATRED OF THE GOSPEL.

IN last month's number of the *BULWARK* we gave a brief notice of what took place in Wexford on the evening of Sabbath the 2d December, when a gospel address was to have been given by Major Whittle. The spirit of Romanism came out in full development. The priests not only keep back from the people the knowledge of the only way of salvation, but they debar them from learning it at the hands of others. The scene which took place on the occasion in question, if not directly instigated by the priests, was, at all events, the natural outcome of priestly teaching. The following fuller account of it appeared in the *Standard* of the 4th December:—

“Riots of a serious and disgraceful character took place here yesterday, owing to an attempt to hold religious services in the theatre, by Major Whittle, of Chicago. The police did not appear to have anticipated any disturbances, and the result was, that the Protestant inhabitants of the place were left at the mercy of a mob of the most violent kind for the greater part of Sunday; and not only have many persons been seriously injured, but the houses of many of the Protestant inhabitants have been wrecked, as well as two Protestant places of worship. The first intimation the authorities had of any attempt to interfere with the services was the appearance of placards on Saturday, which was market-day, calling on the farmers to ‘Boycott’ the Protestant shopkeepers who had joined Major Whittle’s Committee. The police tore down the placards. The first service was to be held last night, but the mob assembled attacked and drove off every one who attempted to go near the theatre. Ultimately the mob broke into the theatre, yelling and cheering. They smashed everything they could get, and tore up all the hymn-books and Bibles they could find. An attempt was then made to burn the building. The mob then marched through the streets. The Methodist Chapel was attacked, and all the windows smashed. The mob then attacked the residence of the Rev. James Oliver, smashed the windows, and tore away the window curtains and woodwork; then they went to the Protestant Episcopal Church, singing ‘God save Ireland.’ The windows of the church were smashed, as well as the windows of the houses of the Protestant inhabitants. Several persons were injured, and one gentleman was seized and conveyed to the harbour for the purpose of being drowned; but he was saved by the interference of some respectable Roman Catholics. A Protestant who was chased through the streets ran into the Police Barracks for protection, but the police were not able to protect him. He was seriously wounded. The police were confined to barracks, and for an hour the mob had possession of the town, doing great damage to all the Protestant property. To-day two hundred police, with a resident magistrate, were drafted into the town, and comparative order has been restored. The services were held to-day under police protection.”

"At a late hour on Sunday night disturbances occurred at Newry. Mobs paraded the streets, stoning and otherwise maltreating Protestants and police. One man was stabbed, and several persons were badly cut about the head. A good many windows were smashed. Four arrests were made."

XII.—ITEMS.

STRANGE SCENE IN WESTMINSTER ABBEY.—"Saturday, October 13th, being the feast day of St. Edward, King and Confessor, according to the Roman Calendar, a large number of Roman Catholic 'pilgrims' from different parts of the country, after hearing mass in the Church of St. Peter and St. Edward, Palace Street, Westminster, visited Westminster Abbey in the forenoon, and knelt around the tomb of King Edward, where prayers were offered and the 'Rosary' recited by each devotee, but these devotional exercises were so conducted as not to call for any interference on the part of the vergers or other authorities of the Abbey. In the evening the pilgrims and a large congregation besides attended special Pontifical vespers with benediction at the Church of St. Edward, Buckingham Palace Road."—*Daily Telegraph*.

THE JESUITS.—When the Jesuits were expelled from Mexico some years ago, a leading newspaper of that country bade them farewell in the following terms: "Gentlemen Jesuits, in this hour of your departure, as this nation spews you out, we have sympathy and compassion; but it is not for you. We reserve both for the people among whom you will fix your future homes, and with whose political, social, and religious freedom you will try to tamper, as you have tried to tamper with ours. Jesuits, farewell." That sympathy and compassion must now be claimed for Great Britain, for she has become the willing receptacle for these unclean and hateful birds which now wing flight to her from every land.

ROMISH KINDNESS TO HERETICS.—The following doctrine is taught in the popish college at Maynooth, an institution handsomely endowed from the public funds, that it is "An act of kindness to heretics, meaning Protestants, to take them out of this life, for the longer they live the more errors they invent, and the more men do they pervert, and the greater damnation do they acquire unto themselves."

ALL SAINTS'.—"In a Church which is furnished with mullion and gable,

With altar and reredos, with gargoyle and groin,

The penitents' dresses are sealskin and sable,

The odour of sanctity's eau-de-Cologne;

But only could Lucifer flying from Hades,

Gaze down on this crowd with its panniers and paints;

He would say, as he looked at the lords and the ladies,

'Oh, where is All Sinners', if this is All Saints'?"

EDMUND YATES.

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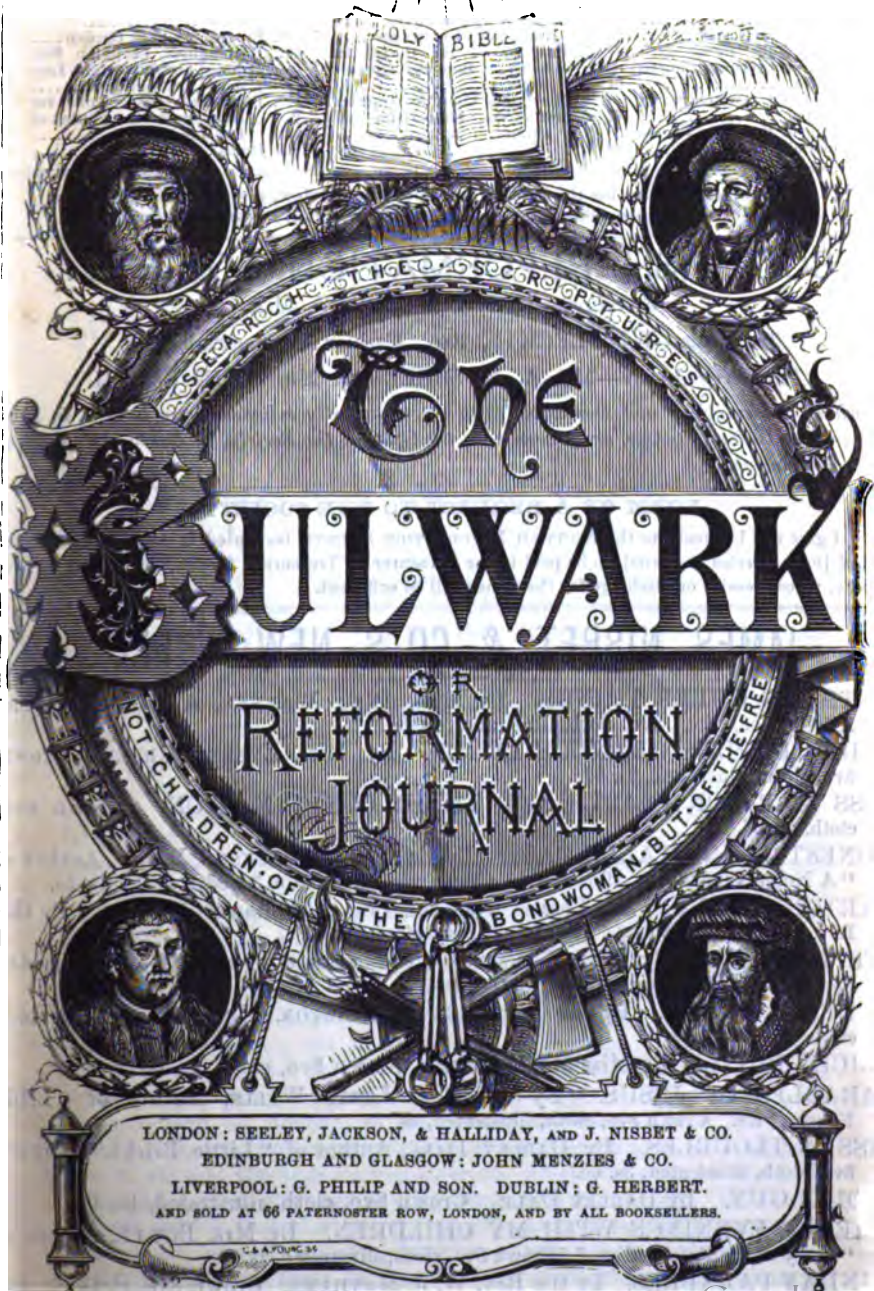
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CONTENTS.

	PAGE		PAGE		PAGE
1. The Scottish Reformation Society.....	57	6. Evangelical Religion and Morality: A Specimen of Anti-Evangelical Unfairness.....	72	10. The Bible, the Pulpit, and the Press.....	80
2. Ireland and the Gospel.....	59	7. Progress of the Gospel in Sicily: Romish Opposition.....	74	11. Buried in a Back Garden.....	81
3. The Papal Bull "Urbem Asturum," concerning Church Property.....	64	8. Monsignor Capel in America.....	77	12. Birmingham Christian Evidence and Protestant Laymen's Association.....	82
4. Ultramontane Contempt of Principle.....	67	9. Romanism, Pauperism, and Crime.....	79	13. Protestant Prayer Union for Members of the Church of England.....	83
5. Unveiling of the John Rogers Memorial.....	69			14. Items.....	84

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THE BULWARK;

OR,

REFORMATION JOURNAL.

MARCH 1884.

L.—THE SCOTTISH REFORMATION SOCIETY.

WE learn that the annual meeting of this Society will be held on the 10th of the present month. The report then to be submitted contains a vast amount of information which ought to arrest attention. It shows, on the one hand, what steady and unabated progress Romanism is making in Britain; and on the other, it records a large amount of work done by the Society during the year. At the present moment no Protestant church within the realm will bear comparison with Rome as regards the measure of its extension. Other churches have had their vicissitudes; they have waxed and they have waned: but there is no back-going with Rome, nothing but steady, progressive acquisition in property and numbers. Surely, if the old spirit of Protestantism is ever to awake from its slumbers, the churches of the Reformation will require to bestir themselves, both for their own and their country's defence. There are now 2515 Romish priests in Britain, being an increase of 1557 since the Papal aggression which startled the country in the year 1850. There are now 1524 churches and chapels, being an increase of 841 since then. Dotted all over the country are 558 monasteries and convents, the former being set up in flagrant defiance of the laws of the land, and both being beyond the pale of legal jurisdiction. What takes place within the walls of these mysterious retreats no authority outside is permitted to know. In another part of these pages we notice a case of secret burial, which ought to call for prompt interference. Whatever takes place as regards the manner of life or death and burial of the inmates, we know from the teaching of history, and are likely to know soon by experience, the baleful influence which these institutions exercise over the districts in which they are planted. Vital religion will not long exist in their vicinity, nor within a wide range of their neighbourhood. The amount of endowments to popery is already sufficiently startling; and every succeeding year finds it swelling out to yet greater proportions. This is shown in painful detail in the report before us. When will the nation put an arrest on this ruinous policy? When will it acknowledge its error, and cease to give its strength to the apocalyptic beast? It is at present fostering an organised conspiracy against itself which aims at the destruction of all that concerns its best interests, which will shear off the locks of Britain's great strength, and lay her honour in the dust. It is surely a great service that this Society is performing in making known to the country the facts of the case, however unwelcome these facts may be. Better far to know them in time than to ignore them, and to allow the

destructive elements to work out to their natural issue, when it will be too late for remedy.

The second part of the report gives a condensed view of the counter-active operations of the Society during the year. A large amount of information has been diffused over the country by means of tracts, pamphlets, magazines, and books, besides lectures delivered in various places. The most important part of the work has been the instruction of the young in the distinctive doctrines of Protestantism as opposed to Romish error. The subject has been largely taken up by ministers in their Bible classes; and as an incentive to the study of the subject, many volumes have been awarded as prizes, these volumes being provided by the Society. This is a work which deserves every encouragement, and we heartily wish it yet greater success. We trust the friends of the Protestant cause will provide the means for enabling the Society to extend its operations all over the land. The following is an extract from the report in its bearing on the subject:—

“If only the minds of the rising generation can be imbued with those vital doctrines of the Word of God which bear directly on the character and workings of Romanism, it will, by the Divine blessing, lead to the reviving of a true Protestant spirit, and raise up a formidable barrier against the inroads of error and superstition. In this work the Committee earnestly invite the co-operation of ministers and others who conduct Bible classes. They do not presume to interfere in any way with the ordinary work of ministers in connection with their classes; neither do they assume that they may be deficient in the faithfulness of their instructions. The object of the Society is to stimulate and encourage the young of both sexes to study for themselves a subject which very deeply concerns the highest interests of their country and their religion. They offer prizes to those attending such instructions, leaving the minister or other teacher to award the same according to the best of his judgment of the respective merits of the pupils, whether by written answers to a few questions, or otherwise, as he shall see cause. The course of instruction does not usually extend beyond three or four months, and ends generally about March or April, though in some cases it is carried on through the summer months. The plan most commonly adopted is, for the teacher to devote each night to some one of the errors of Rome, and, after explaining it, to lead the pupils to the Word of God for its refutation. This affords an excellent opportunity for imparting direct Bible instruction, and for pressing home Divine truth, as illustrated and enforced by contrast with error. This work has already begun to make its influence felt. Many and gratifying testimonies have been borne by ministers and others to the success of these instructions. Some have confined their labours to their own Bible classes, while others have conducted classes of a more public kind, making them open to all who wish to attend. This work is greatly needed in the present day; and the Committee are anxious to see it more extensively carried out, believing, as they do, that, with God’s blessing, it will issue in very precious results, in guarding the rising generation against the errors of Romish teaching, and grounding them in the great doctrines of the Protestant faith, which are the doctrines of the Word of God.

“Ministers and others who wish to avail themselves of the Society’s assistance in connection with their classes, are requested to communicate

with the Secretary before the commencement of their course of instruction, to intimate whether they expect a share of the prizes, and also to give notice before the close as to when they wish the prizes to be sent."

II.—IRELAND AND THE GOSPEL.

BY THE REV. JACKSON SMYTH, D.D.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—HEB. viii. 12.

REAL affection becomes intensified by the sorrows of its object. A friendship that is artificial or superficial soon dries up before misfortune, just as the dew of the summer's morning vanishes before the rising sun; but the friendship whose well-spring lies down in the heart gushes forth the more copiously when every other comfort has ceased to flow. Such is the mercy of God. It is deep as eternity, for it has a place in the everlasting covenant. And that is truly a precious thought in inspiration when it says of Christ that "a bruised reed shall He not break, and the smoking flax shall He not quench." The most absolute disinterestedness is the grand characteristic of the mercy of the Lord. And as He deals with men in their individual capacity, so it pleases Him often to deal with nations. The Jewish people are an obvious instance of this. God entered into covenant with them, and it is the covenant of grace in the blessings of which all the saved have an eternal portion. The language here may have an application to any of the nations of the earth. They may be far gone in transgression, steeped in unrighteousness, and yet, in returning to the Lord who will have mercy upon them, and to our God who will abundantly pardon, they may hear His covenant voice saying, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

These remarks, you will observe, tend towards the subject of Ireland, and the prospects that are before her through the word of our Lord and Saviour Jesus Christ. When promising blessings to Israel, the Lord (the prophet Micah) says, "In that day will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast off a strong nation." We may acknowledge that Ireland, like Israel, has halted, but we are not forbidden to hope, or even to hold, that God has made her a remnant. She may have been cast off, like a wild olive branch, but we maintain that we ought not to despair of her being yet made a strong nation, becoming beautiful in the earth for her faithfulness and truth. And no one has any cause to be reluctant to maintain that every effort should be put forth to enlist the noblest sympathies of the people of God in the cause of righteousness in this land. A seditious cry has recently been raised, to the effect that the salvation of Ireland is the destruction of the temporal sovereignty. But our cry as a Christian people can include both, and we can say, "God save the Queen," and "God save Ireland" as well. It is but reasonable that we should all like to see our country raised in the scale of national communities, and it is but a prompting of the new nature of a child of God to wish to see her exalted to a condition of attachment to Christ, and to that Gospel which makes

the poorest man a potentate and the feeblest nation a mighty people. Hence, every heart renewed by the Spirit of God will hail with rapture the advent of the day when this language will be applied to the people of our island, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

There are many reasons why we should in faith look and labour for this.

I. IRELAND'S ANCIENT HISTORY PLEADS FOR IT.—Ireland in these last days is saying to us, "Why should it not be with me now as it was once before?" And we echo part of the question—Why not? The monuments of her early Christianity look down in sadness upon her present condition, and it is a humiliating thought that we are, as it were, trying to cut a thousand years out of our history, and are bringing back the dial of time to the ninth century. At least it is very humiliating that there is a necessity for trying to do this.

And what was Ireland then? She was at the head of the nations of Europe in respect to godliness. Her civilisation was the most advanced, her learning was the most extended and refined, her Christianity was of the least corrupted type that then prevailed in the world, and the Irish divines were the only ones, so far as known to history, who refused to dishonour their reason by refusing to lay it prostrate at the feet of any authority. But that time has gone, and—as for a man, so for a country—it speaks but little when it is forced to confess that it has no title to distinction or consideration save in the fact of a vanished ancestral glory. And if a country boasts of her own departed glory, and writes "Ichabod" over the doorways of her ruined temples, she is displaying no more wisdom than the man who considers himself honourable because there is an honourable epitaph inscribed on his grandfather's grave. But if we do not find a motive for vainglory in a review of the early history of Ireland, we find at least a motive for effort. If the field is this year filled with thistles, the husbandman has but little reason for self-complacency in the reflection that seven years ago there was not a weed to be seen. The recollection of its past freedom from baneful plants can be no cause for joy, but it may be an incentive to industrious action to bring it into the same state again. We boast not of our country's early goodness, but we think there is sufficient cause for endeavour to root up the noxious tares which the enemy has sown, and to make her worthy to wear the badges that she lost seven hundred years ago.

Christianity was introduced to Ireland at a very early date. Tertullian, writing in the year 200, refers to "those parts of the British Isles which were unapproached by the Romans being yet subject to Christ." Further on the religion of the cross made rapid progress in Ireland. Colleges were founded, congregations were organised, and a bishop had charge of each congregation, from which it is evident that those early bishops were not prelates, but simply pastors of churches. But the great change that came over the ecclesiastical history of Ireland was owing to the appearance on the scene of Succath, commonly called St. Patrick. Since the days of Paul, perhaps, no greater missionary has ever lived. This simple preacher's enthusiasm for souls was the grand motive power of his life. Early in the fifth century he entered Ireland, and like another Paul or Peter he preached the Gospel with the Holy Ghost sent down from heaven, and the prodigious effects produced on the minds of men were a

clear indication that God was with him. Kings' daughters were among the honourable women who yielded to the truth as spoken by his lips. Leaders of hostile clans, whose trade was war, beat their swords into ploughshares and their spears into pruning-hooks; and onward he went from county to county, and from province to province, till in a few years he had carried the tidings of salvation from Howth Head to the borders of Clew Bay, and from the glens of Antrim to the dreary wilds of Kerry. From that time forward, during several centuries, there was no country more distinguished than our own by the possession of Scripture truth. Then does Rome appeal to antiquity? So do we. We say to Rome—Let the seventh century come back again to Munster and Connaught, and that is all the boon we ask for the present. Give back to those provinces their Bibles, and they will regain their opposition to all mummeries and superstitions. Give back to them their simple ministers, the primitive bishops of the New Testament, and not the outcome of will-worship. Give back to them pure and healthful literature. Give back to them their bright hopes of going direct to Christ as the Mediator of the New Covenant, and to the blood of sprinkling, and direct to heaven and eternal peace when they die. Give them back these, and then if you do, O Rome! you may abide by the banks of your own turbid Tiber and leave our country to her life, and love, and light, and liberty for evermore.

Romanism in Ireland is an innovation of a comparatively recent date. There is no *ancient* Rome in this island of the sea; and therefore, when we send missionaries to the South and West, we are only striving to bring Ireland back to her ancient national religion. We tell you, the people, that Henry II., of England, took your Bibles from you when he sold you to Rome in the year 1172. We give you your own again. He made you tributary to Rome; we seek to release you from the unjust tribute. You lost your independence in the *twelfth* century; in the *nineteenth* we restore it to you. We have a nobler mission than to proselytise; we strive to regain for you a forfeited honour; we aim at giving you what you once loved—a pure Gospel, a free Bible, an unclouded day of grace, a rent veil into the holiest of all, a religion that runs parallel with your ancestral faith, and one that, if accepted, will run on parallel in all eternity with the benign results of the redemption of Christ.

Is it not a strange fact in history that the Irish people, who for so many centuries strove against the influences of Rome, who appointed bishops without consulting Rome, and who held fast their profession of the Gospel faith without wavering, should now seem to be the last of all the nations to renounce subjection to the Vatican? Patrick the Protestant—for if adherence to the teaching of God's word alone, and so far, an attitude of antagonism to Rome, be Protestantism, St. Patrick was a Protestant—they sustained and supported against all claims of Italy, and they did it for long. Now the majority of the Irish people associate their devotion to Patrick with their devotion to Popery. They have continued to do this since the day when Ireland's towering hills and lovely glens, with her people into the cruel bargain, were bartered for nothing in return but the privilege to this hour of paying Peter's pence.

Oh soft and beautiful, but cruelly betrayed, Ireland! Who can adequately describe your woes? The picture of your tribulations is surely enough to awaken the slumbering sympathies of every man who has accepted the grace of the everlasting covenant as his chief good, and who

yearns to see a world won for Christ. You are not Christ's. You have been deceived; and, whilst you are stretching out your hands for something needed, do you not in some measure resemble those Athenians on Mars' Hill, who erected their altar to the Unknown God? You were once the resort of students, and you welcomed to your hospitable shores scholars from every country in Europe. Once you were the nursery of patriots—true patriots; not men of the selfish, greedy, grasping, gory type, but men who sought your good, and besought God for it, whether amidst sunshine or in the stormiest days. But now, well may we say that in no country do the gloomy genius of superstition and the spirit of wrong stalk forth to perpetuate, as in yours, an evil day when the gracious monuments of the ancient faith were overthrown. Yet, blessed be God, there is a hidden remnant sending up the prayer—that God will speak respecting the children of men throughout all Ireland this language, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

II. IRELAND'S SUFFERINGS PLEAD FOR IT.—It must strike many as singular that Ireland should have resisted Rome so long, and that since the time of the Reformation there should be no country more attached to it. This is a problem that deserves to be solved, but I believe the solution is very simple. Paradoxical as it may appear, it was the Reformation that riveted this country to Rome. It loosed the chains of England and Scotland, and bade the oppressed go free; but it tied more tightly the cords of Ireland. It was not the Reformation that the Irish people hated so much as the manner in which England sought to thrust it upon them. From the time of Henry the Second the native Irish had indulged a hereditary hatred against the English, because of their oppression; and when the reformed religion was brought over by the conquerors of the Irish people, we need not be surprised that the disconsolate nation would have none of it. The very language of the people was proscribed, and that was one of the most fatal blows that were ever struck against the cause of truth in this or any other land. Had the Gospel been brought to them by men who called them brethren, and had they enjoyed the privilege of hearing in their own tongue the wonderful works of God, by God's blessing our country would have had a different history, and no one now would need to ask us to send the bread of life to millions of our famishing countrymen. Poor Ireland! She was conquered, and her conquerors tied her to the wheel of Rome. There she groaned and wailed for four hundred years, until her spirit was withered, and the glory had departed from her temples, and peace had taken to flight from her once happy homes. Then the same conquering race would have her to change her religion once more, not by persuading her of its truth, but because they had the sword to back the mandate. Ireland moodily spurned the Gospel gift offered in that way; and from that day till now she regards Protestantism with an evil eye, for no reason more powerful than that it is the religion of a dominant race. If we could wipe Reformation times out of Ireland's memory—and it seems a strange thing to say this—our work would be simpler now. But Ireland was too long treated as if she had no mind at all, and the natural result was to harden her heart. However, if you are friends of Jesus you will be friends of your countrymen; and, being so, you will accept the noble work which is before you. It is the evangelisation of the land. It is for you to commend the Gospel

by your love. You have to show the descendants of a wronged race that in the religion of Knox, and Melville, and Latimer, because it is the religion of the Cross of Jesus, there is a heart to feel. It is for you to show that this age has a substitute for the sword of man. It is the sword of the Spirit. The voice to be raised now is not a cry of extermination, but of grace and life and peace. The voice is like that of John the Baptist: "Prepare ye the way of the Lord, make straight in the desert a highway for our Lord." We should like to see once more the true Irish harp strung again, and to hear hymns of redemption bursting from the joyous lips of a ransomed people. And we shall not despair of beholding this consummation so long as the Gospel is the power of God unto salvation to every one that believeth, so long as Christ is able to save to the uttermost all who come unto God by Him, and so long as there is compassion for nations even less excusable than our own in the bosom of Him who says: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

III. THE PRESENT MOVEMENTS OF ROMANISM PLEAD FOR IT.—These movements do not much alarm me. They might, and they would, if I did not know that we have influences at command fully adequate to cope with them. He that is with us is greater than all that can be against us. Popery, however, is very subtle. It has many a scheme and artifice for stopping up the windows of heaven.

Some years ago it tried a series of discussions in different parts of the country, but this proved a most complete failure; in fact, a number of the rash polemical adventurers were so utterly discomfited on platforms by Protestant antagonists that the hierarchy took alarm, and a prohibition was issued against all public discussions. Another plan adopted by Rome has been to decry the education of the country. The whole national system of education in Ireland is under the ban of Romanists. They tolerate and use it, but it is only till they can destroy it. They think it has been letting in too much light; and they desire a separate system for themselves, to be paid by the State, but to be entirely free from State control, so that they may teach, without let or hindrance, what they please.

Then, again, they are working themselves into all manner of offices under a Queen and Government whom some of them are never tired of calumniating; and, whether it be that the priests, who are the spiritual leaders of the people, are unable to conquer conspiracy against the "powers that be," or that they secretly foster the rebel spirit, the fact remains the same that sedition is so rampant as strongly to excite the fears of thousands in the community. Well, we know what we have to meet, and it is consoling to think that we do. We cannot afford to be inactive, but there is no cause for panic. God reigns; and, if we are true to our Almighty King, we need not be nervous, for even when the cloud seems darkest there will through the opening formed by faith be seen to gleam the promise, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

IV. OUR OWN POSITION PLEADS FOR IT.—We have now a solemn duty before us. It is that of bringing the precious Gospel of Jesus to all who breathe our island air and all who eat the fruits of our sea-girt land. And let us not be daunted by the opposition of the past. Former resistance is no proof of future antagonism. We know progress has

been made. The agencies we employ are scriptural and divine, and therefore they are right. They may be simple and unimposing, but they are of God, and they cannot but succeed if we supplement them with faith. We cannot, it is true, do the work without Bibles and missionaries, teachers and schools, colporteurs and religious literature; and this means that we cannot do it without money. Our machinery is in vigorous operation at the present time. We have a band of faithful ministers, and all other workers are active in the advancement of Christ's kingdom. If we had more faith we should have more success. We want faith to ask a blessing, and, looking up, to expect an answer. The frowning walls of Jericho fell down with a reverberating crash, pouring their dusty ruins on all sides, when they were compassed about seven days; but we read that it was "by faith." The Ark of God and the rams' horns subverted a dynasty and laid prostrate a city; but it was all by faith. The Gospel, when it is allowed to have its way, will do more for the nation than legislators ever conceived. It will drag down to the ground the strongholds of sin and Satan. What a difficulty Ireland has been to statesmen! It is a difficulty yet; but if the truth of God were paramount, government would be easy, society would not be torn by reckless faction and riotous fanaticism, disaffection and distrust would go down, and malice and murder would no longer disgrace our annals as a people.

If you, dear brethren, are made new creatures in Christ Jesus, and have tasted that the Lord is gracious, and have accepted by faith the offered riches of Christ that are unsearchable, then let me invite you to extend the blessing to the regions beyond, and, looking over all Ireland, await the realisation ere long of the promise which sparkles in the glory of the Lord, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Amen.

III.—THE PAPAL BULL "*URBEM ANTIBARUM*," CONCERNING CHURCH PROPERTY.

THE *Bulwark* of September 1882 contained an article on the Papal Bull *Urbem Antibarum*—one of an intended series of articles (begun some time before with an article on the bull *Cœnæ Domini*) on some of the most important and memorable Papal Bulls, especially those which are printed at full length in the Appendix volume of the Dublin edition of Dens's *Theology* for the study and guidance of the Romish priests of Ireland, have been commended to their careful study by their prelates, and must therefore be believed to have contributed much to the formation of their opinions and the direction of their conduct for the last half-century. In that article,—which it was our intention that another on the same subject should follow within a short time, although we have not been able to fulfil the intention of devoting a second article to it till now,—we gave an account of the occasion on which this Bull * was issued by Pope Benedict XIV. on March 19th, 1752; how the Romish Archbishop of Antivari (*Antibarum*) in Albania, found much difficulty in dealing with

* We use the term *Bull* as that by which we have found it commonly designated, although it differs in form from the ordinary form of Bulls, being a Papal *rescript* or epistle in reply to questions proposed by a prelate desiring instructions with regard to them. But it is as much an *ex cathedra* utterance of the Pope as any Bull.

questions as to rights of property in his diocese; as to property once belonging to the Church, which had been seized by the Turks, and afterwards sold by them to "Christians" (i.e., members of the Church of Rome); and lands and tenements of which had "Christians" had taken possession when they could conveniently do so, the ecclesiastical owners having been driven away by the Turks, and these lands and buildings being unoccupied; and how the Archbishop brought the whole subject under the consideration of the Congregation for the Propagation of the Faith, and that "Sacred" Congregation pronounced a judgment concerning it, which judgment the Pope confirmed by this Bull, in the form of a letter addressed to the Secretary of the Congregation, entering at length into the grounds of it, "with much argumentation, much discussion of nice points of casuistry, much reference to the opinions of Fathers and Doctors, and not a single reference to the Holy Scriptures." And we stated, not without proof adduced by quotation from the Bull itself, the purport of the whole, the sum and substance of the Bull, to be "that property once acquired by the Church can never be lawfully possessed by any person in virtue of any action of any civil power; that no valid title to it can be founded upon right of conquest, or upon any act of any sovereign or legislature; that no lapse of time, no transactions of sale or purchase, nothing in fact whatever, except the Church's own deed, can ever give a right to the possession of it; and although the Church may in certain circumstances think it proper to grant favourable terms to the actual possessors of property that has long ago been reft from her, it can only be upon complete submission, upon full acknowledgment of her right, and only to her own dutiful children."

Thus far we have thought it necessary to recapitulate, that readers who may not have the *Bulwark* of September 1882 at hand, may know what this Bull *Utrum Antibarum* is, to some things concerning which we desire now to invite their attention. And having recapitulated so much, we shall not hesitate to state again, although it was stated in the article referred to, the great importance of it being unquestionable, that the Archbishop of Antivari asked the instructions from Rome which were vouchsafed to him by this Bull, in order that he might *instruct the confessors* in his diocese; from which it may be inferred that the study of this Bull is now commended to the Romish priests of Ireland,—or rather enjoined upon them,—in order to their making application of it in the confessional. And what application can they be supposed to make of it—what application must we suppose they have made of it in bygone years—in the case of persons in possession of property that once belonged to the Romish Church, and in the case of the vastly greater number of persons—the millions of Irish Romanists—who are not in possession of any such property? Can we suppose them to teach anything else than they have been taught themselves? And if they teach as they are taught by this Bull, there can be no doubt that the Romanists of Ireland have been and are continually being taught to regard all the present owners of property that was Church property before the Reformation, and especially the Protestant owners of it, as usurpers of the Church's rights, from whom it is the duty of "good Catholics" to wrest it if ever they have the power. The Bull sets forth the claims of the Church of Rome, while care is taken to impress upon the minds of all her priests in Ireland, surely not without the purpose that by them they may be impressed upon the minds of

the people, and from this we may clearly see what an extensive confiscation of property might be expected if the Irish "Nationalists" were to attain their object of the political severance of Ireland from England and Scotland, and to get the government of Ireland into their own hands. We firmly believe indeed that this can never be, as there would certainly be a civil war first, in which it is impossible to suppose that they would be victorious. But it is well that the Protestants of Britain should be under no delusion as to their designs; and we ask again, as we asked a year and a half ago, having the Bull *Urbs Antibarum* before us, Can any one imagine that the Church of Rome regards the titles which the present possessors of lands, once Church property, in Great Britain and Ireland have derived from the acts of Protestant Governments and legislatures as resting on a better foundation than those which the possessors of such lands in Albania had derived from its Turkish conquerors, against whose rights of possession Pope Benedict XIV. pronounced so emphatic a decision? Do not all these lands which they possess belong, in the estimation of that Church, to the same category of lands that have been "seized by unbelievers?"

But the Pope in this Bull treats expressly of Church property that has fallen into the hands of heretics, plainly showing that he classes them along with Turks and Heathens, as incapable of ever acquiring any real right to such property or of conveying any right of this kind to others, even although these should be "Catholics." In the eighteenth section of the Bull he quotes from a work of Lessius, a Romish theologian of high repute, who died in the year 1623; for notwithstanding his infallibility—as to which he had not perhaps so perfect a confidence as Pius IX., or at least was not so sure of the universal acknowledgment of it by "Catholics"—Benedict XIV. has thought fit to take great pains to show that the judgment which he delivers is supported by the authority of eminent doctors. Lessius, we are here informed, discusses this among other cases of conscience:—"Can Catholics purchase Church property from heretics? (*An Catholicis emere possint ab hæreticis bona Ecclesiastica* ?)" which question he thus answers:—"It is not allowable for Catholics to purchase property belonging to churches or monasteries which has been seized and confiscated by heretics, except with the intention (*cum animo*) of restoring them at a suitable time (*suo tempore*) to their rightful owners, with all the emoluments and fruits which have accrued from them, because the property must be regarded as property belonging to another, and so likewise must its fruits be." And here the Pope adds that "from these things it follows that the purchaser can never demand from the churches and monasteries repayment of the price which he has paid for any property of this kind;" mentioning further that Lessius, "foreseeing how it might be objected to him, that the property in question, if Catholics had not purchased it, would have remained in the hands of heretics, who would have received the fruits of it, repelled the objection by saying 'that this was nothing at all to the purpose, inasmuch as heretics also would be under obligation to make restitution.'" Surely the doctrine and law of the Church of Rome are here plainly enough laid down, and no reasonable doubt can remain what with regard to this subject the teaching must be of the Romish priests of Ireland.

But we have not yet looked at all, or nearly all, that is to be found in this Bull about Church property which has fallen into the hands of here-

tica. We shall not try the patience of our readers by asking them to consider the different shades of opinion, as to which when he thinks it needful the Pope adjudicates, of such reverend and learned doctors as Schmalzgrüber, Verjuys, La Croix ("Presbyter Societatis Jesu"), Sylvius, Sanchez, &c. &c. We think it worthy of observation, however, that in Section 19 of the Bull the Pope passes from the subject of Church property that has been "seized by unbelievers" to the kindred subject of the property of "Catholics" taken from them by heretics, a subject which concerns Ireland at least as much, including in itself the question of the right of property as to a vast extent of the land in all the four provinces of the island, perhaps even of more in Protestant Ulster than in Romish Munster or Connaught. Pope Benedict XIV., after discussing the opinions of Verjuys, which give him some trouble, concludes that if the "Orthodox" buy from "Heretics" *bona immobilia*—what in England is called real property and in Scotland heritable property—there can be no presumption of the will of the true owners consenting to the transaction; which fully settles this question. We might quote much more tending to the same purpose, but it does not seem to be necessary. We only advert further to the rule laid down in the Bull that property acquired in an *unjust* war cannot be claimed by right of conquest, nor can any lapse of time or change of hands by sale make the title to it valid; and to the assertion made near the beginning, in the sixth section, meant to give a special security to Church property, that it can never be lawful, even when "for reasonable cause a town is given up to rapine by soldiers (*etiamsi ex causâ rationabili data sit civitas prædæ militum*), to plunder churches, monasteries, or ecclesiastical persons, because they are not truly part of the hostile people (*quum neque ipsi verè sint pars populi hostilis*).

IV.—ULTRAMONTANE CONTEMPT OF PRINCIPLE.

THE newspapers of February 15th informed us that a meeting of the Irish "Nationalist" members of the House of Commons was held on the day previous, at which they resolved to oppose the giving of precedence to the Irish Sunday-closing Bill over other Irish legislation, but deferred till the Monday following (February 18th) any decision as to their action in the division on the proposed Vote of Censure on the Government. Of these two pieces of information, the second is far more interesting to us than the first, and has indeed a very special interest.—not for any bearing that it has on the political question to which it immediately relates, as to which it is not within our province to express any opinion, and we should be sorry to say a word that might even seem to indicate an opinion—but because it exhibits in a very striking manner the policy of the Irish "Nationalists" as a Parliamentary party, and presents us with a remarkable illustration of Ultramontane morality. Before what we now write has passed through the printer's hands the division in the House of Commons on the proposed Vote of Censure will in all probability have taken place; and it would be absurd for us, although writing whilst the course to be adopted by the Irish "Nationalist" members is still unknown, to indulge in any speculation as to what that course will probably be; but after the division, and for a long time to come, the question will remain as fresh and full of interest as ever—a question well deserving the serious attention of the people of this country, why these Irish members hesitated

as to this course on the fourteenth of February, and thought it expedient to defer their decision on it till the eighteenth; that is till within a few hours of the time when they had reason to expect that the division bell would ring. Can any one believe that they were at a loss to make up their minds regarding the policy of the Government in the affairs of Egypt, and desired to see what light would be thrown on it in the progress of the debate? Can any one doubt that their aim was to turn their votes to the utmost possible account, in order to extort from the Government concessions or promises of concessions such as in other circumstances they could not hope to gain?—that they were reckoning on the possibility of an exigency in which their votes, given on the one side, or the other, might turn the scale and decide the fate of the Ministry.

That no injustice is done to the Irish "Nationalists," the nominees of the Romish clergy of Ireland, who form a thoroughly organised party—the most thoroughly organised of all parties—in the House of Commons, in supposing them capable of thus acting, is evident from a resolution as to their Parliamentary conduct in another matter, which they adopted at a conference held by them in Dublin on Monday, February 4th, the day before the meeting of Parliament, which resolution they published to the world. Their conference, held for the purpose of arranging the course of their Parliamentary proceedings, was a private meeting; but immediately after its close a report of its proceedings and resolutions, as far as it was thought fit to make them known to the public, was furnished to the representatives of the "Nationalist" press, and appeared in the "Nationalist" papers of next morning. Among the resolutions of this conference which it was thought expedient to publish is the following:—"That in the event of the Government introducing a public bill to amend the municipal government of London, they be requested to give an understanding to deal by public bill with the municipal government of the Irish metropolis; and in the event of their declining to do this the party oppose the London Municipal Bill." By this it is placed beyond doubt that these members of Parliament combined together to deal with a bill which they expected the Government to propose, not according to any judgment which they might form of its merits, but in such a way as might tend to the accomplishment of an object unconnected with it. They threaten that unless a promise is given them that their desire with regard to this object will be granted, as far as is within the power of the Government, they will unitedly oppose the expected Government bill, however good it may be, however important the purpose to be accomplished by it. We say nothing concerning that purpose; the subject of the municipal government of London, in so far as it could be affected by any proposal hitherto made concerning it, does not lie within our sphere. But the resolution of the Irish "Nationalist" members of Parliament does. We are deeply interested in the complete negation of principle which it declares. What does it amount to but this,—that the members of what assumes to itself the name of the "Irish party" in the House of Commons offer for a price, if not their support of a Government bill, at least their refraining from opposition to it? If they do not say to the Government, "You may have our votes at such a price," they do say, "For such a price we will refrain from voting against your bill, which otherwise we will certainly do." We cannot see that an arrangement of this kind, if it could be made—if a Government could be induced by any stratagem of cir-

cumstances to enter into it—would be a whit better than the bribing that was so largely practised in days long past, when “honourable members” of the House of Commons sold their votes for money; we can see that it might be much worse, the price of votes being not so much money paid down, but the promise of all that the Government can do to promote a legislative measure such as no British Government, not under such odious constraint, would ever propose to Parliament.

We may remark in passing that if the Government were to yield to the Irish “Nationalists,” and bring in a bill for the reform of the municipal government of Dublin such as would please them, it would certainly not be on the same lines with their London bill—we write before the London bill has been introduced, and not knowing what it will be, yet very confident what it will *not* be—but something very different. The price of the “Irish” vote, or of the abstinence of the “Irish party” from voting on the London bill, must be something substantial, a real concession of something worth having to the Pope’s representatives in the British Parliament.

All this conduct, and rule of conduct, of the “Irish party” in the House of Commons, however, is in perfect accordance with Mr. Parnell’s speech of December 11th, when the “National Tribute” was presented (see *Bulwark* of February 1884, p. 44), which may be regarded as the manifesto of the Irish “Nationalists.” It was for the Irish people, he said, for those of them in Ireland and those who have votes in English and Scotch constituencies, “to determine at the next general election whether a Tory or Liberal Ministry shall rule England.” “If we cannot rule ourselves,” he said, “we can at least cause them to be ruled as we choose.” We do not believe it. But for the present we refer to Mr. Parnell’s words merely as showing how the conduct of the “Irish party” in the House of Commons—of whose power, and of its probable increase, he spoke with great confidence—was meant to be regulated. The members of that party, in suspending their decision as to the proposed Vote of Censure on the Government from February 14th to February 18th, were merely acting according to this programme; they were taking the course by which, possibly, they might be able to decide whether “a Tory or a Liberal Ministry” should rule England.

We see by what rules the members of the “Irish party” in the House of Commons regulate their Parliamentary conduct. It would be easy to show by the course they have pursued since the present session began, by the questions they have asked, and by their proposed amendment to the Address, how closely they have adhered to the policy indicated to them by Mr. Parnell and adopted in their Dublin conference. But of this we shall say nothing at present. We confine our attention to the lack of principle which their policy displays; and we observe, as indeed it is specially observable, that they seem to be utterly unconscious of anything wrong in it. They have been taught that the end justifies the means. We see what the teaching of Maynooth can do.

V.—UNVEILING OF THE JOHN ROGERS MEMORIAL.

ON Saturday afternoon the Mayor (Alderman White), in the presence of a numerous congregation, unveiled a bust of John Rogers, in the Church of St. John’s, Deritend. Rogers was born at a house in Deritend in about the year 1500, and although the principal part of his

life was spent elsewhere, Birmingham has the honour of having supplied in him the protomartyr of the Marian persecution. After a successful training at Cambridge and two years' parochial work in London, he went to Antwerp as chaplain to the English merchants, who were dwelling there in considerable numbers. He there met many of the Protestant exiles, and among them Tyndale and Coverdale, and, embracing their doctrines, laboured with them in translating the Bible into the English tongue. Matthew's Bible, placed by Royal authority in all churches in England in 1537, was partly translated and wholly edited by Rogers. Having married a German lady, Rogers removed to Wittenberg, where, for some years, he ministered to a German congregation, and enjoyed the society of Luther's friend, Melancthon, and other German reformers. On the accession of Edward VI., in 1547, he was invited home by Ridley, Bishop of London, and became one of the most able and outspoken of the reformed preachers. His discourses at St. Paul's Cross, in which he fearlessly denounced misconduct in high places, and, upon the accession of Queen Mary, pronounced a fervent exhortation to the people "to beware of all pestilent Popery, idolatry, and superstition," led to his being more than once called to account before the Privy Council. Ultimately he was lodged in Newgate prison, and all communication with his family was denied him. Then followed the repeated controversial examinations before the prelates, Gardiner and Bonner, which characterise the religious trials of those times, and the usual exhortations to recant, baited with promises of pardon. Through these ordeals Rogers passed without wavering, the only mercy he sought from his persecutors being an interview with his wife and children. This the bishops refused again and again, accompanying their refusal with insults founded upon the alleged unlawfulness of the marriage of priests. When the sentence, suggestively handing him over to the secular power, was pronounced, the authorities were afraid to convey Rogers and his friend Hooper, Bishop of Gloucester—who was condemned at the same time—back to Newgate. In order to avoid a popular demonstration, and because an attempt at rescue was feared, a journey was made at night, but crowds turned out with lighted candles and lined the route in order to show their sympathy with the prisoners. A few days afterwards—on February 4, 1555, and without a sight of his wife and ten children, except a glimpse of them as they stood among the crowd who lined the road to Smithfield, weeping and asking his blessing, Rogers was led to the stake. As he approached it he chanted a psalm, and when the flames were leaping round him he passed his hands through them as if in the act of washing. Then, like the protomartyr of a former age, he raised his arms towards heaven, prayed for his persecutors, and exclaiming "Lord, receive my spirit," perished without a murmur. Hooper was burned five days later, in front of his own cathedral; and then followed the persecution in which, as Queen Elizabeth's Minister (Lord Burleigh) tells us, 280 persons of both sexes and all ages were put to death, and many more perished by imprisonment, torture, and famine.

The idea of the memorial originated with the Rev. W. C. Badger, minister of St. John's Church, and Mr. W. G. Ingall. The bust is of Carrara marble, of the colossal size, and is the work of Mr. E. G. Papworth, of London. The authority for the features is a portrait at Cambridge, the martyr's *Alma Mater*. The features indicate lofty intelligence, combined with much benevolence, great firmness, and deep earnestness. The bust

is placed in a niche on the right of the chancel, and bears the following inscription:—"This monument was erected October 20, 1883, by public subscription, in grateful memory of John Rogers, M.A., Cam., A.D. 1500, translator in part and reviser of Matthew's Bible, placed by authority in all churches, 1537. He was leader also of the noble army of martyrs of Queen Mary's reign, and was burnt in Smithfield, London, A.D. 1555. J. W. Smith, S. Smith, wardens; W. C. Badger, M.A., minister." The cost is about £150, of which a large amount still remains to be subscribed. The Archbishop of Canterbury has promised a subscription.

The ceremony of Saturday was preceded by a choral service, in which the police band assisted. The Rev. W. C. Badger read the prayers, and the Rev. Arthur O'Neill the lesson, which was taken from the eleventh chapter of Hebrews. After the concluding collect, the members of the committee, the clergy, the churchwardens, and the Mayor, preceded by beadle, walked in procession to the part of the church where the bust is placed. Among those present were the Revs. W. C. Badger, G. Tonge, J. Kipling Cox, P. Browne, E. K. Mason, A. O'Neill, and G. Cooke; Messrs. W. G. Ingall, A. Forrest, H. T. Milla, J. R. Boyce, T. H. Aston, S. Richarda, G. Ashford, J. Ogden, G. Inchley, J. Eades, A. H. Dixon, T. Woodcock, A. G. Smith, W. Hill, A. Dawes, Filkin, E. G. Papworth, the sculptor, J. W. Smith, and S. Smith, wardens, &c.

The Mayor, having unveiled the bust, addressed the congregation from the chancel steps. He said they had met there that afternoon because they believed in the truth of Holy Scripture, which said, "The memory of the just is blessed." It was a happy circumstance that more than 300 years after the death of John Rogers there were so many Christian people to be found in the martyr's native town gathered together on that interesting occasion to do him honour. He hoped that the young people present would remember that day with interest, and that the proceedings would impress upon their minds how much this favoured land of ours owed of civil and religious liberty to that noble army of martyrs who in the sixteenth century so cheerfully laid down their lives in defence of Scripture truth, because they loved the Bible, and because they desired for their fellow-countrymen full liberty to read the Scriptures in their own tongue. Few men among the martyrs deserved more honourable mention than John Rogers, the first martyr in Queen Mary's reign, in that memorable and terrible year of 1555. Let them be glad that Birmingham gave birth to such a man, the coadjutor of that greatest of Englishmen, William Tyndale, who, also in exile, leaving everything that was dear to him in that native land he loved so well, laboured in the service of the Gospel of Christ, that the ploughboy and the ignorant people might possess the Sacred Scriptures in their own language. Tyndale was associated at one time of his life in this noble work with John Rogers, and therefore it seemed a fitting thing—why it had not been done before he could not tell—that in the place of Rogers' birth, in the very street in which he was born, some memorial of him should be placed. The erection of that beautiful bust took away a little of the reproach from the inhabitants of Birmingham. Many men had been done honour to with far less claims to reputation and honour than John Rogers. And while by that silent bust they commemorated the great work which Rogers had done, let them hold fast the truth, and prize the great privileges which in the providence of God had been placed in their hands.

Let them use these advantages for the honour of God and for the good of their neighbours. In that way they would best perpetuate the memory of the great and good man whom they had met to think about and speak about. He esteemed it a great privilege in connection with his office to have been present and to have taken part in those deeply interesting proceedings. The committee were thankful to have secured the services of Mr. Papworth, who had so admirably performed the work intrusted to him as sculptor.—The band then played a selection of sacred music; and the Mayor and those who had taken part in the ceremony returned to their seats.—The Rev. G. Tonge preached the sermon. He touched upon the more prominent features of the life of the martyr, and exhorted his hearers to stand fast in defence of Protestant principles, which he said were now menaced more than at any recent time. Jesuits could not be expelled from France and other countries and come to England in large numbers without endeavouring to do something here to undermine the principles to which they were opposed. The best safeguard of Protestantism was the training up of children with a thorough knowledge of Bible truth.—A collection was then made on behalf of the Scriptural Examination School, which it is proposed to establish—on a similar basis to that at Derby—as part of the Rogers Memorial. The services were concluded by the band playing the “Hallelujah Chorus.”—*Birmingham Daily Post*, October 22, 1883.

VI.—EVANGELICAL RELIGION AND MORALITY: A SPECIMEN OF ANTI-EVANGELICAL UNFAIRNESS.

THE annual fair of Glasgow has afforded an outing to many a breather of impure air in factory and in garret. Trains have been conveying thousands to green fields and hillsides. Steamboats have been crowded from stem to stern, carrying men and women and children, along river banks, to watering places and lochs. And cars and waggons and omnibuses have been crammed with human beings to an extent that must have wearied to soreness their patient horses, and wakened up to gladness their pecunious owners. We were at more points than one among the crowds waiting our turn, at crowded steamboat gangways, in trains which had to be detained beyond time for the addition of more carriages to accommodate the longing ticket-holders, on the decks and in saloons of steamers, and on the shore-girt rocks and bays. But we cannot say that we found ourselves among more profanity or drunkenness or disregard of decency than was to have been expected at the turn out for fun and fresh air and change of scene of the population of a city, about one-half of which never darken the house of prayer. Had we unfortunately found ourselves among drunken bands and indecent rioters and foul-mouthed jokers, we should not for a moment have thought of attributing the evils either to the ministers of religion or to the teachers of public or private schools or to the managers of benevolent institutions of any sort. These officials have quite enough to answer for, without having, at the *ipse dixit* of any, to bear the burden of all the crime depraved urban human nature is guilty of. We might as well blame policemen for its theft, river trustees for seafaring collisions, railway officials for refusals to shew tickets, bankers for forged cheques. Unfortunately, what we did not experience during the fair holidays, and what we should not have done,

had we experienced it, seems to have been experienced and has actually been done by the *Glasgow Herald*. For, in an article on Saturday, 21st. July, after the fair holidays, that contemporary indulged in a most exaggerated account of the profanity, recklessness, obscenity in language, indecency in conduct, uproariousness, and disregard of all propriety, on the part of the crowds that had issued from Glasgow and returned to it. Less drunkenness than usual is admitted, together with the absence of rioting or serious breaches of the peace. But in describing the general character of the stupendous recreation of the greater part of a million of people, our Glasgow contemporary writes of the coarseness of the popular manners, and of the audible and visible indications of it at every railway station, pier, or steamboat, as if it were universal. Well-dressed men and women he describes, without discrimination or abatement, people not of the dregs of society, as indulging in unbecoming and indecent freedom, and, in the presence of children, in frequent oaths and obscenities worse than a heathen's, eliciting the precocious profanity of boys and girls. The outward decencies, even of republican France, he describes as disregarded. He speaks of these people of Bible-loving Scotland, of both sexes, as bathing with noise and absolute impunity quite nude along shores patent to observation. Lawns and gardens destructively invaded, parterres pulled to pieces in wanton ravage and mischief, the proprieties of civilised life violated, and the rights of property disregarded, are some of the unmitigated terms he employs. Thus in one fell sweep he maligns the universal working class population of Glasgow. Some minor causes he assigns to it. But what causes does he give special prominence to? The first class he falls foul of in his condemnation are our educationists, the second class are our evangelical ministers, and the third class are our School Boards. Educationists are, according to this wise writer, guilty of not teaching the minor morals; evangelical ministers of preaching several scores of sermons on the Atonement and Justification by Faith for the dozen they preach on such texts as "Be courteous;" and School Boards, from Maiden Kirk to John o' Groats, of steadily beating the Shorter Catechism into the juvenile head. Now, we declare it to be perfectly monstrous for any lay or clerical writer in the *Glasgow Herald* or elsewhere by any lying accusation to defame in this wholesale fashion the working classes of Glasgow, and to attribute to the many the faults of a comparatively few: we specially call it infamous to malign in this fashion the church-going working classes of a city, whose non-church goers, alas, can be counted by hundreds of thousands: we denounce the falsehood of declaring our educationists deficient in giving instruction, except in so far as prevented by the Education Act, in either the major or the minor morals. We repel as false and malignant and unscrupulous the aspersion upon the Shorter Catechism, as destitute of the inculcation of either duty to God or duty to man, the answers to the questions, twelve at least in number, about what is forbidden and what is required under at least six of the ten commandments, and the answers and questions under the different parts of the Lord's Prayer, being of themselves repellent of the aspersion: and the animus displayed in the unjust aspersion cast upon the preachers of the Atonement of Jesus Christ and of Justification only by Faith in Him we can attribute only to most culpable ignorance or intentional oversight of the fact that people who are guilty of such utterly disgraceful conduct as the *Glasgow Herald* describes never or seldom enter a

church to hear about the Atonement or anything else; to hatred or ignorance of the fact that the preachers of the Atonement and Justification by Faith are the most frequent and effective denouncers of immorality and preachers of both the major and the minor morals; to Broad Church malignity against the Gospel doctrines which have made our country great; to misanthropic blindness; or to one of those jesuitical tricks by which haters of the Reformation wish to drag Scotland back to the slavery of Rationalism first, and then to the delusions of a ritualistic Romanism, or of a Romish holiday-keeping and continental and easy going Anti-Sabbatarianism.—*Perthshire Courier*.

We venture to supplement this article by suggesting an inquiry how much of the immorality to be witnessed during the days of Glasgow Fair is chargeable to the account of Popery. The criminal statistics of Glasgow show, as do those of all Scotland and all England, that the inmates of the jails belong to the Church of Rome in far greater numbers, in proportion to the whole number of Romanists, than is the case as to any other religious denomination, nay even than is the case as to all the rest of the population.

VII.—PROGRESS OF THE GOSPEL IN SICILY: ROMISH OPPOSITION.

THERE have recently appeared in the *Christian Leader* letters written by Signor Varnier of Messina to Mr. George Macfarlane of Glasgow, in which Signor Varnier gives an extremely interesting account of the work of evangelisation carried on by Signor Scuderi and himself in Sicily, with much evidence of the blessing of God attending it, and—as was to be expected—much opposition on the part of Romish priests. The most important parts of these letters we now proceed to lay before our readers, who we doubt not will find in them much cause for both thankfulness and hope, and a call to earnest prayer.

In the *Bulwark* of March 1881, p. 66, a brief notice will be found of this evangelistic work in Sicily—which has made great progress during the two years that have since passed—and also of Signor Varnier and of Signor Scuderi, both of them converted Romish priests, who have become Protestant ministers, and are evidently men of more than ordinary faith and zeal.

Under date 5th December 1883, Signor Varnier writes from Messina as follows:—

“We have been evangelising now for some years all along the eastern coast of Sicily, as you know, and our plan has been not to plant churches, but to spread the saving knowledge of the Gospel of the grace of God, and to draw souls to Christ, without respect of denomination. We have left it to the evangelical churches existing in this land to follow in our wake and to gather in the harvest matured by the Holy Spirit of God. In fact, we have been happy to see that at Giarre, a town of good size, where we have gone now and then to evangelise for some years, an evangelical church has been opened under the guidance of the Waldenses. We rejoice at it, and we trust in the Lord that this is but the beginning of the ingathering of the Holy Spirit's work. But my object in this letter is to speak of and acquaint you with what the Lord has accomplished through our poor instrumentality quite recently.

"On our last missionary visit to Nizza we decided to accede to the desire of the people, anxious to hear the Word of God, by opening a place for public prayer and evangelisation. Our negotiations with the landlord took some time ; but at last he got over the prejudices and the fear of the priests and let us the house. Meanwhile, Brother Scuderi had been doing a great work, visiting some of the hill towns and villages, where the Lord brought home to the hearts of many the saving message of His Gospel. On his return, after a month's absence of missionary travelling, we decided that he should go to reside at Nizza, at least during the winter months, whilst I would carry on the Lord's work here ; and, at the same time, I would go out once or twice a week to join him at Nizza and thence proceed to evangelise through all that district with him. In the beginning therefore of November last, Mr. Scuderi removed to Nizza, and made all preparations for the opening of our evangelistic meetings, as in Messina, to the public. So, on the 19th ultimo, I went there to inaugurate and open the place to the public for prayer and evangelisation. During the day, we went through the town evangelising and inviting the people to come to our place in the evening. In the evening, half-an-hour before the appointed time, the place was literally crowded to suffocation. The men gave up their seats to the women and remained standing. The street in front was crowded with people that could not get admittance ; the doors were thrown open that they might hear the Word from the outside at least. We opened with the invocation and a hymn, which, by its beautiful words and the sweetness of its harmony, sent a thrill through every heart. As I was offering the first prayer, invoking the blessing of God on that multitude assembled there *for the first time* to hear the Gospel of His dear Son, many an eye was wet with tears, and I myself was deeply moved. The impression left on all present was profound and lasting ; for after the meeting the parents presented their children to us, requesting us to instruct them in the ways of God, and to teach them our beautiful evangelical hymns. The parents themselves requested us to receive them under our spiritual instruction, protesting that they would stand by the Gospel and witness for Christ at all costs. We promised that by the help of God we would do all in our power to break the bread of life to them and to their children ; that Brother Scuderi would hold a daily evening meeting ; and that I would come to meet them at least once a week for some time. It was late when we were left alone, and we thanked the Lord for the outpouring of His Spirit that evening. I returned to Messina on the following day rejoicing.

"But the trial of that good people's faith was soon to come. When the priests of that town heard and saw that a place for Protestant worship and evangelisation had been opened, and that the people crowded to it, they were highly incensed, and they seem to have received orders from the Archbishop of Messina to pronounce sentence of excommunication on all those that had been present at our meeting, depriving them of the rights of burial in the town's cemetery, and of all other parish rights still unfortunately under the priestly jurisdiction ! Accordingly, on the feast-day of the Virgin Mary, the 21st November, in all the Romish churches of Nizza each parish priest read from the high altar, in the middle of mass, the curses and the excommunication of the Romish Church, with all the pomp and the ritual of mediæval times, 'against all

those that had attended our meetings; against the landlord that had let us his house to conduct Satan's (!!!) work; against all artisans that had lent their work to fit up our place; against all and every one that would give us a chair to sit on in their houses, or that would speak to us, and have any dealings at all with us!' The vicar of a church, who had been hitherto friendly to us, in his exhortation to his flock, said that the only means not to fall into our traps was to shun us altogether. 'Shun them,' he said; 'flee from them, or you will fall into hell alive!' As soon as the good people who had attended our meeting heard that they had been excommunicated, they, as well as others who knew us, and had known us for some time, were very indignant at it. The priests' threats and the priests' excommunications had the contrary effect. They went to Brother Scuderi requesting him to hold a solemn meeting that evening, as they wanted to witness for the Gospel of the Lord Jesus, and invite each of their friends to attend, and thus judge for themselves whether we were doing Satan's work, as the priests said, or the glorious work of the Divine Saviour for the salvation of souls. Brother Scuderi gladly assented, and the consequence was that that very evening the place was crowded. The street in front of the house and the very staircase were full of people, joining in the singing of hymns and in prayer, edified by the reading of the Word, and its exposition. After the meeting a workman and his wife, who were among the first that received the Word, came forward before Brother Scuderi and said, 'Sir, we desire to testify before this honourable assembly that, by the help of God, nothing in the world can make us renounce the blessed Gospel that we have believed, or separate us from the love of our dear Saviour, the Lord Jesus Christ; not only will we suffer all the revilings of the priests and their adherents with Christian patience, but we are ready, with God's help, to lay down our lives for the Gospel.' After this testimony nearly all present declared that nothing in the world would induce them to give up the Gospel of Christ, that they were determined to stand by the Gospel, and that they and their children desired to eat the bread of life broken at our meetings. From that time the Lord has abundantly blessed our work there. Our evangelisation meetings have been crowded; there is a mighty awakening in the town of Nizza; Bibles and Testaments have been sought after, and we are continually asked to provide them. I have gone there sometimes once, sometimes twice in the week, and each time I have found that the Word is growing there mightily, notwithstanding the strong moral persecution that the priests have set on foot. They have been working on the timid consciences especially of the women, and by the means of the confessional, as well as by going round from house to house, they have succeeded in setting the wives against the husbands for their embracing the Gospel and attending our meetings! But, to the glory of God and the triumph of the Gospel, the men are firm and faithful to their Master whom they have learnt to love. The first change that was witnessed in the town as the fruits of the Gospel was that every artisan that had received the Word refused to work on the Sabbath-day; those that had shops kept them closed on the Lord's-day. This seemed strange in a land where the Sabbath is so thoroughly disregarded; and a wife was reproaching her husband that by refusing to work on a Sunday he was depriving his children of an 'honest' earning. 'An honest earning!' said the husband; 'why, say rather a cursed earn-

ing! Were you to come and hear the Word of God instead of listening to your priests you would learn what a curse it is to work on the Sunday and break the Sabbath of the Lord. By God's help I shall no longer be a Sabbath-breaker.' Another wife, put up by the priests, was entreating her husband not to bring the maledictions of God and His Church upon the family by attending our meetings! 'What!' answered the husband, 'have you not remarked in me God's blessing since I took to frequent those meetings, and where I found the Saviour who has forgiven me all my sins? Before that I used to swear, now I swear no more; I used to beat you, now I beat you no more; I used to spend part of my earnings in the tavern, now I consider it a sin to do so any more. Is not this a blessing from the Lord? Could I have done so without His powerful grace? Oh, dear wife, do come to hear the Word of God at those meetings, and do not listen to the priests! We will live happily in the fear and love of God, by the light of the blessed Gospel of the Lord Jesus, who is willing to receive and pardon all poor sinners!'"

On December 7, Signor Varnier adds:—"A call to Nizza, whilst I was concluding the above, prevented me from finishing it. The Lord indeed is doing a great work of grace there. A large assembly, not only of the people of Nizza, but of some neighbouring villages, were anxiously waiting to hear the Word. We had a crowded meeting last night; many new people came. The Word of God was received with joy. The people witness for Christ not only in Nizza but wherever they go. The Lord has turned the persecution of the priests there to further the cause of His Gospel by giving such a publicity to our doings as to excite the curiosity of the people of the whole town and the villages around. People come through curiosity at first, but after they have heard and seen what we do, they witness for the Gospel and contradict the assertions of the priests. Surely we can see the Divine hand here, and the working of the Spirit of God!"

We have inserted the whole of this letter, except a brief introductory paragraph and the concluding one, which last, however, we cannot think of omitting. It is:—"Pray for us, dear friend, and our blessed work. We have many difficulties to contend with, and many adversaries. The priests' influence in this poor land is still great and powerful; they are much incensed at our doings; but we have the Almighty to fight for us, whose blessed cause we work for. We and the good people who have received the Gospel need your prayers and the prayers of all God's people. We desire a special prayer at your Glasgow noon meeting for our Nizza work and people."

VIII.—MONSIGNOR CAPEL IN AMERICA.

MONSIGNOR CAPEL'S lectures are sure to attract attention, if for no other reason, on account of the notoriety which the lecturer acquired, first by being supposed to figure in Mr. Disraeli's "Lothair," and next by the differences which sprang up between him and Cardinal Manning, and the pecuniary difficulties which were supposed to have driven him out of England. The first report of his lecture, which reached us from Washington, was somewhat disappointing, brief as it is. Monsignor Capel is made to say that:—"Hence it was that many Englishmen who denied the authority of Peter and his successors were not averse to recog-

nising man or woman, as the sovereign might be, as infallible authority in all matters, spiritual and temporal." When we read these lines, we were strongly reminded of some forcible words written a short time ago by the Rev. R. E. Littledale, LL.D., D.C.L., in a small but exceedingly able work, entitled, "Plain Reasons against Joining the Church of Rome." Speaking of the way in which controversial discussions are conducted by most of the defenders of the Romish Church, the reverend writer says: "Things have come to this pass, that no statement whatever, however precise and circumstantial, no reference to authorities, however seemingly frank and clear, to be found in a Roman controversial book, or to be heard from the lips of a living controversialist, can be taken on trust, nor accepted, indeed, without vigorous search and verification. The thing may be true, but there is not so much as a presumption in favour of its proving so when tested. The degree of guilt varies, no doubt, from deliberate and conscious falsehood with fraudulent intent, down through reckless disregard as to whether the thing be true or false, to mere overpowering bias causing misrepresentation; but truth, pure and simple, is almost never to be found, and the *whole* truth, in no case whatever." As we read Monsignor Capel's assertion of the "infallible authority in all matters spiritual and temporal," of the sovereign in England, we could not help asking ourselves, Is this a case of "deliberate and conscious falsehood with fraudulent intent?" or Is it simply an instance of "reckless disregard of whether the thing be true or false?" or May we consider it an example of "overpowering bias causing misrepresentation?" And further, we may be allowed to remark, in truth, we do not very much care which category the statement may be brought under. The main thing is that the mis-statement should be noticed, the error corrected, and the facts re-established. The article declaring the supremacy of the king was decided upon the 11th February 1530, and, translated from the Latin, reads as follows:—"We will recognise the king's majesty to be our only sovereign lord, the singular protector of the Church and clergy of England, and as far as it is allowed by the law of Christ, likewise our supreme head." We are at a loss to understand by what process of reasoning these words can be interpreted into conveying "infallible authority in all matters, spiritual and temporal." As to the temporal fallibility of Charles I. and James II., it was, we should fancy, rather markedly affirmed, by depriving the one of his head, and the other of his crown. The spiritual infallibility was never even claimed that we know of, certainly never attempted to be exercised. Every one can quite understand how well any sneer, upon the "man or woman, as the sovereign might be," would be received by the class of the people in the neighbouring republic, who would be likely to be drawn together, on a Sunday, to hear a lecture on "the Present Aspect of Religious Belief in England," from Monsignor Capel. It no doubt proved a happy hit, and elicited loud and gratifying applause, but a little more accuracy in the statement of an historical fact might have been looked for from, and would probably have appeared more worthy of, the lecturer. As to Monsignor Capel's opinion, that the spread of ritualism will "lead to the reclamation of the country to the old faith," that is a mere matter of opinion, on which he is of course free to express whatever views he may entertain. Cardinal Newman, however, in his "Apologia," the strongest book probably that has ever been written in support of the Roman Catholic doctrine, comes to a different

conclusion, and it is well to remember that he was an intimate friend of Dr. Pusey, and in consequence in a better position to form a really accurate opinion on the subject. If any one wishes to know exactly what some prominent High Churchmen think of the Church of Rome, we would advise them to look through the Rev. Dr. Littledale's book, from which we have given an extract. It will tend to show how far a ritualist, Monsignor Capel's opinion to the contrary notwithstanding, may in reality be from the Romish communion.—*Montreal Weekly Witness.*

IX.—ROMANISM, PAUPERISM, AND CRIME.

(From report of a paper read by the Rev. Dr. VERNER M. WHITE, at the Luther Commemoration Meeting in Exeter Hall, London, on November 12, 1883.)

Romanism the Parent of Pauperism.—Dr White said that the Reformation brought into contrast two remarkable lines. From that time the Roman Catholic countries began to decline, and those which accepted the Reformed faith to progress. It seemed an absurdity to compare England, Wales, and Scotland with Ireland, yet beyond all doubt from some cause there was a curse upon Ireland which did not rest upon other parts of the United Kingdom. The population since 1841 had decreased by $2\frac{1}{2}$ millions—a fact without parallel in the history of civilised nations, and no less than $2\frac{1}{2}$ millions, or about half of the present inhabitants, had emigrated since 1851. It was painful to contrast the trade and commerce, the manufactures, railways, and shipping of the two parts of the United Kingdom. In 1879 there were 30,000 Irish in receipt of parochial relief in England and Wales, while in Ireland, at the same time, there were only 112 English in a similar position. He contended that Romanism was the chief cause of all this. If time permitted, facts which would conclusively establish this position could easily be advanced as to the condition of pauperism in Liverpool, Lancashire, Scotland, and other places. In America the Roman Catholic Irish occupied the lowest positions in society, whilst the Protestant Irish and their descendants, in a proportion far beyond their numbers, had risen to the highest offices in the State. In 1876 the poor-rates in the four provinces of Ireland stood thus:—Leinster, 1s. $2\frac{1}{2}$ d. in the pound; Connaught, 1s. $2\frac{1}{2}$ d.; Munster, 1s. 6d.; Ulster, $8\frac{3}{4}$ d. From these facts and figures he contended that Romanism was the parent of pauperism.

Romanism the Parent of Crime.—Everywhere and always the tendency and practice of Romanism have been to crime. As to its tendencies, the teachings of Romanism on the nature and consequences of sin (that the end justifies the means, and absolution of lawlessness) were all in direct opposition to the teaching of Christ and His apostles, and must be pernicious in their results. With regard to its practices, Dr. White referred to statistics collected from official papers, showing the relative state of crime among Protestants and Roman Catholics in the different parts of the United Kingdom. Dividing these extracts under three heads—Police, Prison, and Industrial and Reformatory Schools—he said that in 1876 England had 10 policemen to every 10,000 inhabitants, Scotland 10 to every 10,000, and Ireland 22 to every 10,000. Going further into details with regard to Ireland he showed that in Leinster and Munster the number of police was 20 to every 10,000, in Connaught 23, and in Ulster only 12. In the three Ulster counties of Cavan, Monaghan, and Donegal,

which had three quarters of the population Romanists, there were 21 policemen, whilst in the six Ulster counties of Down, Antrim, Londonderry, Armagh, Tyrone, and Fermanagh, which had 61 per cent. of the population Protestants, there were only 9 policemen to every 10,000 inhabitants. Turning to the department of Prisons, he showed that in Down 30 per cent. of the inhabitants, and 54 per cent. of the criminals, were Roman Catholics; in Antrim, 26 per cent. of the inhabitants, and 54 per cent. of the criminals; in Londonderry, 44 per cent. of the inhabitants, and 63 per cent. of the criminals; and in Armagh, 46 per cent. of the inhabitants, and 62 of the criminals. The total number of prisoners in England and Wales in 1872 was 146,176, of whom 38,581 were Romanists; i.e., one twentieth of the population, and nearly one quarter of the prisoners. In Scotland they were one-third of the prisoners and one twelfth of the population. As to the remaining section, that of the Industrial Schools and Reformatories, there were in 1876 in the Industrial Schools in the United Kingdom 11,532 Protestants and 6,611 Romanists. In the Reformatories in the same year there were 5090 Protestants and 2626 Romanists, i.e., the Romanists were about 16 per cent. of the population and 33 per cent. of the inmates of these institutions. It should be borne in mind in considering these statistics that the religious population of the United Kingdom is $5\frac{1}{2}$ millions of Romanists against $26\frac{1}{2}$ millions of Protestants.

After noticing briefly the arguments used in defence of Romanism, Dr. White concluded by quoting the following words of Mr. Henry Melville:—"Make peace if you will with Popery; receive it into your Senate; shrine it in your churches; plant it in your hearts; but be ye certain, as certain as that there is a heaven above you and a God over you, that the Popery thus honoured and embraced is the very Popery that was degraded and loathed by the holiest of your fathers; the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God."

X.—THE BIBLE, THE PULPIT, AND THE PRESS.

WE reprint the following short editorial which appears in the *Wiltshire Protestant Beacon*:—"The Bible, in our mother tongue—the pure Gospel of God's grace, set forth by Spirit-taught ministers—and the mighty influence of the printing press, are three of the richest gifts bestowed upon this great nation by the living God during the past 400 years. The latter three centuries of this period—that is, the post-Reformation period—have been the most prolific in those consequent benefits, alike spiritual and temporal, which the free use of the Bible, the pulpit, and the press, under the Divine favour, ever beget. Satan, we readily admit, guaging the potent results of these latter-day gifts, has, with consummate subtilty, sought to counteract the highest effects of those blessed agencies, by leading the wise of this world to question the plenary, verbal inspiration of Holy Writ, by sowing the tares of deadly error from the pulpits of our land, and by utilising the press in the interests of profanity, atheism, materialism, and superstition. Nevertheless, the truth—written, preached, and published—abides, in measure, in our midst. The candle which, in apostolic times, was lighted in these islands, and which,

after burning brilliantly for ages, appeared, four centuries since, about to be extinguished by the density of the ecclesiastical atmosphere generated by the Roman apostacy, was suddenly trimmed and revived, and we now are looking for a further putting away of those dimming and begloomng agencies which, of late, have caused the same candle of truth to burn less brightly than in the times immediately following the age of the martyrs and Protestant confessors. "More oil!" must be the prayerful cry of God's watchmen—more unction in the study of the Word, more unction of the Spirit in our national pulpits, and more spiritual unction in the teeming productions of the press. The Reformation and the art of printing providentially dawned almost simultaneously upon our land. God joined them together in the most holy of bonds. Let it, then, be the loyal and untiring aim of all who love the sacred principles which the religious revolution of the fifteenth and sixteenth centuries realised for us, to propagate, through the wonder-working printing press, the distinctive truths of the pure Gospel of God's grace, and the sacred interests of the Protestant faith.

It should be the conscientious object of every Christian to lay out a proportion of his substance—whether large or small—for the purchase and distribution of *sound* reading, the very best (in the highest sense) that money can buy. The present crisis of infidelity, lawlessness, and sacerdotalism, demands a literature at once spiritual, outspoken, and manly. The old truths, which Luther, Calvin, Knox, and our own English Reformers preached with such vigour as to shake the kingdom of Satan to its centre, are the *desideratum* of this hour. We fervently plead with every one of our readers to consider what more he can do to further the dissemination of publications whose tone is uncompromisingly gracious, and avowedly in harmony with the glorious Reformation. The approaching new year offers opportunity for special efforts.

XI.—BURYED IN A BACK GARDEN.

A LETTER appeared in the *Daily News* of the 14th January last, to the following effect:—

"SIR,—That such could be the case in this year of grace 1884 seems almost impossible, and yet actually took place on Tuesday, the 8th inst., at the Franciscan Convent, Portobello Road, Notting Hill. About 11 A.M. on that day the procession left the garden door of the convent, crossed to the opposite side, and the interment was made within fifty yards of a row of twelve houses letting at £60 per annum. The convent is one side of an irregular square, and houses of a kind stated above form the other three sides of the square. To my inquiry at the convent as to whether they have the right of private interment, I was informed that the Lady Superior holds a document giving such right from Sir George Grey. At that time, some twenty years ago, the convent was an isolated building, but since that time a closely-built neighbourhood has sprung up, and as a matter of public health such a right (if existent) should be abolished. It may be the first interment that has taken place, but the nuns were young when the convent was founded, and now it is to be expected, in the course of nature, that deaths will be more frequent. No kind of cemetery has been made; no idea of such a use of the convent

garden was suspected till the burial took place.—Trusting the ventilation of the subject will cause the matter to be looked into, and in future not repeated, I am, Sir, yours truly,
SURPRISED."

That such practices should be allowed in a free Protestant country is something remarkable indeed. The public are not allowed to know who the person was that died and was thus secretly buried. As stated by the Home Secretary in Parliament in 1875, "no specific report of deaths in monastic and conventual institutions was to be found in the Registrar-General's office." What takes place within the walls of these mysterious buildings no one outside is permitted to know. There are communities of helpless females isolated from the world, beyond the protection of the laws of their country, and practically buried to the rest of mankind. Their friends are profoundly ignorant of the kind of life they lead, when or how they die, or where their bodies are laid. Who shall estimate the amount of guilt which rests on the men who foster such institutions, or on the ruling powers which permit their existence? Year by year their number is increasing throughout the land; and with that increase there accumulates a terrible responsibility upon the country. That crimes have been discovered of the darkest hue is too palpable to be denied; but the discovery generally comes too late. Our readers may yet remember a case stated by a writer in the *Daily Telegraph* of 25th January, 1865, who was engaged on the works of Messrs. Manby & Wilson, at Charenton-sur-Seine, near Paris, under Mr. Holroyd, the engineer of the works, and who reports, "that time after time large numbers of infant skeletons were discovered in all parts of the premises, which he believed had been a convent of a very strict order of nuns. That he was within bounds in saying, that there were not fewer than the remains of 800 children."

XII.—BIRMINGHAM CHRISTIAN EVIDENCE AND PROTESTANT LAYMEN'S ASSOCIATION.

ON Saturday evening, January 19, the thirteenth annual meeting took place at the Rooms, Needle Alley, Birmingham. After tea, Mr. George Davies took the chair, and the meeting was opened with prayer and praise.

The Chairman in a vigorous speech dwelt upon the necessity of sustaining societies of this character, and urged all present to maintain the principles of the Reformation and the truths of the Bible in opposition to the errors of Rome.

The following are extracts from the Annual Report:—

"With deep thankfulness to Almighty God, the Committee present their Annual Report for the past year, earnestly hoping that the record of another year's active labour in defence of the truth may serve to sustain the confidence and ensure the continued support of all who are on the Lord's side.

"It is extremely difficult in the present day to enlist the sympathies and bring out the energies of those who are opposed to sacerdotalism and priestly assumption. The 'fear-to-offend' policy seems to have taken possession of many of our Church members, and the laity find little encouragement from those who are 'placed over them as teachers and ensamples to the flock.' It is, indeed, a serious matter when men who are sworn 'to banish and drive away all false teaching,' should be

inactive and indifferent, while so much energy is displayed by those who are enemies to the simple truths of the written Word.

"The Committee have, during the past thirteen years, done much to counteract and oppose Romish and infidel propaganda. In an unostentatious way, by the delivery of lectures, distribution of pamphlets, and other agencies, much has been done in defence of the Christian religion.

"The Society from its formation to the present year has been worked by voluntary agency, the Honorary Secretary and his late excellent wife devoting a large portion of their valuable time in promoting the interests of the Society. The Committee have now, however, engaged with Mr. T. H. Aston to remunerate him for his services, believing there are wide fields of usefulness opening up before the Society which can no longer be worked by voluntary agency. The Committee trust that the subscribers and friends will see the wisdom of this arrangement, and heartily support them in this departure for the furtherance of the objects of the Society. . . . The Committee would remind the friends of 'Bible and Protestant Christianity' that much more could be accomplished if a larger number of local subscribers were obtained. The Committee see openings for lectures in various parts of the town and neighbourhood, and with additional willing workers, and increased energy and determination on the part of our present active members, a good and lasting work may be accomplished, and the Society occupy a position worthy of the cause, and powerful in opposing the pernicious teachings of the day. Earnestly would they seek the co-operation of members of the various Christian Churches, knowing nothing of denominational differences, but contending simply for '*the faith once delivered unto the saints.*'"

XIII.—PROTESTANT PRAYER UNION, FOR MEMBERS OF THE CHURCH OF ENGLAND,

To supplicate God graciously to multiply and to strengthen, by His Holy Spirit, Clergymen and Lay-workers who hold the doctrines of our Reformation, and to stir up everywhere a spirit of earnestness and love in resisting the advances of Ritualism, Romanism, and Infidelity.

MANY Prayer Unions for Christ's people exist at this time for the spread of His Kingdom.

This Union, which you are earnestly requested to join, is distinctively for Protestant Christians, those who earnestly testify for "the faith once delivered unto the saints."

In some months' time the jubilee of the appearance of the Oxford Tracts will be commemorated, those tracts which have led to the present state of our Church, giving cause to the most grave apprehension.

The Scriptural simplicity of the worship of God, the sufficiency of the sacrifice once made on the cross, and the authority of the Holy Scriptures alone as the Rule of Faith, are entirely obscured by the Ritualistic teaching and practice of a largely increasing number of our Churches.

Solemn as the evil is, it pales before another of more terrible magnitude.

Rome with all her might is pressing in upon our homes and families. Serious fact it is that the Papacy has made more advance in the last thirty years than in the three hundred since the Reformation. England is now the point of attack by an army of trained Priests officered by

1145 Papal Bishops, and do they not meet Protestants fast asleep, blinded to the enemy actually in their midst?

Shall we allow our country to drift back into Papal darkness?

It has been well said that the Reformation is now to be fought over again, but how? First upon our knees; then, and then only, can we rise in courage, mingled with love, the cry on our lips—Lord Jesus, what wilt Thou have me, Thy soldier, to do? The Master will give to each his post, our joy, our strength; the battle is not ours, but the Lord's.

A. J. DIXON.

XIV.—ITEMS.

RITUALISTIC EXTRACTS—Confession.—"It is to the priest, and to the priest only, that the child must acknowledge his faults, if he wish that God forgive them."—*Book for Young*, No. 1, p. 3.

"The ordinary and right custom among the faithful is to bring children to confess from the time they are seven years old, and it is great negligence in parents to omit doing so."—*Hand-book to Confession*, by the late Dr. Pusey, p. 59.

Penances which a Confessor "must impose as a judge."—"Fasts, vigils, wearing hair cloths, making the sign of the cross with the tongue, invoking the Holy Name of Jesus at least in the heart."—*Pusey's Hand-book on Confession*, pp. 370, 348, 360.

Prayers to the Virgin Mary.—"Blessed Mary, Mother of God, pray for us."—*Litany of the Blessed Virgin Mary*, edited by the Rev. Orby Shipley.

Transubstantiation.—"We are teaching men that God is to be worshipped under the form of bread."—*Essays on the Union of Christendom*, edited by the Rev. E. G. Lee.

Ritualists' feeling towards the Pope.—"The cry of the earnest and devout in our Communion to the successor of St. Peter is, Come over and help us."—*Church News*, Sept. 12, 1869.

The Pope's feelings to the Ritualists.—"It is notably impossible for the Holy Father and the Council to ignore the re-union with the Holy See, expressed by so many pious Anglicans."—*Weekly Register*, Sept. 4.

Cardinal Manning speaks thus in a Sermon.—"Surely a soldier's eye and a soldier's heart would choose by intuition the field of England; none nobler or ampler could be found. It is the head of Protestantism; weakened in England, it is paralysed elsewhere. England once restored to the faith, becomes the evangelist of the world."

"From every Ritualistic congregation in London there is a stream of converts continually floating towards us."—*Weekly Register*. (Roman Catholic Paper.)

"The extension and organisation of the Papacy in Great Britain now is assuming proportions so as to cause serious alarm."—*Protestant Alliance*, 1881.

THE contents of a convent at Pistoia, Tuscany have been submitted to auction, and among them are reliques of some very antique saints, and a Madonna that weeps, together with all the necessary apparatus for causing the miracle. The latter are defined as a boiler, spirit-lamp and tube, all in good state of preservation.—*Christian Herald*.

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CONTENTS.

	PAGE		PAGE		PAGE
1. The Scottish Reformation Society.....	85	3. Irish Romanists and the Bull <i>Urbem Antichrum</i>	101	5. Call to Prayer for Ireland.....	108
2. Martin Luther a Witness for Christ and the Scriptures...	90	4. The Royal Commission on the Housing of the Poor.....	106	6. The Gunpowder Plot.....	109
				7. Mr. Sexton and the Orange Society.....	111

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THE BULWARK;

OR,

REFORMATION JOURNAL.

APRIL 1884.

I.—THE SCOTTISH REFORMATION SOCIETY.

THE annual meeting of the Scottish Reformation Society was held on the 10th ult. within the hall, No. 17 George IV. Bridge. Baillie Clark presided, and was supported on the platform by Rev. Dr. Alison, Rev. John M'Ewan, Rev. A. Williamson, West St. Giles; Rev. Dr. Wylie, Rev. Wm. Balfour, Rev. A. M'Kenzie, Dr. Kalley, Rev. J. Starrock, Rev. G. Davidson, Colonel Davidson, Dr. Colquhoun, and others.

The proceedings were opened with praise and reading the Word by the Chairman, and prayer conducted by the Rev. W. Balfour.

The Chairman, in opening the proceedings, said the Society was performing a very good work. Its aim was to set agencies agoing throughout the country so that the principles of the Reformation might be brought prominently before the people, and during last year it had been most successful in doing so. He was not inclined to take such a gloomy view of matters as was set forth in the Report, as his opinion was that the great principle of the Reformation was still in the hearts of the great majority of the Protestant people.

The Rev. G. Divorty, in submitting the Annual Report, said—Much might be said on the Report now laid on the table, and much more might be said on the subject with which it deals. This will be done by the speakers who are to follow, and I will not take up the time of the meeting by standing unnecessarily in the way of preventing you from hearing what they have to address to you. The Report itself is already in the hands of the meeting; and I would rather allow it to speak for itself, and to tell its own tale, than that I should offer any comments upon it. I only wish it may be carefully read and seriously pondered. It naturally divides itself into two parts. The first shows by an accumulation of facts, grouped under a number of different headings, that a power is arising in our country which, if not arrested, threatens to subvert piecemeal our whole Christian system. In the second part of the Report it will be seen that a large amount of Protestant literature has been disseminated wherever our travelling agents have gone, and in places which they have been unable to reach. A large number of young people have been receiving instruction in the great distinctive doctrines of the Protestant faith, so as to fortify them against the insidious errors to which they are everywhere exposed. I have seen large numbers of these young people, men and women, and can testify to the deep interest they are taking in the subject. They are studying it in a devout and prayerful spirit; and the interest is not confined to them personally, but is extending through them to their

parents and other friends. I do not know a more effectual way in which we can reach the hearts of the people of Scotland. Until the time comes when there shall be plainer speaking on this subject from the pulpit than there is at present, the service done by this Society will not be lost. If adequately supported in this work, it might be extended indefinitely over the country. Some of you may have read the story of Pelopidas and Epaminondas, illustrious men of ancient Thebes, who with a number of the best of citizens were banished from the city by the tyrants who had usurped the place of power. These exiles projected a scheme for the deliverance of their country from the oppression under which it groaned. They returned in a body, and under cover of night, gained admission within the walls. The tyrants were at a banquet; and in the midst of that mirth, the end of which is heaviness, a messenger in haste entered the banquet-hall, and laying a packet on the table, which contained a circumstantial account of the whole conspiracy, he thus addressed the chief magistrate:—"My lord, he who writes you this implores you to read it immediately: it contains serious affairs." The warning was rejected; the careless voluptuary threw the missive aside, and with a smile replied, "Serious affairs to-morrow." To-morrow came not to him. The work of assassination was carried out; and the standard of freedom was raised at midnight in the streets. Reverse the picture, and change the persons in the scene. I lay this Report on the table, and the committee lay it before the country, with the urgent request that the best friends of their country may read it immediately—it contains serious affairs.

Rev. Dr. Alison, who moved the adoption of the Report, said that times might change, but the aggressive spirit of Rome remained unchanged. The temper of the leaders of Romanism was exactly the same as it was in years past, and if this country should allow it, it would go back to the condition of bondage from which it was delivered some centuries ago. The first function of the Society was to be a Vigilance Committee for the Protestant Churches, to be on the outlook to watch and report on the movements of Romanism in this country; and the facts the Society had brought out in the Report were significant of the progress the Church of Rome was making in the country. Whatever were the means to be adopted to check the progress of Romanism, it was well, at any rate, the country should be put in possession of the facts, so that, if any harm was approaching, the country should know that danger was imminent. Nothing hurt the advancement of Protestantism so much as the difference that existed amongst the Protestants themselves, and he considered the principle of union which was so prominent in this Society should be carried out far more than it was. He hoped in the future the Society would make more progress in this direction, as divisions and strifes amongst them simply gave the enemy his opportunity.

Rev. Dr. Wylie, in seconding the motion, strongly emphasised the need of contending against the rise of Popery, but allowed that he had no fear as regarded Scotland, so long as they had the Bible in their families and the Gospel in their pulpits. At the same time he held that Scotland, as part of the Empire, was in very great peril from the progress of the Church of Rome. The lines in which it worked were social and political. In illustration of this statement, Dr. Wylie pointed out that the name which came first after the Prince of Wales in the list of gentlemen composing the Royal Commission with regard to the housing of the poor was

that of Cardinal Manning, who took precedence of Dukes and Archbishops of the realm of England. This was an official recognition of an illegal title—for these Popish titles of Cardinal and Archbishop were by the law of England illegal—an official recognition which gave precedence to the rank that came from the Pope to the rank conferred by the Queen. This, he considered, was both disgraceful and unpatriotic. Dr. Wylie also complained of the Jesuitical crusade in Madagascar, expressing his indignation and abhorrence at a country like France making an attack upon the island at the hands of the Jesuits.

Rev. Mr. Williamson moved—"That this meeting recognise with thankfulness the goodness of God in the measure of success which has attended the efforts of the Society hitherto, and being as deeply impressed as ever with a sense of the anti-scriptural character of Romanism as a system against the moral and religious interests of the country, resolves to support the committee in their efforts to counteract the advancement of that system in this Protestant country."

Dr. Kalley seconded the motion, which was adopted.

The Rev. George Davidson, Free St. Mary's, moved the third resolution, as follows:—"That in view of the great dangers which threaten the Protestant religion in this land, through the steady encroachments of Romanism, this meeting would earnestly call on all ministers of the Gospel to direct the attention of their people to this subject, and especially to warn the young of the dangers to which they are exposed by reason of the prevalence of Romish error."

This was seconded by the Rev. John M'Ewan.

The Rev. John Sturrock moved the last resolution, to the effect that "the members of the General and Acting Committees be the same as last year, adding the name of the Rev. Dr. Alison to the Acting Committee."

This was unanimously agreed to.

We give the following introductory portions of the Report:—

"Three and thirty years have passed away since this Society was formed. The occasion which called it into existence was the appointment of a Romish Cardinal in England, and the assumption of territorial titles by Romish bishops. The step was a bold one to be taken in a country which long before had so decisively thrown off the Papal yoke. It was a virtual challenge to the Protestantism of Britain; it threw down the gage of battle on British soil. The aggression was made in open and flagrant defiance of the laws of the realm. It had long been contemplated; and the way had been gradually preparing for it in a lengthened process of manipulating the legal obstructions standing in the way. At length the venture was made: the decisive step was taken, the country was startled; the churches were taken by surprise; and indignation was awakened throughout the length and breadth of the land. The response which Scotland gave forth found utterance in many a public meeting; but chiefly and emphatically in a great assembly convened in the Music Hall in Edinburgh on the 5th December, 1850. The advertisement was couched in the following terms: 'A meeting of the Protestant inhabitants of Edinburgh and its vicinity, who are opposed to the recent Papal aggression, and to the public countenance given to Popery in its endowment, and the recognition of Romish titles and dignities, as well as to the progress of Tractarianism (Ritualism) in this country, will be held, &c.' Admission was by ticket, price threepence each. The great hall was

crowded, and hundreds were unable to gain admission. Out of that meeting arose the Scottish Reformation Society. It was identified with no party either in Church or State, but took its stand on the broad ground of the Reformation, embracing in its membership all who held to the great Evangelical doctrines of the Protestant faith. On that ground it continues still to stand, after a generation has passed away. Few of its original supporters now survive, but the dangers which they anticipated have proved to be no illusion or false alarm. Popery has made steady progress since then. It has raised its head again in the land, defiant of all opposing influences. It has planted its foot on the very ground which once it was compelled to quit, and it means to march on to conquest. The spirit of Protestantism has become weak in its presence. The dangers threatening the cause of the Gospel are tenfold greater now than when this Society was formed; and yet the anxieties of Protestants have in that degree become abated. As the aggression advances, the powers of defence diminish. This looks as if the hand of God had gone out against us in rebuke and judgment. The Committee do most earnestly trust that the following Report will be carefully read and pondered, and that God may interpose in mercy for the defence of His cause, against a power which, if not arrested, will bring the country back to a state of bondage.

“General View.”—It is cheering to know that there are gleams of light breaking in upon many a region long darkened by the deadly shadow of Romanism. Rifts are seen at various points in the clouds; they seem to grow in magnitude, and to increase in number; and by these the finger of Providence points to the dawning of a better day. France is at present open to the Gospel, and presents a rare and precious spring-time for scattering the seed of the kingdom. No doubt the field has been marred and trodden down, and made as difficult to work as even Rome could make it. The multitudes there who still own her sway are held spell-bound in superstition, and fortified by priestly influence against the approach of evangelical preachers, while immense numbers, on the other hand, having become disgusted with Popery, and knowing no better religion, have sunk into infidelity and utter atheism. Hard it must be and trying to faith and patience, to deal wisely with such conflicting elements of character; but nothing is too hard for God; and many an earnest has already been given, in Paris and other towns in various of the provinces, that those now labouring and praying for the conversion of France, will yet see greater things than these.

“In Italy a no less marvellous change has been brought about. The power of Romanism has been utterly broken there, in so far at least as the preaching of the Gospel is concerned. A wide door and effectual has been opened, and even the Pope himself has no power to close it. The whole peninsula is open; Rome itself is open to receive the message of eternal life. With all the disadvantages which naturally spring from a dark, oppressive down-treading in the past, that new field will also require much wisdom and patience. But God is supplying the instrumentality, and sending forth the men qualified for the work; that work is not in vain. The Church of the Valleys, the little Waldensian Church with its fifteen parishes, again and again almost annihilated by Popish persecution—the cruellest that Rome could inflict—is now called to the front. Long and terrible were the woes it bore; but in spite of all, it kept firm hold of the truth of God. A living illustration of the

Psalmist's words, "They had almost consumed me upon earth, but I forsook not thy precepts," that Church comes forth this day from her mountain-fastnesses, not to reward Rome as Rome had done to her, but to offer the blessings of the Gospel of Peace. This is her requital for the cruel wrongs endured so long. The living waters have thus begun to flow into Italy. Protestant churches are now being planted all over the land; and in the city of Rome itself, along with other evangelical bodies, the Waldenses have obtained a foothold; and of all other churches they have the highest claim to pre-eminence, for they are the remnant of "those who kept the truth so pure of old, when all our fathers worshipped stocks and stones." The work of that Church was begun in Rome as soon as the city was taken by the Italian troops. The soldiers had scarcely passed through the breach when they were followed by the Waldensian evangelists; but it was not till towards the close of last year that their first church was opened there. Many other Christian agencies, including the Italian Free Church, are in active operation, not only in Rome, but in other parts of the country; and many prayers are ascending to God for an outpouring of the Spirit, to give saving and lasting effect to the work of His servants.

"All this, and much more that could be mentioned did space allow, ought to awaken the fervent gratitude of the Christian Churches in this country. But they require to be reminded at the same time that the character of Rome remains unchanged, and that her power for evil continues in active operation. Her hatred of the Gospel is unmitigated; it is even intensified in proportion as she is brought face to face with its light. Smitten in her ancient strongholds, she is writhing under the blow of a righteous Providence; darkness is dissipating, idols are falling, altars are deserted, and priests are struck with terror at the approach of light and liberty. But Rome does not despair, nor will she give up the struggle. If crippled in one country, she will recruit her strength in another. Dislodged from Italy, she will build her house in Britain. Here she meets with every encouragement; and here she is fast raising a gigantic fabric. Britain and its colonial dependencies she has already marked out as her prize. Few Protestants in this country are really awake to the extent to which she has succeeded in realising the object of her ambition in this direction. While joining in thanksgiving for the emancipation of other lands, they have need to face the dangers gathering around themselves. The Romish hierarchy is now set up and in full operation in this country. Property has been acquired to an enormous extent. It is every year increasing: and it has to be borne in mind that all such acquisitions by Rome are lost to the nation, never to be given up again, except there come a revolution—another Reformation. A glance at the tabular view in this Report (p. 22) will show with what rapidity the agencies of Rome are increasing in this country. The number of its priests, its chapels, its schools, and monastic institutions, all prove the presence of a power whose destructive influences it will tax the wisdom of the Protestant Churches to resist or counterwork. There are multitudes of secret agents working unseen in all directions. Jesuits do not usually announce either their character or their mission. No one can tell where they are to be met with; but their mission is to sow discord and cause division among Protestants and in Protestant Churches. They are numerous now in this country, and so are jarrings and strifes and aliena-

tions. There can be little doubt that many of these things have an intimate connection with the doings of the secret emissaries of Rome. They create an atmosphere the reverse of favourable to evangelical religion, and thus prepare the way for bringing the whole Popish system into favour with the rising generation. That such a change has already set in will scarcely be denied. In the same proportion as this increases, the old Protestant spirit of Scotland is becoming feeble, and less pronounced. Popery is not regarded with the same feelings as formerly. There is an entire change in public sentiment regarding it; and this is a great conquest for the enemy, sure to be followed up by more active aggressions than ever. Shall the emancipation of other lands imply a return of this country to bondage?"

We may notice other parts of this Report in a future number.

II.—MARTIN LUTHER A WITNESS FOR CHRIST AND THE SCRIPTURES.

MUCH has been spoken and written of late on the subject of Luther and the Reformation, and people begin to get weary of the theme. In many cases where the Reformer has been lauded, and almost idolised, little has been said in recognition of the hand of God, who used Luther merely as an instrument for the accomplishment of a marvellous and gracious work. In far too many cases the principles for which Luther so manfully contested have been almost lost sight of. Surely this has been a culpable defect at a crisis when these principles are so seriously imperilled as at the present day. To our mind the Rev. Dr. Saphir places the subject in its proper light in what follows. We give the great bulk of a discourse recently delivered by him to his congregation in London:—

I.—CHRIST THE ONLY SAVIOUR.

"Reformation" we call that great movement which had its centre in Martin Luther, by which we mean a return to the days of the apostles; not the formation of a new Church, "for other foundation can no man lay than that is laid, which is Jesus Christ." A Church cannot be formed by man. It is gathered by the Holy Ghost round Jesus Christ Himself. Very correctly has Martin Luther described his work as a deliverance out of the Babylonish captivity. He did not compare it to the Exodus out of Egypt, but he compared it with the return of the Jews from the streams of Babel, where they sat in darkness and in sorrow. The return out of Egypt could never be repeated. It was accomplished once and for ever. Through the blood of that paschal Lamb, God delivered His people out of the house of bondage. That was the birth-night of the Jewish nation. But when, on account of their sin, God chastened them, and they went into the captivity of Babylon, no second paschal lamb had to be sacrificed. It was not a second redemption: it was only a return, by the grace of God, into the purchased inheritance which was theirs. And so what Martin Luther, and all that were associated with him, preached was not a new Church, nor a new salvation, but a return in repentance and in love to that which had been forsaken—even Jesus Christ.

The Reformation was a return to the days of the apostles; a return to the Lord Himself. It was He, whose voice was heard again, "Come

unto Me, all ye that labour and are heavy laden, and I will give you rest." "Unto *Me*," said Jesus. But the clear voice of Jesus could not be heard on account of the conflicting opinions and traditions of men. The loving countenance of Jesus, more loving than the face of the Virgin Mary or any angel, could not be seen on account of all the mediators, and obstructions, which were put between the soul and the Son of God. "Come unto Me, *all ye that labour and are heavy laden*." But the Papacy, instead of directing all those who were labouring and heavy laden unto Jesus, their very burden being the only condition and the only plea with which to come, imposed self-invented burdens upon them, and kept them in darkness and despondency. "Come unto me, all ye that labour and are heavy laden, and *I will give you rest*." Jesus promised nothing but rest, and rest immediately; but the Papacy abhorred the doctrine of the assurance of salvation, and kept all its votaries in a fearful and paralysing uncertainty which even at death had nothing but the dreary and awful prospect of purgatory extending through ages and ages. Nothing else did Luther and the Reformers do but this—that they allowed the voice, the invitation and the gifts of Jesus, to go directly into the hearts and consciences of poor sinners. Christ Himself and nothing less—Christ only, without any addition—Christ direct, without any interference—Christ freely, giving an immediate and absolute forgiveness—this was what they had experienced in their souls, and what they declared to the people.

Fifteen centuries! What a long period of darkness. In the days of the apostles, the apostolic doctrines contained everything that Jesus wanted His people to know. "Teach them to observe all things whatsoever I command you;" and the apostles were obedient to the commission of their Lord. Strange as it may appear, this is often denied by implication. Let it be remembered that they who wish to supplement the apostolic doctrine, or as they sometimes call it to develop it, are charging the apostles with the most fearful unfaithfulness to their divine Lord. Woe unto the apostles if their doctrines require to be supplemented, if they shunned to declare the whole counsel of God, for Jesus commanded them to teach all things, and all things they did teach, faithful to their Master. But immediately after the days of the apostles there began the process of deterioration. No one can compare the inspired epistles with what are called the apostolic Fathers immediately succeeding them, without seeing the most marked and unmistakable difference. But this is nothing new. It had happened exactly in like manner to the Old Testament among the Jews. And this is our most conclusive and irrefutable argument against the doctrine of tradition. Even in the days of the prophets, false prophets arose, who also mentioned the name of Jehovah, but added to the message of God their own dreams and imaginations. The prophet Jeremiah testifies against them, "If a man hath dreams let him say so." But if a man has to speak the word of God, he must speak the word of God only, for what is the chaff to the wheat? The author of the 119th Psalm says, "I am wiser than the ancients. I have more knowledge than my teachers." And why? Because discarding all tradition he delighted himself in God's precepts only. But is tradition such a dangerous thing? Tradition has peculiar attractions to men, and appears to them interesting and harmless. What does Jesus say? Did Jesus encourage the traditions of the elders? Did Jesus show the slightest respect for the authority of tradition—of the synagogue as an *institution*? Did our Lord think that

tradition could do no harm—that we may have both the Old Testament and tradition? Or did not Jesus say, “Ye have made the commandment of God of none effect by your tradition. Well did Esaias prophesy of you, ye hypocrites, This people draweth nigh unto me with their mouth, but their heart is far from me; in vain do they worship me, teaching for doctrines the commandments of men.” The word of God is not like wine to which we may add water, and thereby merely reduce it in strength. The word of God is like nothing else in the world. If you add anything to it, its nature is destroyed; it is no more word of God.* Notice the two points in which what was called the development of the Jewish religion consisted: namely, that the word of God is not sufficient, but must be supplemented by tradition expounding the Scripture, and adding to it; and secondly, righteousness by works—they “being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.” These are the very two points in which Christendom followed the bad example of the synagogue, for by their tradition they made void and obscured the Scripture, and by their righteousness they made void and obscured the righteousness of God. Development is deterioration or apostasy; and the Reformation was nothing else but the return to Jesus Christ Himself, “for other foundation can no man lay than that is laid.”

David, when he conquered Goliath, was acknowledged as the hero of the whole nation, and there was not a household in which his name was not mentioned; but the beginning of David’s life and victory, you must seek upon the quiet fields of Bethlehem when no human eye was near. It was when in solitude he believed in the God of Abraham and Isaac and Jacob, and was not afraid of the lion and of the bear. And that faith which could only be learned in solitude, and which was the gift of God Himself, was afterwards made manifest, and all the virgins of Israel sang with poetic joy their praise of that great and mighty deliverer. It was exactly the same with Martin Luther. The life and work, which afterwards attained a world-wide reputation, the conflict and victory, which arrested the attention of all Christendom, and commenced a new period of Church history, cannot be understood aright, unless we trace it to the spiritual experience and soul-struggles of Luther in the monastery, to the birth of his own faith, out of which all his teaching and acts proceeded. It was again an illustration of the law, announced by our Lord, first “in secret,” and then “openly.” Luther had no natural courage, no natural desire for publicity. A shrinking sensitive soul was his, and God’s favour the all-absorbing subject of his heart. When he became a

* The best defence of Scripture is Scripture itself. The Scripture has “foreseen,” as the Apostle Paul expresses it, all the corruptions of truth and opposing errors, which have arisen in course of time. The Scripture asserts, that it is sufficient to make us wise unto salvation, that it contains all that is needed to make the man of God perfect, thoroughly furnished unto all good works. The assertion and defence of tradition flatly contradicts the very words of Scripture, as it is radically opposed to its whole spirit. Among the Jews tradition was first viewed as explaining, supplementing, and guarding Scripture, but it was soon put *above* Scripture. “The Scripture is water, Mishna wine, the Gemara spiced wine.” “My son, learn to pay more attention to the words of the Scribe than to the words of the Law.” Many other, still more offensive sayings might be quoted. The Romish doctrine of Tradition is equally false and pernicious, and more culpable, as committed against the clearer light of the New Testament, and in spite of the beacon of the synagogue, which rejected Jesus, the Lord, and the apostles.

monk, he had become convinced that all things were nothing compared with the everlasting salvation of his soul. For no other purpose did he enter into that monastery but to find peace for his conscience and to secure eternal life. A deep and overwhelming sense of his sinfulness, of the awful majesty of God and of eternity, had brought him there. Blameless as far as his outward conduct was concerned—a youth of most remarkable purity of life and of thought. In seeking peace for his soul, there was no work so hard or exhausting, but he undertook it with the greatest zeal and alacrity. His earnestness, his tears, his fasts and vigils, were unintelligible to the other monks. When he opened his mind to his superior, Staupitz, who was himself a God-fearing man, and continually repeated unto him, “Oh, my sins! oh, my sins!”—when he enumerated all the sins he could remember, Staupitz was not able to understand it. Such conviction of sin had never yet come before him; and when none of those sins and vices which he was accustomed to hear in the Confessional had to be confessed by this man, but simply those sins of want of love to God, and true reverence and fear of God, and holiness of thought and of desire, he said, “Magister Martin, I cannot understand it.” Martin Luther, often in his subsequent life, speaks of what he felt then. “If ever monk could go to heaven by his works, I was that monk. Oh,” he said, “it is an awful thing to have to deal with God, the absolute God out of Christ. When I thought of the majesty of the Trinity, of His justice, of His holiness, of His purity, I felt that God was far from me; I felt that God was against me; and my heart was filled with dread and terror; and therefore there was no spark of love in my soul. No, I began to dread and hate Him.” He had seen what the law of God was. The reason why the Pharisees of old and all self-righteous men are satisfied with themselves and at peace, although they are under the law, is simply because they lower the law to their own standard, and neither see nor feel the perfection and spirituality of God’s requirements. They float on the ocean, while the enlightened child of God sinks to the very depths. It is not because men understand and love the law, that they treat the Gospel with indifference or rejection; the exact reverse is true; only a true knowledge of the law and reverence for its holiness prepare for the reception of grace. Luther, by the Spirit of God, saw what was the majesty, the spirituality, and the depth of the law; he felt that the law condemned him, and that the curse of God was resting upon him as a transgressor. Oh, there be so many remedies—palliatives, not remedies—to lull an awakened soul to sleep. They are all characterised by this, that they are fragmentary, and do not form a unity that is complete; they are outward and not inward or spiritual; in various directions, but not proceeding from the centre, the heart of man. Frequent prayers, instead of the spirit of prayer; fasts, vigils, almsgiving, singing of masses, and all kinds of services which please the imagination and appeal to the natural feelings. Luther felt that what God wanted was something perfect, and therefore he says:—“I was at that time in despair, and in the very depths of hell, and no remedy could have rescued me if *Jesus Christ had not come* and had opened unto me the Scriptures, and through His word had become my counsellor and Saviour.”

This declaration of Luther is most significant and characteristic of all his subsequent teaching. It was not by reading the Bible that Luther, with his own reason and understanding, educed a system of theology which

brought peace to his mind. Luther did not argue in this way—"The Bible is God's word, and therefore whatever is in the Bible I must believe: and Jesus is in the Bible, therefore I must believe in Jesus." That was not the method in which he arrived at peace; Jesus Christ Himself dealt with Luther's soul even as Jesus Christ dealt with the disciples on their way to Emmaus, opening as it were the doors of Scripture *from within*. It was Jesus manifesting Himself in the Scriptures that delivered Luther from bondage. This was the deliverance. With the true instinct of a convinced soul, he saw there is no forgiveness of sin which can be depended upon for time and eternity as real and divine, unless it is based upon righteousness. The Apostle Paul in like manner interprets the words of David, "Blessed is the man whose sin is forgiven." * Pardon is based on righteousness. Righteousness without works. It is only on the ground of righteousness that sin can be forgiven. When he read "the righteousness of God," he had always understood it to mean that we should have a righteousness to present before God, and that when we presented that righteousness before God, then there would be given to us the pardon of our sins. But when he studied the Epistle to the Romans, a new light dawned on him. The wisdom of God does not mean my wisdom concerning God, but God's wisdom which He communicates to me, making me wise. The strength of God does not mean my strength by which I serve God, but it means God's strength which He puts into my soul. The righteousness of God does not mean the righteousness which I bring to God, but it means God's righteousness which He sends down from heaven—which He bestows upon me as a gift, with which He clothes me as a garment. It is a rock higher than I, to which I am brought that I may put my trembling feet upon it and be saved. It is the righteousness of God in Christ Jesus; the love of God, the source; the death of Christ on the cross, the channel; everlasting life, the blessed result.

"Oh, when I saw this," he said, "all Scripture was opened to me—nay, Paradise itself, and the heart of God. I ran through the whole Bible, and found that from beginning to end this was the love of God manifested to sinners." And thus he preached that glorious doctrine, or rather fact, of justification by faith.

What is justification? When a man is justified he is not made just, but is simply declared to be just—looked upon as just—treated as just. To *declare* righteous—not to *make* righteous—that is the meaning of justify. Who justifies? God justifies. Whom does God justify? The ungodly. How can God justify the ungodly? Because they have an Advocate. What manner of advocate is he who will defend ungodly people? It is a righteous one indeed—Jesus Christ the righteous. How can He plead for ungodly people? Because He was the propitiation for our sins. To what extent does God declare them righteous and godly? He absolves them from all their sins. It is not merely that He absolves their sins, but He receives their persons. Themselves He accounts just. It is the whole God who gives Himself unto the poor ungodly one; and it is the whole ungodly one, body, soul, and spirit, past, present, and future, in time and eternity, notwithstanding all his sins, whom this living God embraces as His own.

Can we know that we are justified? Know it? Assuredly we must

* ROMANS iv. 7, 8.

know it. Did God send Christ to die on the cross, and leave us afterwards in uncertainty? The Holy Ghost, who convinces us of our sins, and shows us Jesus as our Advocate, works in us a perfect, sure, and joyous confidence, so that, being justified now by God, we have peace with Him.

And how does all this become ours? Simply by faith. Nothing but faith can receive this salvation of God. There is no room for anything else. It is all excluded. As boasting is excluded, so everything of ours is excluded. What then is Faith? Faith is not a work, Faith is not a merit, Faith is not a grace, Faith is not a condition to be fulfilled. Faith is nothing else but the receiving of the Lord Jesus Christ. What is the organ that receives the Lord Jesus Christ? Light is received by the eye, sound is received by the ear; Jesus Christ is received by the heart, and when the heart receives Jesus the *function* of the heart is faith. And once the heart believes, it goes on always believing. It is an ever present tense, "he that *believeth* hath eternal life."

But how does the heart receive Jesus? Jesus is the Son of God; Jesus is pure and without sin; Jesus fulfilled all commandments; Jesus has all power in heaven and on earth; Jesus will come again to judge the quick and the dead. And yet this is not the Jesus whom the heart receives. The only Jesus received by the heart is Jesus dying on the cross for sinners. Only such a one as He, the Son of God, the blessed and Holy One, who obeyed all the commandments, and who glorified the Father on earth, and who is equal to the Father—only *He* could die for us on the cross; but even He could never have saved us except by *His death on the cross*. Therefore this is faith—to receive Jesus as He died for sinners. This the Reformers preached as the apostles preached—Christ the Saviour of sinners: Christ Jesus and Him crucified.

To understand what faith really is, it is helpful to remember that the emphasis lies so entirely on Christ, that we can dispense with the term "faith and believing" to avoid the danger of its character being misunderstood. Call it hearing the voice of Christ; looking unto Him who was lifted up; coming unto Him with our burden; it is the same thing. Christ, and Christ in His death; Christ only, and Christ freely offered, received by the sinner.

Cardinal Bellarmine truly defined the difference between the Roman view of faith and that of the Reformers, when he said, according to the one, faith was the act of the understanding, according to the other, the act of the will. It is the act of the will, of the heart, out of which are the issues of life, and therefore of the whole man; such a solemn, deep, and eternal transaction, that the soul can say, "My beloved is mine and I am His." "Faith is a living, joyous confidence in God's grace; so certain that it could die for it a thousand times."

In preaching justification by faith from the Scriptures, and according to his own experience, Luther opposed the corrupt teaching of the Papacy, but he also continued and fulfilled, so to speak, in a culminating manner, the teaching of the true witnesses who, during the preceding centuries, had endeavoured to apprehend the doctrines of grace. Luther returned to the Apostolic age, and the intervening period possessed no authority for him; but Luther was, and knew himself, in harmony with the kernel of the Church of all ages, and with the most spiritual teachers of Christendom who had gone before him. The same doctrine had been taught,

although not with equal clearness, by Augustine, by Bernard of Clairvaux, by Huss, and by Tauler. While during the first centuries the Eastern Church was chiefly interested in the (theological) doctrines of the ever-blessed Trinity, and of the Person of our Lord, the Western Church from the day of Augustine was led to the question of man's salvation and acceptance before God, into a deeper insight into the sinfulness and helplessness of fallen man, into the need and the work of Divine Grace upon and within us. For eleven centuries Christendom was deeply agitated by the question, "How can man obtain the forgiveness of sins and eternal life? how can he secure the benefits of Christ's redemption? how can he become sure of salvation?" The full Scriptural answer to the question was not announced until Luther came. He preached the apostolic doctrine clearly and joyously. And the souls who were seeking God and eternal life, and trying to find salvation and assurance of acceptance, through works and asceticism, through penances and the cultus of Mary and the Saints, received the glad tidings, with deepest thankfulness and joy; they came unto Jesus, and He Himself and without any mediation gave unto them rest. The sheep, who were Christ's own, heard His voice.

II.—CHRIST, THE SOURCE OF THE NEW LIFE.

But as Luther had found in Jesus righteousness, so he found in Him also life. Luther was not anxious merely to be *acquitted*, he sought to be *accepted*. The pardon of sin could not have satisfied him, if he had not found God, the Pardoner, and entered into communion with Him. His soul thirsted after God, the living God, and not merely after deliverance from punishment and suffering. For this reason the forgiveness of sin was precious to him, because thereby he saw and possessed God as his Father, Jesus as his Saviour, and the Holy Ghost as the indwelling Comforter. There was no saying of his so frequently repeated by him as this—"Where there is forgiveness of sin, there is life and blessedness."

As righteousness could not come by the law, so the law was not able to give life. The Holy Ghost never came by the law, but through the preaching of the Gospel. When we believe in Christ who is the end of the law unto righteousness, our heart is renewed and filled with the love of God, and of His holy commandments. This is the new covenant, revealed unto the *transgressors* of the old, in which God forgives our sins and gives unto us a new heart, and puts His Spirit within us. It is another power now which animates us, as different from the former power under the law, as electricity is from mechanical force; the law is also no longer outside us, but the Spirit of the law has, by the Holy Ghost, been infused into our hearts. But Christ is all—the source, the rule, the strength, the very life of our new life. We are not brought back to Moses, though the whole law, as delivered by Moses, is most precious, instructive, and helpful to the believer. Between Christ, the true Vine, and the living branches nothing can intervene. The Holy Spirit comes direct from Christ. To abide in Christ, to walk in Him, to live by faith in the Son of God, who loved us and gave Himself for us; this is the method of sanctification, and Christ Himself is made of God sanctification unto us.

The Epistle to the Galatians was seen by Luther to be the Christian's charter of liberty. As the Epistle to the Romans had shown unto him

clearly how to attain justification, the Epistle to the Galatians taught him how to *retain* it, and not to descend again from the spiritual height of faith; in the one he saw righteousness, in the other life—apart from the law, and solely by and in Christ. Here also the true nature of faith is seen. "Oh it is a living, mighty, busy, active thing this faith, that it is impossible it should not do good continually. It does not ask many questions what good things are to be done, but before you ask, the things are done, and faith is always doing. Faith in Divine grace makes us joyous, strong and courageous before God and man, so that man is willing cheerfully to serve his neighbour, to suffer all things, only to please God, who has shown mercy. It is as impossible to separate faith and works as to separate light and heat from the fire." The liberty of the Christian, Luther said, consists in this, that by faith a Christian is free, above all and subject to none; and by love, which is wrought by faith, the Christian is the servant of all, willing to minister to every one.

Luther delighted in the Law of God, in the application of God's Word to all the relationships, duties, and trials of life; but he ever kept in view the centre, from which alone light and strength can come to us, Christ our Righteousness. In his first thesis against Tetzl, he had said: "When our Master and Lord Jesus Christ says, 'Repent,' His will is that the whole life of the believer on earth should be a continuous and never-ceasing repentance." And his own life is a good commentary on his word. In his sermons, in his letters, in his conversations with his friends, throughout all his utterances, we see that his central, constant, and most vivid thought was, like that of the Apostle Paul, "to be found in Christ, not having his own righteousness, but the righteousness which is by faith." Luther knew no second starting-point of sanctification! Here, also, it is true, "Other foundation can no man lay than that is laid, which is Jesus Christ."

III.—CHRIST, THE CENTRE OF SCRIPTURE.

The Lord Jesus Christ revealed Himself to Luther in the Scriptures as the only Saviour and as the only Life. And for this reason Luther saw Christ as the centre of Scripture with a clearness and conviction which had not appeared since apostolic days. It is true that many godly teachers, like Chrysostom, Augustine, Bernard, and others, had seen the Divine authority and unspeakable excellence of Scripture and its relation to Christ. But none so clearly and vividly as Luther. "There is only one Book," he exclaims, "as there is only one Person; in the volume of the book it is written of Me."

If we ask whether the Scriptures led Luther to the Lord Jesus, or the Lord led Luther into the Scripture, we must answer, that here we cannot strictly define sequence, that the two things are simultaneous; Jesus revealed Himself to Luther in the Scriptures, and thereby revealed the Scriptures to be God's living and all-sufficient word.

Christ received not testimony from man; and when He says that the Scriptures testify of Him, He exalts the Scriptures above all human writings, and asserts their Divine origin and authority. But even the Scriptures do not truly authenticate themselves to the heart of man, until Jesus by His Spirit unfolds them, until He is pleased to reveal Himself

in the written word. Then do the disciples believe the Scripture, when they know the risen and living Christ who died for them.*

Because Luther saw that there is only one Christ, He saw there is only one Scripture, revealing the Christ of God. He says: "As soon as Christ the only Saviour is lost, all creeds become one creed, however much they may differ in work and worship, methods and ways of being saved, and all miss the true faith which is in Christ." As he saw and felt that Christ, God's thought and way, was heaven high above all human thoughts and ways,† so he apprehended the unique character of Scripture as the only true, adequate, spirit-breathed, and living representation and testimony of Christ Jesus.

Hence the heartfelt assurance with which he asserts the exclusive and Divine authority of Scripture. The writings of the Church fathers and the expositions of eminent teachers he valued, but he brought them all to the test of God's word. Scripture alone was his guide, and Scripture alone was his weapon. He never attacked Romish error and superstition with the weapon of reason; always his appeal was to the written word of God. He distinguished clearly between the realm of the natural world and the things of time, in which reason "is to shine as a beautiful light and glorious instrument of God," and the realm of spiritual verities and realities, in which man's relation to God is concerned, and where reason is blind, and must be "crucified" wherever it opposes and criticises the revealed truths of God. This was his great and impregnable position, and he uttered a remarkably true and suggestive word: "The Church of Rome is built not on the rock of the Divine Word, but on human reasoning."

This unique book must needs be possessed of unity. Christ is its centre, as well as its substance. Remember his quaint and simple comparison of the Old and New Testaments with the two men who carried the bunch of grapes from the land of promise to Israel in the Wilderness: "He that went before could not see them, but he carried them. He that was behind, both saw and carried. So the patriarchs and prophets of the Old Testament could not see the Christ in whom they trusted; but evangelists and apostles both saw and testified, after John had shown this grape, 'Behold the Lamb of God, which taketh away the sin of the world.'" Christ expected by the Prophets, Christ announced by the Apostles, Christ prefigured in the Old, Christ fully set forth in the New Testament, this is the unity of Scripture.

As Christ is the only source of life and godliness, and Scripture the only perfect testimony of Christ, so our loving God intends all men to read the Scripture.‡ No human learning is needed, no human explanation need accompany the word of God. "The entrance of the Word giveth light; it maketh wise the simple." God knows how to speak to the heart of Jerusalem, and to him that is weary; and as the common people heard the Living Word gladly, so Scripture possesses a simplicity and transparent clearness, which contrasts strongly with the contradictory, confused, and elaborate teaching of tradition.§

* John ii. 22.

† Isaiah lv.

‡ The translation of the Bible into German was a necessary and most essential part of Luther's work. A dead Church uses a dead language; but the Pentecostal Church speaks to the nations of the world in the living tongue, which go straight to their hearts; how characteristic are Rome's Latin Bible and Latin prayers!

§ The undeniable fact, that the Church of Rome keeps the Scripture from the people, ought to be quite sufficient to indicate her true character. Here are two

But Scripture is not a dead book, which can be comprehended by the exercise of human learning and ingenuity. The Holy Ghost, the author of this book, still goes with it; He still breathes in it, and opens the eyes of the humble, to see the wonderful things in God's Word. Luther constantly insisted on this. "Whenever I think of a verse of Scripture it shines and burns within my heart, and another spirit and courage come over me!" So truly and firmly did he know that God Himself speaks by His written Word to the human soul.

And this leads to the fourth characteristic of Luther:—He set forth

IV.—CHRIST AS THE LIVING VOICE IN THE GOSPEL MINISTRY.

We need not be reminded by a Roman Cardinal, that Jesus sent His apostles into the world and not Bibles. Christ will always send living witnesses, who have experienced His salvation, and who can testify of grace abounding to the chief of sinners. It is not enough, that doctrine be transmitted from generation to generation. Creeds are valuable as bulwarks and defences against enemies outside and inside the Church; but they cannot perpetuate life, still less revive the Church that has become dead. We need, what Christ has graciously promised us, the real presence of the living Saviour; and one of the manifestations of this presence is the voice of Christ in living witnesses, in ambassadors, who preach the word of reconciliation. And the apostles, who began Pentecostal preaching, teach us, that Christ must be preached according to and out of the Scriptures. Even on the day of Pentecost, when the Apostle Peter preached Christ, he referred not merely to the miraculous manifestations and to the authority given unto the apostles, but he expounded the Scriptures (Joel ii. and Psalm cx.); so did all Apostles among Jews and Gentiles preach Christ from the Scriptures, and the Bereans are commended because they tested the preaching of Paul by the written Word of God.

But Luther did not merely expound Scripture. In his preaching he reproduced Scripture. He had experienced the truth and power of God's Word. He possessed not merely the absolute certainty that what he preached from Scripture was true, but he knew that it was true and precious *to him*, a possession for ever. The word was living, God sent it forth again through his heart and lips. He preached the Gospel, and not

modern instances:—Cardinal Perrone, to prove that it is dangerous for the laity to read Scripture, quotes the words of Eve, "But of the fruit of the tree which is in the midst of the garden God hath said ye shall not eat of it." And a Vicar Apostolic, in a mandate against the Bible Society (1845), writes, "Should any among you have already bought or received the books of the Bible Society, do not keep them in your house or even look into them, but follow the example of the Ephesians, who, at the voice of Paul, threw into the fire and burned those books they were not permitted to keep."—Acts xix. 19.

The question is often asked, "Have you not received the Bible from the Church?" We have received the Old Testament from the synagogue, and the New Testament from the Church. To the Jews were committed the oracles of God. We are thankful to them for having been faithful custodians. But because they have been the custodians of the Old Testament, are we bound by their interpretation and tradition? If so, we must reject Jesus as the Messiah! The custodians of the New Testament, likewise, must not claim any *authority* as interpreters. As the Jews see not Christ in the reading of the Old Testament, so in Christendom, in the reading of the New Testament, Christ may not be seen. The Spirit of God takes away the veil and reveals Christ.

merely that prophets and apostles preached the Gospel. Like the Apostle Paul, he spoke because he believed.

In this light we can understand his words, "A preacher must be able to say boldly with all apostles and prophets, *Hæc dixit Dominus*. God Himself has said it." And again, "I have been an apostle and prophet of Jesus Christ in this sermon." "See to it, preaching has become something quite different from what it was under the Papacy; it has become solemn and salutary, and therefore brings with it more toil, danger, and temptation." The preaching of Christ is spiritual; if any man speak, let him speak as the oracles of God. Especially does Luther contrast Scriptural preaching of Christ crucified with the Popish preaching of the Crucifixion with its pathetic appeals to mere human sensibility.

Luther's preaching was indeed wonderful; but its excellence consists in its scriptural and spiritual character, and cannot be truly appreciated by those who are not Christians. Argumentative, intellectual, ethical, pathetic, artistic preaching is apt to become a great danger, snare, and evil in Christendom. Whatever it may call forth, it does not call forth *faith*. And the whole object of preaching is that men should *believe* the *Divine* message; * the Word of God must be preached, and according to the Divine method. The power of Luther's preaching was the same power which is described in 1 Cor. ii.

Let us now turn for a few moments to ourselves and the present day.

Other foundation can no man lay than that is laid. By grace are we saved through faith. But faith, as the Apostle Paul taught, and Luther often declared, is the gift of God. It worketh by love, even as it is wrought in us by the Holy Ghost. It is inseparably connected with repentance and renewal. Luther was greatly grieved, especially at the end of his life, when he saw how many talked of faith, and forgiveness of sins, who were strangers to the grace of God and the power of godliness. To him, who had been under deep conviction of sin, and who was straining every nerve to ascend the steep hill, groaning and fainting, because the burden was oppressive and progress imperceptible, the Gospel came as the very sunshine of God's love, and as the very power of God unto salvation; it removed his burden, and in a moment he was on the mountain height, rejoicing in his heavenly Father and all-sufficient Saviour. But to the men who were living without God and without His fear, who were going down hill, checked occasionally by their conscience, the terrors of the law, and the dread of judgment and eternity, the Gospel often came, and instead of being a boon and a blessing, it became a palliative and only hastened their impenitent and ungodly course. Consolation belongs to the broken-hearted, and the Gospel received superficially cannot bring forth fruit.

Salomon as this thought is, it must not disturb us in our path as preachers of the Gospel. We must continue to preach Christ, Christ crucified, Christ freely offered to the sinner, Christ giving peace, and the assurance of our acceptance as the very starting point of our new obedience. God send us many faithful preachers, who possess this blessed art of saying always the same thing (Phil. iii. 1). Because men have preached and understood the Gospel in a shallow way, let us not think of counteracting or supplementing this by "ethical" preaching, let us not for a moment forsake the Apostolic example and precept of preaching Christ crucified, of

* Isaiah liii. 1; Rom. x. 17.

preaching the Gospel, and always the Gospel. "Oh, foolish Galatians," one is tempted to exclaim after hearing preaching in some pulpits, "who hath bewitched you to turn away so soon from the truth?" Can the Spirit of God come into the heart of man in any other way but by the preaching of the Gospel, by unfolding the new covenant, by declaring the pardoning and renewing grace of God? Let nothing beguile us from the simplicity which is in Christ Jesus.

Superstition and unbelief have in all ages been the two tendencies of the human mind. In the present day the remark meets us often, both in conversation and in literature, that the only alternative for thoughtful minds is unbelief—or the Church of Rome! It is so like poor, blind, unthankful human reason to speak thus! Faith rests in the Word of God; and the Papacy and unbelief have this in common, that they do not recognise the authority of God's Word. It was a most significant remark of Luther at the commencement of his work, that whereas it had become an axiom, that no man could be a theologian except by Aristotle, he asserted that no man could be a theologian unless he gave up Aristotle. God's Word is authority. God has many witnesses, and this is the remark of a faithful witness, that He directs men away from Himself and all men to God, and that His disciples possess the same certain and joyous conviction of the truth as Himself. But God has no need of man, or of an institution, to *guarantee* the truth of His Word. Luther opened the window one evening and saw the moon and stars, and wondered why they did not fall down, but shone so serenely and steadily, and then he thought of the unseen Divine hand, of the unseen pillars on which they rest—and on which we may also rest by *faith*. Men fancy Rome would be a quiet and secure haven after the stormy voyage. They have not the heart, they have not the courage to go direct to God and to listen to the voice of God in Scripture; they dread the awful responsibility and solemn solitude with God; they prefer human authority and mediation to the testimony of the Holy Ghost with our spirit. Only in the Word of God is the truth, only faith in Christ, as set forth in Scripture, brings certitude, assurance, peace; for faith is not acceptance of what is most probable, but of what God has revealed, and the Spirit has shown to our souls.

Other foundation can no man lay than that is laid, Jesus Christ. But who are built on the only Foundation? The *builders* rejected the stone. And why? *Simply because they were builders*. They had built their own house. The Pharisees dwelt in the house of their own righteousness, the Sadducees in the house of their own wisdom. Human righteousness and wisdom must always reject Christ. But they who *believe*, as the Apostle Peter, continually reminded by his Christ-given name, explains to us, are the lively stones, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God in Christ Jesus.

III.—IRISH ROMANISTS AND THE BULL *URBEM ANTIBARUM*.

IN the *Buletin* of March 1882 we submitted to the consideration of our readers some very interesting facts concerning the Romanists of Ireland and the Bull *Cœnæ Domini*, showing how they—and especially their bishops—declared in the strongest possible terms their disapprobation of that Bull and their rejection of its authority, in the

years 1825 and 1826, when they saw that unless they did so they could entertain no hope of "Catholic Emancipation"; and how, very soon after, the "Catholic Emancipation" Act of 1829 was passed, an edition of Dens's "Theology" was published at Dublin, with the special sanction of Dr. Murray, then the Romish Archbishop of Dublin, and without protest or dissent on the part of any Romish bishop in Ireland, for the use of the priests of Ireland, having an Appendix—not a part of Dens's work but an Irish addition to it—in which the Bull *Cœnæ Domini* is given at full length, and this book was made a "conference book" for the Romish dioceses, which the priests were required to study that they might be ready to be examined upon it at their diocesan conferences. We shall now show that such perfidy as they were guilty of with regard to the Bull *Cœnæ Domini*, the Romish bishops of Ireland practised likewise with regard to the Bull *Urbem Antibarum*, another Papal Bull, their acknowledged approval of which, or acceptance of its authority, would have destroyed their prospect of "Catholic Emancipation," and which also was inserted in the just mentioned Appendix to the work of Peter Dens. In this case, as in that of the Bull *Cœnæ Domini*, we are indebted for our knowledge of the facts to a little volume, now rare, published at Dublin in 1839, "The Nullity of the Government of Queen Victoria in Ireland, or the Pope the Virtual Ruler of the Land," by the Rev. Robert J. M'Ghee of Dublin. We make a selection from the extracts from Parliamentary blue-books, &c., given in that volume, believing them to be quite sufficient for our purpose, and in full confidence of their perfect accuracy.

On March 22d, 1825, Dr. Murray, the Romish Archbishop of Dublin, was examined before a Select Committee of the House of Commons on the state of Ireland. The following is a brief extract from the report of his examination:—"Q. Have you any reason to think that in the minds of any part of the Roman Catholic clergy there exists any hope or any wish to interfere with the temporal possessions of the Established Church? A. Not the least; there is no wish on the part of the Roman Catholic clergy to disturb the present establishment, or to partake of any part of the wealth that it enjoys. Q. Nor any objection to give the most full and entire assurance on that subject by any declaration that may be required of them? A. Not the least."

The next extract we shall give is not from a Parliamentary blue-book, but from an "Essay on the Catholic Claims" by Dr. Doyle, the Romish Bishop of Carlow, a man unquestionably of great talents, and in his day by far the most eminent of the Romish bishops of Ireland,—indeed, the ablest advocate of its cause the Romish Church of Ireland has ever produced, although there is strong reason for thinking it probable that he died a Protestant. Dr. Doyle's "Essay on the Catholic Claims" was published in 1826, when certainly he had no inclination towards Protestantism, in the form of a letter to the Earl of Liverpool, then Prime Minister. In it he said:—"So little, my Lord, am I disposed, in the event of our question being settled, to interfere with the Church Establishment, that when a gleam of hope (and it was but a gleam) beamed upon my mind of that happy consummation, I took the liberty of suggesting, in my examination before your Lordship, how the collection of tithes in Ireland could be rendered less onerous and odious; whilst in reply to a question proposed to me on the same subject, I gave on

my oath the following answer:—"I conceive that the removal of the disqualification under which Roman Catholics labour would lessen considerably those feelings of opposition which they may at present entertain with regard to the Establishment; chiefly for this reason that, whilst we labour under the disabilities which now weigh upon us, we find that the Established clergy, who are very numerous and very opulent, employ their influence and their opulence in various ways to oppose the progress of our claims; and I do think that if those claims were once adjusted, and the concessions which we desire granted, the country would settle down into a habit of quiet, and that we would no longer feel the jealousy which we now feel against the clergy of the Established Church, because that jealousy arises chiefly from the unrelaxed efforts which they have almost universally made to defeat our claims. We would view them then, if those claims were granted, as brethren labouring in the same vineyard with ourselves, seeking to promote the interests of our common country." This last sentence appears to us particularly interesting; Popery must change its nature before Romish priests can regard Protestant ministers as brethren labouring in the same vineyard with themselves; but we see how impudently, when they have an end to gain by it, they can pretend a brotherly disposition which their principles forbid, as indeed happens whenever they have a bazaar for some Romish scheme and think it possible by honeyed words to wheedle money from the pockets of simple-minded and ignorant Protestants. Not only this sentence, however, but the whole passage is interesting, read, as we read it now, in the light of the history of the fifty-eight years that have elapsed since it was written. The disabilities of which the Romanists of the United Kingdom then complained were soon afterwards removed, but Ireland did not "settle down into a habit of quiet;" the Protestant Church of Ireland has been disestablished, and other great concessions have been made to Irish Romanism, but Ireland seems as far from settling down into a habit of quiet as ever; there still arises from it the same cry of the daughters of the horse-leech, "Give, give," and it is still the scene of agitation carried on by the most wicked means, of which Romish priests are among the chief instigators and promoters.

In 1826 the Romish bishops of Ireland united in a declaration and oath, intended to convince Protestants that no dangers, such as many Protestants apprehended, would attend "Catholic Emancipation." Thirty prelates—among whom were Dr. Murray and Dr. Doyle—subscribed this declaration and oath, in which they say, with reference to the subject now before us, that they "will defend to the utmost of their power the settlement and arrangement of property in this country, as established by the laws now in being." How sincere they were in this may be judged from the publication of Dens's "Theology" in 1832, with an Appendix, as already mentioned, containing the Bull *Urbem Antibarum*, and their making it a "conference book" for the priests of Ireland.

On March 11th, 1825, Daniel O'Connell appeared as a witness before a Committee of the House of Lords on the state of Ireland. The following are extracts from the report of his examination:—"Q. What are the facts upon which the conscientious opponents of the claims of further privileges to the Catholics rest, and upon which you think if better informed they would withdraw their opposition? A. We understand that some extremely high names, and there cannot be higher possibly

than some of them, rest their opposition on the danger of the re-assumption of the forfeited estates.* There were opinions published of persons of rank and weight, that the Catholics, if admitted to the administration of justice, would not do equal justice to Protestants as well as Catholics; opinions that Catholics looked for the establishment of their Church in the room of the present Established Church; that they looked for a transfer of the ecclesiastical property; that they looked for the means of oppressing the Protestants of Ireland, and obtaining a Catholic ascendancy in the room of the Protestants. These appear to me, from my present recollection, to be the facts upon which it seems there is a conscientious objection to the admission of the Catholics; and I should wish to say that if they were founded, or any of them founded, I should certainly admit them to be most valid objections to Catholic Emancipation. I know that there is not the least danger of the re-assumption of forfeited estates. The forfeited estates are of two natures,—estates which belonged to the Church when it was a Roman Catholic Church, and estates which belonged to individuals who were Catholics and forfeited. Now I know that in practice the more recent forfeitures, which would be of course the most exposed to the danger of re-assumption, are considered now to be the best titles to be purchased by Catholics. I know that there is an impossibility at present of tracing out the persons who, if there were a re-assumption, would have what would be considered legitimate title to these forfeited estates." Mr. O'Connell perhaps forgot—what, however, it was very convenient for him at the time to forget—that no such difficulty could be found as to "what would be considered legitimate title" to forfeited estates of the Church, and his argument is much weakened by its manifest inapplicability in their case. After some further remarks on this alleged impossibility of proving a claim of right by inheritance, Mr. O'Connell proceeded to speak of the numerous instances in which forfeited estates had been purchased by Romanists, and in which Romanists had obtained, from the possessors of such estates, "leases for lives renewable for ever, and leases for lives and valuable terms of years," as to which he said that "of course, if there was a re-assumption, the Catholics would lose them." To make this argument appear very strong, Mr. O'Connell stated that he himself and his brothers were proprietors of estates that had been forfeited, some of which had been Church property. He said:—"In my own individual instance, if I may be permitted to say it, I have but one small property that was not forfeited; the rest, which, although comparatively trivial, is of course of great importance to me, is either forfeited by individuals, or forfeited by the Church, for I have both. The property I allude to as forfeited by the Church belonged to the Priory of the Canons Regular of St. Austin, in the barony of Iveragh—the parish which is still called the Priory parish. The word forfeiture certainly is not an applicable term, but the term re-assumption would apply to both; it was confiscation. All the property of both my brothers—and they are each of them quite independent—is forfeited estates, if I may use the expression, of one or the other kind; for my youngest brother, before I came here, completed a purchase of a fee-simple estate of about £700 a year, that was forfeited by a Colonel Roger M'Killigut at the Usurpation, it appearing by the patent of the family of Morris that it had been so forfeited, styled in the

* The Italics here, and in subsequent places, are ours.

Book of Distributions 'by an Irish Papist.' My other brother has one estate that produces him £1000 a year at present, and being set on determinable leases, the reversion is very valuable. That was the estate of the Abbey of O'Dorney, called in the ancient records the Abbey of Kyrie Eleison; it was a mitred abbacy, and the Abbot was a Lord of Parliament. I mention these individual instances to show that the Catholic gentry are all interested in maintaining the present system of property,—that the Catholic farmers are all interested in maintaining the present state of property that is derived under the Acts of Settlement and those patents; and I would venture to assert that there is nothing that would be so likely to create a civil war in Ireland, among the Roman Catholics, as any attempt to alter the Acts of Settlement, or look for the old heirs or successors to those properties. *All the intelligence of the Catholics of the country, all its moral vigour, would certainly take as strong a part as prudence and conscience permitted them to oppose such an alteration.*"

But how much is this strong case, which Mr. O'Connell was at so much pains to make out, weakened when we refer to the Bull *Urbem Antibarum*, and consider that it shows "the Church" to be willing to deal very generously with "Catholics" who have become possessors of property that had been confiscated and seized by heretics, whilst heretics are to be absolutely dispossessed! And the reference to prudence and conscience in the last sentence above-quoted, strong as at first sight the expression of opinion in that sentence may seem to be, must be regarded as a most important qualification of it,—and even more so, if we view it in relation to Ireland as it is at the present day than in relation to Ireland as it was sixty years ago, for the Romish Church in Ireland is now thoroughly Ultramontane, and no Ultramontane disputes the authority of a Papal Bull, and the Romish priests of Ireland have for more than fifty years had the Bull *Urbem Antibarum* for a subject of special study, and a guide in their dealing with men's consciences, especially in the Confessional.

According to Mr. O'Connell, however, the consciences of Irish Romanists were fully convinced of the validity of the rights of the present possessors of former Church property, so that there could be no danger of any attempt on their part to get "the Church" put in possession of it again. He was brought to speak on this point by a direct question, which could not be evaded. How decidedly he expressed himself upon it, a further brief extract from the report of his examination will show:—"Q. You state that it would be totally impossible to trace any persons who were entitled to landed property among the laity; what objection would there be to the Church setting forward her old rights,—the Church having a perpetual succession and perpetual descent, and claiming the Abbey and Church lands which have been forfeited? A. *That Catholics would resist that precisely as much as any others would.* An immense number of Catholics on the estate of the Earl of Limerick would, to my knowledge, resist it most strenuously. Q. You do not conceive that there would be any danger of the Roman Catholic Church reclaiming those lands, the Church having perpetual succession? A. To my knowledge, not the least, and no Protestant would resist it more strenuously, to the loss of life, than the Catholics would. *We know that in point of religion the title is now gone out of the Church, and could not be re-assumed without the law of Ireland giving it*

again to the Church; and the making of that law we would resist, feeling as conscientious Catholics, that the land is ours."

All this contrasts strangely with the Bull *Urbem Antibarum*. It is not to be supposed that that Bull was unknown to Daniel O'Connell. It is not, however, necessarily to be supposed that he was thoroughly insincere and dishonest in the statements he made and the opinions he expressed. He was not an Ultramontane—he once declared himself to be a Catholic but not a Papist, using the term *Papist* in the same sense in which the term *Ultramontane* is now used,—and he did not feel himself bound to acknowledge the authority of all Papal bulls, as every Ultramontane does, as since the passing of the Vatican Decrees every consistent member of the Romish Church must. Can the same plea be with as much plausibility advanced in favour of the honesty of the Romish prelates who about the same time gave evidence to the same effect as O'Connell's? Hardly, when it is considered how soon afterwards they did their utmost to bring the Bull *Urbem Antibarum* to bear upon the consciences of all their co-religionists in Ireland. "The moment they succeeded in gaining credit by their oaths," says Mr. M'Ghee,—“the moment they effected their purpose in gaining Emancipation,—that moment the bishops of Leinster set up the identical principle which they and their brethren had all been disclaiming on their oaths, as the Papal law for Ireland by which the consciences of the people were to be directed by their priests, and this identical Bull was the Bull to which they referred, and which they cited as their authority for so doing.” They gave it an honourable place, as a Bull of great importance, in their Appendix to Dens's "Theology," when they made that a "conference-book" for priests; and in that work Dens refers to it as of the highest authority, asserting the obligation of restitution—without any compensation (*nullo exacto pretio*)—of lands and houses taken from their owners in an unjust war by pirates, unbelievers, or heretics; a principle which if Romanists had it in their power to apply, many a fair estate in England and Scotland as well as in Ireland would speedily change hands.

We have had two things in view in this article, to show what are the aims of Romanists in Ireland and throughout the United Kingdom at the present time; and to show by what nefarious means the passing of the "Catholic Emancipation Act" was obtained. It is for our readers to judge what has been done for the one and for the other of these purposes.

IV.—THE ROYAL COMMISSION ON THE HOUSING OF THE POOR.

THE following letter by Mr. A. H. Guinness, of the Protestant Alliance, appeared in *St. James' Chronicle* of 1st March, and has since been reprinted in a separate form:—

TO THE EDITOR.

"SIR,—The Romish journal, the *Weekly Register*, in noticing the appointment of the Royal Commission on the Housing of the Poor, writes as follows:—'The announcement that two Princes—one of the Church and one of the Realm—have consented to serve on the Royal Commission to inquire into the housing of the poor, will be received with singular satisfaction by the country. The Cardinal-Archbishop of Westminster and the Prince of Wales could hardly sit side by side with better grace

in any capacity than as Commissioners engaged in an inquiry so vital to the best interests of both religion and citizenship.'

"The announcement of this Commission, in which a Prince of the Court of Rome is placed on a par with the Princely Heir to the Throne of England, though it may afford boundless satisfaction to Romanists, is one which, I venture to say, will certainly be regarded by English Protestants with feelings of the utmost dissatisfaction and dismay. At the coronation of the Sovereign of this Realm, the oath taken by the King or Queen is, that he or she 'will, to the utmost of his or her power, maintain the Protestant Reformed Religion established by law.' By the Thirty-second Article of our Religion it is further affirmed, that 'the King or Queen's Majesty hath or has the chief power in the realm, and that the Bishop of Rome has no jurisdiction in the realm of England.' Cardinal Manning claims to be a Prince of the Court of Rome, a member of the College of Cardinals, one of whom, in the event of a vacancy, must be selected as the rightful heir to the Papal throne. Cardinal Manning proclaims himself as holding, by the authority of 'the Bishop of Rome,' the title of Archbishop of Westminster, a title declared to be illegal by Act of Parliament. The Cardinal is the emissary of a foreign Power, a Power which has been for centuries notoriously fomenting 'sedition, privy conspiracy, and rebellion' in this and many other lands. By Romish Canon Law it is declared (*Bull Super Soliditate*) that 'the Pope has an indirect power over all kingdoms,' and that 'he can deprive Kings of their Empires, and subjects of their allegiance.' This same Canon Law (*Bull in Cena Domini*), be it remembered, excommunicates all Protestants as accursed heretics. Neither should we forget that in bygone days the Cardinals were Princes of the Roman Empire, and in that capacity took rank and pre-eminence, even among the members of Imperial and Royal families. Are we not, then, forced to regard such appointment of Cardinal Manning as a recognition of the pre-eminence claimed by him, an acknowledgment by the Crown of the titles which he usurps?

"It is urged by the *Pall Mall Gazette*, 'that Cardinal Manning is marked out alike by his personal interest in social questions, and by his representative position in the Roman Catholic community, to serve on the "Homes of the Poor Commission";' but, is Cardinal Manning's interest in social questions really prompted by the desire to benefit the poor, or is it the result of a fixed purpose to advance the pretensions of the Community which he represents? In October 1877, Cardinal Manning issued a pressing appeal for contributions to assist in the completion of a new wing of the Orphanage attached to the Conventual Institution, Carlisle Place, Westminster, of which he is the special patron. The character of this charitable institution will be recognised if I recall to memory the outburst of public indignation that was aroused in the preceding year by the disclosures of the excessive mortality that prevailed in this Orphanage. These disclosures—the result of an inquiry instituted by the Government—showed that nearly 98 per cent. of the children admitted to this institution had died, a rate even exceeding that which is known to have occurred in the notorious baby-farming establishments which were made the subject of Parliamentary investigation and censure. What is the object that induces Romish ecclesiastics to patronise the reception of children into an institution which proves a sepulchre for so many of them?

This institution belongs to the Society of St. Vincent de Paul. Turning for information on the subject to the works of Frederick Ozanam, the founder of the Society, we find the statement made by him at Florence in 1855, 'Our chief object is not to assist the poor. No, that is for us only a means. Our object is to keep them steadfast to the Catholic faith, and to propagate it among others by means of charity.' (Works of F. Ozanam, published by the Society, vol. viii., p. 43. Paris: Lecoffre et Cie, 1859). I venture to ask, are these statements and the facts disclosed in reference to the above-named Orphanage, evidence of Cardinal Manning's sympathies in the cause of suffering humanity, or does his patronage of this Institution entitle him to a place upon the Royal Commission? On the other hand, has Her Majesty's Government, in recommending this appointment on the ground of Cardinal Manning's 'representative position in the Roman Catholic community,' considered the momentous issues involved in the recognition of the authority of this Papal Prince? Is such recognition consonant with the duties that ministers owe to the State, or can it be reconciled with the principles on which the constitution, the greatness, and the safety of this Protestant empire are founded? Will such an alliance with the Papacy bring a blessing upon the cause which it is sought to advance? Or is such a course consistent with a right sense of the duty of allegiance obligatory on those in the high position of the members of Her Majesty's Government, and of the keepers of her conscience?"

V.—CALL TO PRAYER FOR IRELAND.

THE Council of the Irish Branch of the Evangelical Alliance, this year, as in years past, issued an invitation "to the Christian people of these and other lands" to set apart the 17th of March (St. Patrick's Day) as a day of special prayer for Ireland. The 17th of March is past, and we may be permitted to remark that to us, as to very many other Protestants, its being St. Patrick's Day was no good reason why it should have been selected as a day for special prayer for Ireland; but we have great pleasure in commending this Call to Prayer for Ireland to the earnest attention of our readers, whose prayers, although not made on the day named in it, will not therefore, we firmly believe, be the less effectual. The following passage of the paper circulated by the Irish Branch of the Evangelical Alliance is both interesting and encouraging:—"We have been encouraged, even in the darkest hour of its sins and sorrows, by the assurance that God is the hearer of prayer; and in the special manner in which our country has been laid upon the hearts of so many we have had an earnest of blessings to come. While there is still so much, alas, in the moral and social condition of our country to cause anxious solicitude to all who are interested in its welfare, there are hopeful and encouraging signs. The agitations of previous years have been abated, crimes have sensibly diminished, the authority of the law has been vindicated, and an outward calm, to which the land had been for many years a stranger, prevails. We are called upon to render special thanks to God for the remarkable blessing attending the labours of our brethren from America, in the south of Ireland, during the closing months of last year. Most of the important cities and towns in that district of the country were visited; and in the course of a Mission, extending over three months, thousands of

our fellow-countrymen of all ranks and classes heard the Gospel earnestly and faithfully proclaimed, many of whom might not otherwise have had an opportunity of hearing it from human lips. In the numbers attending, in the peace and quietness which, with a single exception, prevailed throughout, in the harmony with which ministers and members of all Evangelical churches co-operated in the movement, and above all in the blessing which accompanied the labours of these devoted servants of Christ, we may see an answer to the many prayers which have, from time to time, been offered up in behalf of Ireland. Nor can we fail to give thanks to Almighty God for the many faithful labourers in all churches who are endeavouring to make known the glad tidings of salvation. We are sure that the seed sown shall not return void, and that the bread cast upon the waters shall be found even though it be after many days. Let us be encouraged to pray for still greater blessings. The difficulties in the way of the Gospel are insurmountable by human effort, but in the weakness of the instrument the power of God is magnified. Let this Day of Prayer for Ireland find us again united in earnest supplication that the obstacles to the evangelisation of this country may be removed, that the blessing of God may abundantly rest upon the labours of His servants, and that the people may be speedily brought out into the light and liberty of the Gospel."

VI.—THE GUNPOWDER PLOT.

DURING the past few months a lengthy correspondence has taken place in the columns of the *Aston Chronicle*, Warwickshire, on the complicity of the Romish Church in the infamous Gunpowder Conspiracy of 1604. The Secretary of the Birmingham Christian Evidence and Protestant Laymen's Association, Mr. T. H. Aston, has given much detail from Lathbury's *Guy Fawkes* and other authorities, in reply to the attacks of several Romish correspondents, who sought to clear their Church from complicity in the foul and dastardly proposal. The following letter is the closing one, and appeared February 23, 1884 :—

THE CATHOLICS AND THE GUNPOWDER PLOT.

(To the Editor.)

"SIR,—In accordance with the promise made in a former letter, I now return to the subject of the Romish conspiracy, known as 'The Gunpowder Plot.' Notwithstanding the numerous quotations from the Roman Catholic historian, Lingard, given by your correspondent, the fact remains, that those intimately connected with the conspiracy were Catholics, and had the welfare of 'the Church' as their single aim.

"The following is, I think, a fair summary of the facts of the case. When James I. ascended the English throne, the Romanists, considering that he was the son of Mary of Scotland who had been a most bigoted devotee of the Vatican, expected much aid from him. In this they were grievously disappointed; they determined to be revenged. Percy, connected with the Northumberland family, proposed to kill the King; but Catesby, another of the conspirators, suggested the far more daring scheme of destroying at once—as he alleged, by an act of Divine vengeance—the King and both Houses of Parliament. This diabolical, but truly Romish idea, was nearly realised. A few more men were taken into

the counsels of these conspirators, especially Winter and Fawkes, the latter having been an officer in the Spanish service. They hired a room close to the Houses of Parliament, and at length a cellar, immediately under the very place where the Parliament was to assemble, wherein they stored thirty-six barrels of gunpowder, making everything ready for a grand and fatal explosion. Hume, the historian, informs us that some of them had afterwards certain compunctions, on the ground that many Romanists would be present, and thus be destroyed in the general massacre; 'but Jesmond, the Jesuit, and Garnet, Superior of the Order, removed these scruples, and showed how the interests of religion required the innocent should suffer with the guilty.' Ten days, however, before the meeting of Parliament, the whole plot was discovered, and defeated in a very marvellous and providential way. (See article in the *Rock* newspaper, November 1875).

"I cannot suppose you will find space for all the documents and papers published to establish the accusation that it was a Romish plot, seeing that on a former occasion you declined to insert, owing to its length, the speech of Sir Edward Philips, Knight, His Majesty's Serjeant-at-law, when he opened the indictment against the traitors.

"In that speech, concerning 'the means and manner, how to compass and execute the same,' he said, 'they (the conspirators) did all conclude: First, that the King and his people (the Papists excepted) were heretics; second, that they were all cursed and excommunicated by the Pope; thirdly, that no heretic should be king; fourthly, that it was lawful and meritorious to kill and destroy the King and all the said heretics.'

"It will be well for those of your readers who desire to fully comprehend the condition of the period, and to obtain the best information, to read Jardine's 'Gunpowder Plot,' who collects his materials chiefly from documents among our 'State papers.'

"The Protestant Alliance of London has published a short history containing the facts from Jardine's work, and it may be had for one penny.

"The celebrations that annually take place, doubtless, give offence to many, but let it be remembered that there are

REASONS WHY IT SHOULD NEVER BE FORGOTTEN.

"(1.) Because the system (viz., Popery) which originated it, is still in existence; and assumes and presumes more to-day than ever, adding the decrees of the Œcumenical Council of 1870, and the Encyclical Letters to those of Trent.

"(2.) Because the principles which influenced the originators of the 'Plot' are still advocated (compare article, 'Fawkes, Guy,' in 'Penny Cyclopædia,' with page 35 of 'Vaticanism,' by the Right Hon. W. E. Gladstone, M.P., and page 154 of 'Modern Avernus').

"(3.) Because, had they succeeded, our country would have been at this time a 'house of bondage,' and the nation in Papal darkness (see pp. 1-22 of 'Rome and Civil Liberty,' Rev. Dr. Wylie).

"(4.) Because the discovery of the plot can be regarded in no other light than as a special providence of God in favour of Protestant truth, which honours him with an open Bible, for 'The Word of God is not bound' (2 Tim. ii. 9).

"(5.) Because to ignore it would be to exhibit our ingratitude to Almighty God for a single deliverance.

"(6.) Because Rome's motto is 'Semper-Eadem,' (always the same). She is unchanged. Her will to prosecute remains, but she lacks the power.

"With many thanks for the space you have already given for the discussion of this, and hoping good may result from the ventilation of the facts and statements of various writers, I am, yours truly,

THOMAS H. ASTON.

"ASSOCIATION CHAMBERS, NEEDLESS ALLEY,
BIRMINGHAM, February 18, 1884."

VII.—MR. SEXTON AND THE ORANGE SOCIETY.

WE have always avoided every kind of party question, whether political or ecclesiastical; and we have no connection with the Orange Society. Between us and the latter there may be many things in common, of which we may be entirely ignorant. If it is so, we cannot but wish well to efforts akin to our own, which may be directed towards the defence of the religion of the Bible against the anti-scriptural character of Romanism, and the defence of our Queen and country against the wild and disloyal spirit, which, as the outcome of Popish teaching, aims at the subversion of the Protestant religion and the subjugation of all things civil and religious to the daring and presumptuous claims of Rome. From a recent discussion in the House of Commons we can gather enough to learn that whatever may be the merits of the Orange Society, it is a great eye-sore to the Romanists of Ireland; and we therefore infer that there must be something good about it. Most clearly it stands in their way; it obstructs them; it watches their movements; it acts as a check upon their secret and open workings. Hence the efforts now made to put it down. But so far as it appears to us, these attempts betray, in the reasons brought forward to back them, the false and disingenuous spirit which moves the machinery of Romish agencies. This Orange Society is sought to be condemned and put out of existence, as a secret and illegal institution. We believe it will be difficult to establish such a charge in the eye of British law. But it is evidently a most heretical thing in the eye of Popish law; and so are all Protestant societies; for if Romanists had their own way, they would make as short work with them as they did with our martyred ancestors. We trust the British Parliament will be wise enough to treat as it deserves every such unworthy artifice to clear away from her path the obstructions which retard the progress of Rome. The following extract from the *Times* of the 8th March casts an instructive light on this subject. It is from the Dublin correspondent of that paper, and is as follows:—

"Mr. Sexton's attempt to bolster up his charges against the Orange Society by publishing letters purporting to come from persons who were formerly connected with it has excited indignation among the leading members in Dublin, who have characterised the statements made by his correspondents as malicious slanders upon the general character of the institution. They are denounced as gross perversions of truth, invented by pretended Orangemen or by renegades or past members who have been expelled from the Society, and who take revenge by maligning it. The object is manifestly to create a false impression in the mind of the English public that Orangeism is the counterpart of Fenianism in the sense of being an illegal society bound by secret oaths, and as savage and sanguinary in its spirit as the Dynamitards or Invincibles; but it is

only fair to its members, whose uncompromising loyalty has made them obnoxious to the revolutionists, to say that evidence to the contrary may be derived from its official documents and from other good authority. So far from being a conspiracy against peace and liberty, and ready to perpetrate any atrocity, it is essentially a religious institution, perfectly organised, covering the whole country, and having affiliated branches in the colonies—intensely Protestant no doubt, and animated by a Puritanical zeal, but having no personal hostility to Roman Catholics, but on the contrary enjoining in its constitution and laws a scrupulous avoidance of every act or word calculated to give unnecessary offence. No greater calumny could be devised by the ingenuity of malice than to compare the initial rite in any way with that of swearing in a Fenian, or Invincible, or a Ribandman. The new members must in each case be recommended by two 'sponsors,' and part of the ceremonial consists in the formal examination of those persons by the master as to the character of the candidate, as to whether he is 'of good report; and a true and faithful Protestant, and a loyal subject.' After these questions have been answered in the affirmative, the master expresses his pleasure in receiving him, and asks him what he prefers to take as the guide of his conduct. He holds up a Bible, and repeats in the terms of the rubric these words—'This book, which is God's revealed will to man, shall, with the Holy Spirit's guidance, ever continue to be the rule of my faith and practice.' He is then asked what is the other book which he has in his hand, and answers, 'The book of the laws and ordinances of the Orange institution, which I have carefully studied, and which, believing them to contain nothing contrary to the Word of God or the law of the land, I am resolved with God's help to uphold and to obey.' The chaplain reads passages of Scripture at each stage of the ceremony, and finally the candidate kneels on his right knee at the centre of the table between his sponsors, while the 'tyler' keeps guard at the door against intrusion. The chaplain offers a very solemn prayer, the master invests the new member with a purple sash and badge, raises him from his bended knee, and welcomes him into the Order. The chaplain again recites some passages from Scripture, exhorting him to a godly life, and concludes with a benediction. The same devout tone pervades all the rules, forms, and observances of the Society, and it is impossible for any unprejudiced person to read its laws and ordinances, and compare them with its public acts, without being impressed with a belief that it is based upon principles of ardent attachment to the Queen and Constitution of England, with strong religious convictions and obedience to lawful authority."

As you should watch against the Pope's golden cup, so you are very much concerned to watch against the devil's. You may perish by the arts of Satan, though you escape those of Rome. Popery is not the only way to hell, and means of destroying souls. "If ye live after the flesh, ye shall die," whether Protestants or Papists. Take care therefore, that, whilst you profess a pure and undefiled religion, your heart and conscience in the meantime be not defiled, your lives stained and defiled by predominant unmortified lusts. It is a mercy if we are delivered from the man of sin at Rome; but what the better shall we be for that, if we continue under the power of the man of sin in our own hearts, the Antichrist in our own bosom, which will be to us the most dangerous enemy?—*Bennet.*

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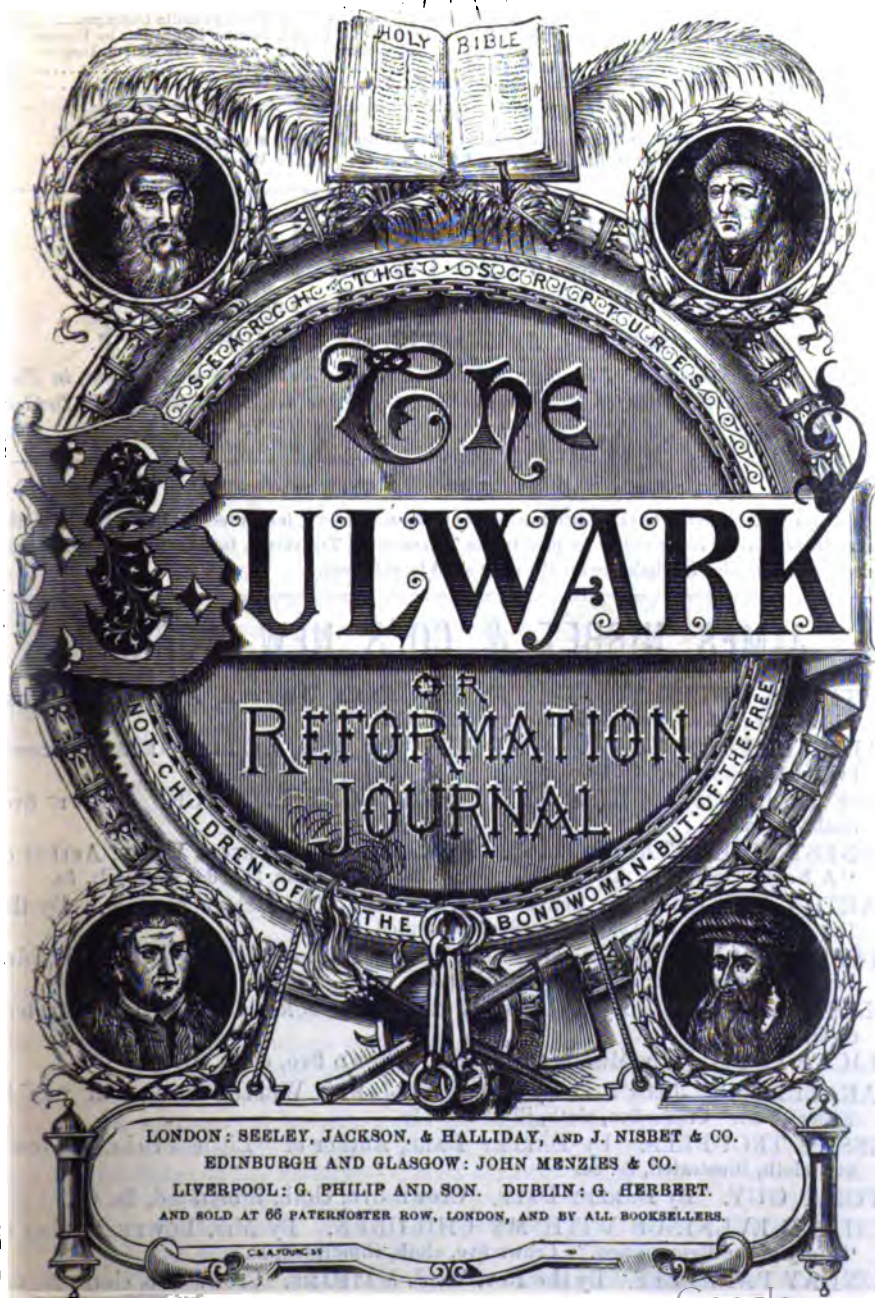
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CONTENTS.

	PAGE		PAGE		PAGE
1. The Ultimate Fate of Popery...	113	6. The Church Association.....	136	11. Memorials of Scottish Martyrs	136
2. Rome: Pagan and Papal.....	117	7. Monsignor Capel in America..	139	12. The Dynamite Outrages.....	137
3. Babylon.....	117	8. Speaking Lies in Hypocrisy..	131	13. Secular Education in France	138
4. Scottish Reformation Society and Cardinal Manning.....	122	9. Administration of Canon Law in Scotland.....	133	14. Cardinal Newman on Inspira- tion.....	139
5. Increase of Popery in Scotland	124	10. An Unnamed Party.....	135	15. Item.....	139

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MAY 1884.

I.—THE ULTIMATE FATE OF POPERY.

BY THE REV. T. BOAZ.

THE predictions of God are explicit and fearful concerning what we believe to be the Papacy—the Romish Papacy. They declare her to be a Mystery of Iniquity, the Man of Sin, the Mother of Harlots, doomed to a complete and everlasting destruction, so that she shall not be known any more for ever. And why are many so-called Christians slow to believe this, or why do they timidly shrink from the faithful discharge of duty if they do believe it? Why! but for this very reason, that they confound people and systems, and are unwilling that systems should be destroyed, imagining that their overthrow must necessarily involve the misery of those whom they love, forgetting that God will not permit one hair of the head of one of the least of all His little ones to fall to the ground without His knowledge, and that He will save all His own people out of all systems, and out of this not less than others, though it be even as by fire. The hay, wood, iron, clay, and stubble will He utterly consume with the breath of His mouth, but the gold and silver and the precious stones will He preserve and keep for the preparation of crowns for Him who must and shall be Lord of all.

The fact is that the Man of Sin, as the counterfeit of Christianity, has grown up with the growth, and strengthened with the strength, of the Gospel, and thus has it insinuated itself into the hopes and fears even of Christians, often deceiving the very elect. Like the ever-green, but ever-destroying, Peepul tree of this land (India), whose seed, borne on the winds of heaven, finds a lodgment in the crevices of the walls of the noblest palace and the most miserable hovel, unnoticed and unheeded by the many during its hidden and silent vegetation; known to and nursed only amongst insects and reptiles, admired in the first throwing out of its cool and green leaves and graceful branches, for its gracefulness, beauty, and freshness; dreaded by the children of nature and by the ignorant because of its tremulous motion in the dead calm—untouched, because of this mixture of admiration and dread by many, it insinuates its swelling and destroying fibres alike into the idol temple, the mosque of the Moslem, the sanctuary of the Christian, the palace of the emperor, the prison of the doomed, the hall of commerce, and the cottage of the peasant; it flourishes on the solitary rock, amid the luxuriant garden, on the banks of the swelling river, and in the arid desert; everywhere and in every place does this apparently healthy, but ever-destructive, plant find a lodgment—but only ultimately to destroy.

So it is with Popery; it has insinuated itself into, and fastened its

terrible fibres upon all the doctrines and practices of the Christian Church, ever apparently assuming the aspect of the Christian faith, but always attempting to sap its deep foundations—cautious and hidden in its first attempts at introduction, winning and graceful to the meek and polished, green and apparently refreshing to those who seek religious ease, dreaded and feared by the ignorant multitude on account of its mystery and supposed spiritual power—it has either so won or terrified not only its own votaries, but even some who call themselves Christians and Protestants, that they are disposed to look upon it as a changed system, as the Peepul tree without its roots, and the serpent without its sting, the poison without its virus. Nor will such, until it be fatally too late, believe the serpent to be still the serpent, the poison to be still poison, Popery to be still Popery. Like the man who, admiring the once subtlest beast of the field, should fondle, and feed, and cherish it for the gracefulness of its movements and the variety of its hues, until perfected in strength, when with winning gracefulness it should enfold him in its hideous grasp, and with the touch of its lip, like the fawning Judas, infuse into him the poison of death, and leave him the victim of his credulity, folly, and sin. Like such an one will be every one who shall look upon, approve, and admire the Man of Sin, the Mystery of Iniquity, the Mother of Harlots. It flatters but to deceive; it fondles but to crush; it is the very deceiveableness of iniquity. Such is the view which we, as Bible Christians, must realise of Popery ere we shall be prepared to believe fully its scripturally predicted doom.

The next and most painful part of the subject is the doom of Popery. And do ye think, whether ye be Romanists or Protestants, that we can bring our minds to the firm and unalterable conviction that there is such a system—so doomed—involving in its destruction the welfare of hundreds of thousands, aye, millions, of immortal beings, bone of our bone and flesh of our flesh, men of like passions as ourselves; can we do this, think you, without feelings of the most intense and heart-rending agony? Would we not, if we dared, rather seal this book with the signet of eternal oblivion than endeavour to explain and open up its fearful and damning mysteries? Oh, yes, we do feel that it is a fearful thing for any man to deliver to his fellow-men, even on the authority of heaven, the terrible denunciations of God against sinful systems or sinful men. Who is sufficient for these things? Yet while we have compassion for our race, it should exhibit itself not in silence, not in crying peace, peace, where there is no peace; not in permitting men to sleep in the embrace of the serpent; not in allowing them to dance to hell with the music of their own chains, nor in the chains placed upon them by a guilty priesthood, yea, though these chains be gold; not in being called from the theatre of mercy to the abodes of retribution by the siren voice of the Papacy. No, the voice of God to us is as it was to the apostle John. He bids us cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." . . . Nor need we attempt to make you feel and understand that we live in times big with important issues for immediately coming years. Everything around and within us—the heavings and throings of universal mind, the attempts on one hand to overthrow every species of religious and political intolerance, and on the other to revive and re-establish spiritual despotism under new

names and forms,—the evident arraigning under two distinct heads of the powers of light and darkness throughout the world ; the waning of the Crescent ; the decay of heathenism ; the progress of true Christianity, together with the efforts and immense progress of Popery,—all proclaim, with one steady and unerring voice, that the drama of judgment and mercy which has so long been enacted in the theatre of our world shall speedily be brought to a close, and the ways of God to man be fully justified and approved by a congregated universe. In the midst of such a state of things our last duty is to proclaim with that other voice which was from heaven, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Can we, or ought we, to add anything to this vivid and soul-stirring picture of Revelation ; ought an uninspired imagination to sway its sceptre over such a scene ? Oh ! if it might, and if we had the gift of far-seeing poetry mingled with faith, what a picture might we not draw !

On earth all are unsuspecting ; the advocates of the Papacy confident in their dominion, the saints of God drooping in expectation. Nothing is heard but the busy din and hum of secular pursuits, political strife, and religious discussions, mingled with great words against the Most High, and the wearing out of the saints of God in the practices of infidelity and the Papacy. On a sudden the eye of one and another is arrested by a meteor-like form gleaming in and irradiating the distant heavens. On the ear of a few at first are heard novel and startling, yet dulcet, sounds, and they are disconcerted, even as the inhabitants of barbarian islands are terrified at the first appearance of a blazing comet. Suddenly the scene changes, the vision becomes a reality, the meteor form develops itself into an angel of light, the indistinct annunciation is transformed into a voice, trumpet-tongued, uttering this fearful sentence, “Babylon the great is fallen.”

For her who had given no place for repentance to others, no place for repentance is left. “In one hour shall her plagues come upon her.” With an arm nerved by omnipotence for the work will the executive herald take up, in the presence of an assembled world, the whole system of the Papacy, and having exhibited it in all its impotence, luxuriance, and guilt, shall hurl it into the abyss of interminable woe, no more to rise for ever.

Aye, and multitudes of her admirers and friends, but not sufficiently so to seek destruction with her, shall, like the timid but voluptuous courtiers in Babel's hall on the night of the handwriting feast, stand shivering in soft luxuriance, their consciences stricken with sin, on the edge of the fatal precipice from which she has been hurled to destruction. None wishing or daring to leap into the gaping chasm to bring back the once fascinating and luxuriant lady of the world. Nay, with helpless and soft wailings, and impotent and enervated cryings, will they stand afar off, fit mourners at so dire a funeral. Aye, and the multitudes of the nations who had felt the tyranny of her iron but gilded sceptre will start up from their oppression like the emancipated inmates of her own inquisition, and with a voice of execration, less potent only than the rejoicing voice of the saints, shall triumphing convey her to a place more terrible than her own purgatory, and from which the smoke of her torments shall ascend up for ever and ever. Aye, and the thousand times ten thousand of the saints whose blood she has spilt and whose martyrdoms had been commanded

and sanctioned by her popes, cardinals, inquisitors, and councils, and who have cried day and night from beneath the altar, shall, heaving off the incubus of suffering which has pressed down their spirits and formed the burden of their prayers for ages, sing exultant a song more mellifluous and intense than that of the sons of God when they saw our world, clothed in beauty and goodness, merge from the primeval chaos. Aye, and the whole hierarchy of heaven shall catch the spirit and join in the anthem which is to celebrate the overthrow of the Man of Sin and commemorate the completion of heaven's purposes of mercy to a fallen and prostrate world.

And, oh, what a meeting for those who have been the leaders of this doomed system; what a meeting with the millions whom they have deceived; what a meeting with the privileges they have abused, the talents prostituted, and the myriad mischiefs inflicted upon an ignorant and deluded people! Oh, what a meeting with a mutilated law, and a trifled-with Gospel; and oh, what a meeting with the Omniscient eye and searchings of the Divine mind, but especially with that insulted Saviour whose eyes will be as flames of fire, whose vesture will be dipped in blood; whose name is the Word of God! Who can look forward with the feeblest graspings of the future, without intense and overpowering agony at the prospect of the overwhelming destruction, which must soon fall upon that system which has hitherto, and shall up to the time of its final punishment, impiously arrogate to itself the alone power of life and death, salvation and damnation, to our guilty and fallen race?

And is this not enough, even in prospect, to urge us, knowing the terrors of the Lord, to persuade all who are not of her to touch not, taste not, and handle not, that which we believe on the testimony of God to be doomed to destruction? Is it not enough to induce us, though they may deem us beside ourselves, and if we be so it is for their cause, to intreat with all tenderness and love those who are the people of God, and such there have been and now are in papal Rome, to come out of her, that they be not partakers of her plagues.

O brethren, if ye hear not us, at least hear God when He says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities." Come out of her and ye shall inherit all things.

Come out of her masses to the one sacrifice once offered up for all; her confessional to that God to whom the secrets of all hearts and lives are open and naked—her intercession of priests, saints and angels, to Him who is the one Mediator between God and man, the man Christ Jesus—her human and self-constituted absolutions to that blood which cleanseth from all sin—her self-righteous ceremonials and penalties, to Him who is at once the sanctification, redemption, and eternal life of His people, Christ, in whom all the Church is complete for all ages—her professedly baptismal regeneration, to the teachings of that Spirit who alone can give that unction from the Holy One by which you shall know all things. Come out of her mummeries and masses, her priestcraft, her manifold deceptions and impieties against God and your souls, to the law and to the testimony with its precepts, promises, and prospects, in their original integrity, and in your own tongue, so that he who runs may read and not err therein.

Come to a full and complete Christ,—the perfect and merciful Word of God, to the blessed influence of the eternal Teacher, the Holy Spirit—to the simple, instructive and corrective ordinances of God's appointment, and to the glorious and well-founded prospect of the rest which remaineth for the people of God, in that bright world, where over all, in majesty and love, reigns Christ, the end of all shadows, the fulness of all blessings to all who love, serve, and obey Him. Come out of her, and unite with saints and angels in casting your honours at the Saviour's feet, and in crowning Him Lord of all.

II.—ROME: PAGAN AND PAPAL.

UNDER the above title an excellent volume of 270 pages has recently been published (London: Hodder & Stoughton). The author was the late Rev. Mourant Brock, M.A., formerly incumbent of Christ Church, Clifton. A deeply pathetic interest attaches to the publication of the work. For many years the author had been collecting materials while sojourning in other lands, "observing the religions of the world," with the intention of putting them into shape should God be pleased to grant him health after his retirement from clerical duties. But his health began to fail, and his purpose was postponed from year to year, till last autumn he procured the assistance of a friend, and at length the work was completed. A few days after writing his preface he entered into his rest on his eighty-first birthday. "He had a dread," as stated by the friend who came to his assistance, "of lingering illness, and was wont to pray that, if such were the will of God, it might not fall to his lot. This desire was also remembered by his gracious Lord." The book, which is handsomely got up and illustrated with numerous plates, is written in a clear and elegant style. It evinces great research, and places before the reader a marvellous picture of the sameness of Romish worship with that of ancient Paganism. It traces minutely and under a series of forty-six different headings the heathen origin of Popish rites and observances, showing that Romanism is, what we have always held it to be, a system of baptized paganism.

III.—BABYLON.

AS bearing closely on the above subject, we are indebted to the Secretary of the Scottish Reformation Society for the following paper, being part of an address delivered by him from the words, "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies" (Jer. li. 9):—This is the language of the Church of God regarding the greatest enemy she ever had to encounter. And yet the spirit which breathes in it is that of kindness only—kindness offered in return for cruel and unprovoked oppression. The kingdom of Judah was already in the power of the king of Babylon. Its glory had departed. But a period of eighteen years elapsed from the first beginning of the captivity, when Daniel and his companions were carried away, till the nation was broken up and Jerusalem destroyed. It was during this interval that the words before us were uttered. Many

had already gone into exile; multitudes were soon to follow; and in seven years more their city and temple would lie in ruins, a blackened heap. A dreary period was before them, a long captivity; and bitter would their experience be ere their connection with Babylon should terminate. But with all this, and even when given over to be the prey and sport of their captors, their feelings towards their spoilers were feelings of benevolence and kindness. It was their wish to have done them good and not evil. They would gladly have imparted to them the knowledge of the God of Israel and of the only true religion. This would have healed Babylon from all her evils, which otherwise must work her ruin. This would have been her safety; this would have secured for her peace and permanence. But their efforts in this direction were in vain; she was not healed. Her cup of guilt was now too full for that; her judgment reached to heaven, and was lifted up even to the skies. The day of recompense was drawing on apace; and therefore as soon as a way of escape was possible, they are commanded to shift for themselves and leave her to her doom.

It is necessary that we should understand here and at the outset what the bearing of the subject is upon ourselves. We will greatly err if we look upon it merely as a thing of the past. "For our sakes, no doubt, this was written;" "What was written aforetime was written for our admonition, upon whom the ends of the world have come." It is one of the most wonderful characteristics of the Word of God, and one which bespeaks in the most powerful way the divine origin of the Sacred Scriptures, that many of the scenes which they depict are repeated in different ages. Circumstances to which the prophets more immediately referred are reproduced, and bring with them, in all their original force, the counsels and obligations which God was pleased at first to connect with them. We have Moses and the prophets, not only in their preceptive teaching, but even in their strictly prophetic character. And prophecies which appear to have been long since fulfilled, will yet convince the Church that they had an ulterior meaning, a far-reaching application to come out in yet more wonderful development as Gospel ages run their course. We look at the circumstances in which the Church was placed in the day when Jeremiah wrote these words, about six hundred years before the coming of Christ. There we see the Old Testament Church in terrible conflict with Babylon. Deliverance was promised; and they were commanded to make good their escape. Yet this was not to be the final deliverance. The same enemy will reappear. It will assail the Church in new circumstances, but with all the old enmity greatly imbibed. The Babylon of ancient times has long since disappeared. The proud mistress of the East has withered under the judgments of God. "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation" (Is. xiii. 19). But while all this has taken terrible effect, and the capital of ancient Chaldea is now a dreary wilderness, Babylon still meets us in prophecies yet to be fulfilled. She is still in deadly conflict with the Church of the living God. It is the same old enemy in a new form; the identity is preserved, the same in spirit, the same in character. She is seen in the visions of John as "a woman on a scarlet-coloured beast, full of the names of blasphemy, having seven heads and ten horns." She is "arrayed in purple and scarlet-colour, decked with gold and precious

stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication." She sits illustrious in her infamy, and blazons her name on her forehead, "Mystery, Babylon the Great, the mother of harlots, and abominations of the earth" (Rev. xvii. 4). Nor are we left to mere conjecture as to what this symbol means. We have an inspired interpretation of it. "The woman which thou sawest is that great city which reigneth over the kings of the earth." It is the city of the seven hills, with its seven forms of government, its ten subordinate kingdoms into which it was eventually divided. In other words, the Babylon of the Apocalypse is Rome. The Church of God had bitter remembrance of Babylon; and though the city of the Euphrates passed away, it arose in a new character as the city of the Tiber; and it proved itself worthy to inherit the name; for it surpassed the deeds of its predecessor in opposing the people of God. There was no city in the days of John which answered the description, other than Rome. There has never been a city since that could possibly answer it. Even the highest Romish authorities admit this; but they maintain that the Babylon of the New Testament is pagan Rome. In this they are unconsciously right, and thus bear witness against themselves; for it is Rome once Christian, but brought back to paganism under a Christian guise and claiming the Christian name. This, however, is not their meaning. They try to make it out that this Babylon means Rome before it was christianised, a view which is utterly untenable; for the power in question was to continue forty and two months, or 1260 years. But Ancient Rome had existed many hundred years before this prophecy was uttered, and nearly other four hundred years had afterwards to elapse ere the Roman Empire was subverted by the Goths and Vandals; and it has to be borne in mind that the destruction of this Babylon is yet to come; and is probably now at hand. Her doom is symbolised by the impressive action of a mighty angel casting a stone like a great millstone into the sea, the act accompanied with the declaration, "Thus with violence shall that great city Babylon be thrown down, and it shall be found no more at all" (Rev. xviii. 21).

But why is papal Rome called by this name? Why so purposely identified with a city which is now no more? It is no mere accommodation of language this. The name is given because the system is the same. The identity continues. What began in ancient Babylon is continued in Romanism to this day. The first great apostasy began in Babylon; the first open, public departure from God, and from the simple and pure worship of God, was struck out there. Nowhere do we read of open idolatry till it appears in the plain of Shinar. Great as human wickedness was in antediluvian times, we read nothing at least of the sin of idolatry. Babylon occupies the bad pre-eminence of being the place of its origin. The tower which the children of men essayed to build was turned into an idol temple, in which was placed the image of Belus, the same is Baal, which afterwards became a snare to Israel. From that time till now the evil which then broke out has been perpetuated in the world. It spread with the dispersion of mankind. Of the Rock that begat them they became unmindful; other gods were substituted as objects of worship, under different names in different places, and with such modifications only as yet bespoke a common origin. The identity can be traced in the objects of worship, though called by other names. It shows itself in the similarity

of religious rites, down to the present day ; for these are still observed with marvellous correctness in Romish places of worship.

The apostasy began in polytheism and idolatry ; and when once a departure was made from the unity of the Godhead, nothing was more natural than the increase of divinities till their name was legion. The heavenly bodies became the objects of religious veneration ; angels, demons, the departed souls of men, the elements, fowls of the air, beasts of the earth, and creeping things the most offensive and hateful—all were admitted into the number of imaginary deities. "Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible men, and to birds and four-footed beasts, and creeping things" (Rom. i. 22). It was this idolatrous element, imported from the land of Chaldea, that troubled the Church in Old Testament times. It is this that has troubled the Church so long in the days of the Gospel. It was Babylon that proved the cause of all the calamities which came upon the Jewish nation throughout the days of their commonwealth. Babylon first ensnared, and then oppressed them. She turned their hearts away from the living God, and in place of the true religion presented its debasing counterfeit. It was God's design that His chosen people should dwell alone and not be reckoned among the nations ; that no alliance should be formed with the heathen around them, lest they should learn their ways and do after their works. Their breach of these restrictions was the cause of the whole controversy which God was pleased to maintain with them so long ; for the Lord testified against Judah and Israel concerning this, by all the prophets, and by all the seers whom he sent to warn them (2 Kings xvii. 13).

Time would fail us to trace even in outline the history and workings of the great apostasy through the many years of its existence in ancient Israel. But we maintain the continuity of the evil. It is the same now, wherever it exists, as it was in the days of the Hebrew prophets ; and lest we should be deceived in this, lest we should think more lightly of idolatry as it is practised in the Popish Church, than of that which first broke out in Babylon—God has indelibly stamped its real name upon it. It bears upon its forehead, and will do so to its final doom, the name of Babylon ; and not the name merely, but that name with an intensified significance, Babylon the Great. The city of the Euphrates served Baal a little, but the city of the Tiber has served him much. We have the same conflict now as the worshippers of God had with the idolaters of old. It is still a question between light and darkness, between truth and error, between Jehovah and Baal. We have to bear in mind, however, that there is a change of circumstances, a change which places the friends of the truth at much greater disadvantage than in Old Testament times. The issues of the conflict are not so clear and defined as they were then. With them it was a clear question between the God of Israel and the idols of the nations. Elijah appealed to the people to decide the question on its real merits : "If the Lord be God, follow Him : but if Baal, then follow him." But the enemy has shifted his ground : he meets us in a new character. He presents himself in the garb of the Christian religion, the patron of all that is good and true. Babylon now does not stand out in declared hostility to the Church of God. Nay, verily, she claims to be herself the Church, the true Church, the only Church, out of which there is no salvation. She meets us blandly with professions of friendship ; she presents herself as

an angel of light. And little wonder, for these are the wonted arts of the first apostate, the author of all apostasy. Babylon now claims to be Zion, the city of the living God. The disguise, alas! succeeds with many; they are beguiled and snared; they are given over to a strong delusion, and believe a lie, because they loved not the truth, that they might be saved. Those who have acquired anything like spiritual discernment have no difficulty in seeing through the disguise, and they can trace behind it the old, repulsive, hideous features of the woman of Babylon. Mark some of her traits of character. They utterly belie her claims. From her first beginning she stands out as an apostate, and the guilty patroness of apostasy. From the days of Nebuchadnezzar, and before his day, all down to the present time, she has proved true to her character. Idolatry was her flagrant, crying sin; it continues to be so still. The worship of images was specially charged against her by the Hebrew prophets; again and again it was proclaimed through them that God would take vengeance on the graven images of Babylon. They were the images of their departed heroes. They are now the images of departed saints—saints so called by Romanists. But the sin is none the less on that account, and it will bring down as heavy a doom. We cannot stay to prove this charge against them; it is confessed in their creed, it is notorious in their acts of devotion. The decrees of Rome in regard to the worship of images are as explicit as was that of Nebuchadnezzar in regard to his image of gold on the plain of Dura. You have Babylon as truly in the one as in the other. An image erected by the Pope is just as sinful in the sight of God as an image set up by the king of Babylon. It is well known to those who know history that the old idolatry of the pagan world was to a large extent introduced into the Romish Church, and that her apostasy is just the continuance of the ancient heathenism, disguised under the Christian name. It is recorded, for example, in the life of Gregory Thaumaturgus (the wonder worker), who lived in the third century, that when he perceived that the people of his charge persisted in their idolatry, he granted them permission to indulge in heathen orgies in celebrating the memory of the holy martyrs. The Christians of that age were reproached both by Jewish and pagan priests on account of the simplicity of their worship. They had neither temples nor altars, neither sacrifices nor priests, they had nothing of that external pomp in which depraved human nature is always prone to place the essence of religion. But in trying to elevate mankind to the pure spirituality of the worship of God, the rulers of the Church brought down religion to suit human depravity. They adopted such external ceremonies as might captivate the senses, and refute the reproaches of their adversaries. Thus the gospel began to be obscured, and at length, by increasing innovations, it was buried under a mass of ritualistic encumbrances. This is precisely what the Ritualists of our own day are working hard to do; and unless the friends of the Gospel awake speedily and put an arrest upon their works, our land must sink again into the darkness of the Middle Ages. History reads many a solemn warning to the Christians of our own day. The Christian religion requires that its forms of worship be of the simplest kind. It will allow nothing of earthly pomp or worldly show. And it is a sure sign of a declining Church, when the attention of its members are drawn away from the pure spirituality of public worship, to busy themselves about improvements in the mere accessories of the

sanctuary. So it has been in the past, and so it ever will be. Paganism once introduced into the Church, made rapid progress. In a few generations the leaven permeated the whole mass, and in due time Babylon, though rooted out of the land of Chaldea, became securely entrenched in Rome, bringing her idols with her, as also her priesthood in full equipment, with rites and ceremonies which the Ancient Chaldeans would have recognised as all their own. This, then, is the system now rooting itself in our professedly Christian country. It possesses marvellous powers of vitality. It survived the downfall of the Chaldean kingdom. It has survived the downfall of the Roman empire. Its own temporal sovereignty in Italy is gone, but it is striking its roots deep in Britain and the whole British possessions. Here it is determined to rebuild its house; and it anticipates a complete victory.

(Want of space compels us to keep back the greater part of this paper, and we regret that we have not room for the more practical part of it).

IV.—THE SCOTTISH REFORMATION SOCIETY AND CARDINAL MANNING.

THIS Society has forwarded the following Memorial to Her Majesty's Government—

“To the Right Honourable WILLIAM EWART GLADSTONE, First Lord of Her Majesty's Treasury—

“*The Memorial of the Acting Committee of the Scottish Reformation Society,*

“*Humbly Sheweth,—*

“That your Memorialists beg to approach Her Majesty's Government with a complaint and protest against the violation of the Constitution, in both its letter and spirit, in the matter of the precedence and rank assigned to the names appointed under the Royal Commission for Inquiring into the Dwellings of the Poor. On that Commission ‘Cardinal-Archbishop Manning’ appears immediately after His Royal Highness the Prince of Wales, thus taking precedence of the nobility of the kingdom, and the bishops of the Church of England. According to the laws and Constitution of Great Britain, a title given by a foreign potentate to a citizen of the realm cannot be lawfully assumed, much less can it be held as carrying precedence or rank, unless express permission to that effect has been obtained from the Crown. The title assumed by Dr. Manning is of the nature specified. It implies both temporal and spiritual authority. It has been given by a foreign potentate, who, the fundamental law of Britain as a Protestant State, declares ‘hath not, and ought not to have, any jurisdiction or authority in the realm of England. The potentate in question, Leo. XII. to wit, cannot therefore create princes in our realm, nor can our Crown sanction such foreign-made dignities without contravening the fundamental law which constituted England a Protestant country. But the nomination of Dr. Manning in the Royal Commission, under the title of Cardinal-Archbishop, and the precedence assigned him agreeable thereto, is a virtual recognition of this unlawful title, with all that is implied in it. We humbly submit that this is a subversion of the Constitution of England on the point in question,

and a contravention of all precedents under this head ever since the Reformation.

"But the matter goes deeper. If Dr. Manning, in virtue of his foreign title, is to take rank next after the royal family, it follows that all Romish ecclesiastics must be *graded* according to the rank and title given them by their head at Rome. This will give to these ecclesiastics—a foreign *corps*, holding of a foreign power—place and precedence in very many cases above our national nobility, our clergy, and our gentry. We submit that no true citizen, no loyal subject, could witness such a proceeding but with a feeling of deep humiliation.

"But graver consequences still must follow from this act. It tends to complicate the country politically. When we recognise Dr. Manning as a 'Prince of the Church,' do we not by the same act recognise the authority and jurisdiction of the man who made him so? If Dr. Manning be a prince, with temporal and spiritual power, the Pope must be a temporal prince also; in other words, Leo. XIII. is still rightful sovereign of the Papal States. This is the question at issue this moment betwixt the Vatican and the Government and King of Italy. Are we not, in the action we are taking as regards Dr. Manning, pronouncing on that contention, and pronouncing against the King and in favour of the Pope? Assuredly it will be so regarded both by the people of Italy and the parties in the Vatican, and it becomes us to reflect on the position in which we are placing ourselves as regards both, and more especially the people and Government of Italy.

"There is another and even graver aspect which this matter wears, but one on which we do not here dwell. The nation is being hereby drawn to another act of homage to a system which all history shows to be the enemy of Protestant Christianity and British liberty.

"Wherefore, your Memorialists strongly remonstrate against the above appointment, and earnestly urge that it be reconsidered and cancelled without delay. And your Memorialists will ever pray, &c.

"By authority of the Committee,

"G. DIVORTY, *Secretary*.

"OFFICES OF THE SCOTTISH REFORMATION SOCIETY,
EDINBURGH, 9th April 1884."

EXPLANATORY NOTE BY THE COMMITTEE.

The abolition of the Papal jurisdiction in the kingdom was the first step which England took in the road to Reformation. Wycliff began his great career by opposing from his chair at Oxford this foreign jurisdiction, and his teaching bore good fruit in the Parliament of Edward III. In that Parliament this jurisdiction began to be resisted as a mixed political and ecclesiastical usurpation, and the laws successively placed on the statute book in the reigns of Henry V. and Henry VI. show the progress of the country in this battle for its emancipation. The foundation-stone of England's political independence as a Protestant state was laid in Act 26, Henry VIII., by which the whole Papal jurisdiction, civil and ecclesiastical, was swept away. This law was repealed under Mary, but re-enacted under Elizabeth. It declared all temporal and ecclesiastical authority to be within the country itself, and forbade all *foreign* power and jurisdic-

tion. In plain and direct opposition to this line of policy, pursued through centuries, is the present action of Government as regards Dr. Manning. It contravenes and reverses that Protestant policy. And it does so, not openly and constitutionally by a bill in Parliament, but by the arbitrary, and, we hold, illegal act in the case of the Royal Commission.

It may be said that we recognise only the spiritual or ecclesiastical authority of Dr. Manning. But even that is forbidden as coming from a foreign source. We cannot so part the man. We cannot divide between Dr. Manning the priest, with power only to teach, and Dr. Manning the cardinal-archbishop, with power to exercise temporal and spiritual rule. We must take him as Rome has made him, a temporal and spiritual prince in one. And the Government has so taken him. They recognise him in both his temporal and ecclesiastical functions when they "*Gazette*" him as "cardinal-archbishop," and give him the precedence in Great Britain which the "Court Circular" of the Vatican assigned him at Rome.

But, it may be asked, may not the Government recognise a Non-conformist or dissenting clergyman? The cases are not analogous. The dissenting minister has taken no oath to a foreign prince. He is not the liegeman of a Power beyond seas. His recognition, therefore, is not the recognition of a foreign and forbidden jurisdiction.

As regards the alleged precedents for the rank assigned to Dr. Manning, they do not meet the case; they are no proper precedents. And even if they were, the Government would only thereby have succeeded in making out a case against itself; for surely a previous transgression of the law can never be pleaded for a second and more aggravated transgression of it.

The following is the reply received to the above memorial:—

"10 DOWNING STREET, WHITEHALL,
14th April 1834.

"SIR,—I am directed by Mr. Gladstone to acknowledge the receipt of your letter, and of the communication which you forwarded from the committee of the Scottish Reformation Society with regard to the position assigned to Cardinal Manning in the '*Gazette*' notice of the Royal Commission to Inquire into the Housing of the Working-Classes. I am to observe that the matter was settled according to precedent, and Mr. Gladstone has no reason to believe that the appointment will conduce to the difficulties which your Society apprehends.—I am, Sir, your obedient servant,
HORACE SEYMOUR."

V.—INCREASE OF POPERY IN SCOTLAND.

THE following letter, which appeared in the *Daily Review* of the 19th March, is worthy of the earnest attention of all who have at heart the true interests of their country. This correspondent, referring to the annual meeting of the Scottish Reformation Society, speaks of the report submitted by the Secretary as "somewhat gloomy." We admit that the facts brought out in that report are gloomy enough, as revealing the actual state of things in Scotland, but the case is shown to be even darker still by what the writer adduces. We gladly reprint his letter, in the hope that his statements, and especially those relating to the "Irish Removal Bill," will awaken attention. At the same time we beg to inform him that it was the Scottish Reformation Society that first called public attention to the Bill in question.

"SIR,—In the somewhat gloomy report submitted by the Secretary of the Scottish Reformation Society at its recent meeting, we do not think that the cause of the increase of Popery in Scotland is clearly pointed out. This increase arises solely from the mighty influx of Irish into our midst. In Ayrshire, and Lanarkshire, and in West Lothian, we find the number of Irish employed in the extensive iron and coal works in these quarters almost outnumbers the native population. If we are not mistaken, nearly the third part of the population of Glasgow are Irish or of Irish extraction. Dundee is nearly an Irish colony. Throughout the length and breadth of the country, with the exception of the far north, the Irish element will be found more or less to prevail. Now, the great number of these are Roman Catholics. What is required for the building of chapels and schools, and for the payment of priests beyond what may be raised in their several localities, are liberally furnished by wealthy Catholics elsewhere, or by the Propaganda at headquarters. We think that there is no evidence to prove that Popery is increasing amongst our native Scotch population. If the ministers of our several Presbyterian congregations were asked to furnish a return within a given number of years how many of their members and adherents went over to Popery, we believe the number would be very small.

"A great deal has been conceded to Roman Catholics in this country, but where they have the power, with characteristic intolerance, they refuse to concede to Protestants the same privileges we so freely grant to them. In the event of the Irish Removal Bill becoming law, we would have a mighty influx of Irish Popery and pauperism into our land. The true character of this Bill, we fear, is not well known. The drift of it is that if any Irish who may not, by their continual moving about, have been able to secure a settlement in any parish in Scotland, they are not to be sent back to Ireland. Do what we may with them, we must keep them here. But the most audacious feature of the Bill is this. If passed into law it would enact that if an Irishman came over here, bag and baggage, and resided in any parish continuously for *two years*, he would secure a settlement in that parish; while a Scotchman, living in his own country, but moving from the place of his birth, would require to live *five years* continuously in any other parish before he could secure a settlement. Paddy would secure the benefit in two years—the Scotchman in his own land only secures it after five years. This is really characteristic of the Irish demands. This Bill has always been cropping up now and then. It is well that our Scotch members should keep a sharp look-out regarding this measure, lest a march should be attempted to steal upon them unawares. There can be no doubt but that, if this Bill were passed into law, the result would be what we have already stated. The superior provision provided by our poor law and our poor-houses for the relief of our poor are in every respect so superior to the Irish that we would have the whole pauperism of Ireland over upon us, bringing with them their Popery, and its usual attendants of ignorance and dirt. Scotland has a heavy burden of Irish pauperism to bear. The return that Mr. McLaren obtained shortly before he resigned as member for Edinburgh showed that while in all Ireland there were only 98 *Scotch paupers*, there were in Scotland more than 15,000 *Irish paupers*. We do not think that this state of matters has improved since.—I am, &c.,

"C. H."

We admit the truth of what is here said in regard to the fewness of perverts going directly over from the Protestant Churches to Popery. But it has to be borne in mind that the process is almost never so speedy or so clearly marked as would require to be here supposed. Were the ministers of the different Protestant churches to make a return of the number of perverts who have gone directly from their congregation to Romanism, it is not unlikely there would be few, if any cases at all, to report upon. There are many of their people, however, dropping out of their sight, and in course of time forgotten. Few of the ministers have been able to trace their history after losing sight of them, but we make bold to say, because we speak from known facts, that many of these missing ones are now in the Romish Church. Once they begin to come under Popish influence, they keep at a distance from their former ministers, and when that influence has secretly done its work, they are no more heard of in their previous connection. Now and then there are marked cases, chiefly to be found among the upper grades of society, where there are no attempts at concealment, but the quiet and secret process of perversion is mostly confined to people in humbler life. The writer of the above letter betrays his ignorance of the Popish methods of gaining proselytes. No one goes over *per saltum*. It takes generally a considerable time and a considerable amount of secret training to accomplish the work of perversion. Neither ministers nor friends have the least conception of what is going on, and the final step is generally taken without their knowledge. A case in illustration of what we say came under our notice not very long ago, when an elder in one of the churches of Edinburgh came to us in great distress to announce the fact that one of his daughters had entered a convent. This step was not taken in a hasty moment, but was the result of secret influence plied for some time on his daughter, of which both he and his minister were kept in utter ignorance. These are Rome's methods of working upon nominal Protestants, and no return from any or all the churches will reveal the real facts of the case. But even were it true that such perversions are few—and this we have the best reasons for questioning—this writer makes out a far gloomier case than even the facts put forth in the Scottish Reformation Society's Report go to establish. It will practically make little difference whether the increase of Popery in Scotland arises from the perversion of Protestants or from the influx of Irish Papists. In either case the fact stands out to view that there is an increase, and such an increase as threatens to swamp by its destructive influence the religion of our country. It will afford poor consolation to us to be assured that this has been done, not by Scotch perversions, but by Irish Popery. If the Scotch become Irish, and if the land is overrun by Irish Papists, the future of Scotland will be gloomy enough. If Scotland becomes Ireland, then its character and prospects become Irish. It will never be itself again till by another Reformation it shakes itself clear of that whole system which now threatens to become its curse.

VL—THE CHURCH ASSOCIATION.

OUR readers are no doubt aware that this Association represents the evangelical party in the Church of England, organised to resist the determined efforts of the Romanising or Ritualistic combination, known as "The English Church Union." It is encouraging to observe

that the members of the Association are making their voice to be heard through its various branches now formed in different parts of England. In March last, a number of meetings and conferences were held; and the following are a few extracts from addresses delivered, as reported in *The Rock*.

At the meeting at Clapham, the chairman, the Rev. G. Forrest, "pointed out that this meeting had been called together to supplicate the blessing of Almighty God on the work of the Association at the present crisis in the history of the Church of England, when an attempt was about to be made to procure legislation on the lines of the Report of the Ecclesiastical Courts Commission. The recommendations made in that Report he regarded as fraught with danger to the constitution of the Church of England, and should be strenuously resisted by Protestant churchmen. Witnessing for the truth and against error was not popular in many quarters, but we ought not to be discouraged if our numbers were not great and if our endeavours were frowned upon by those from whom better things might be expected. Our cause was the cause of truth, and it must assuredly prevail." Prayer was then offered by Mr. Pettitt, in which intercession was made for the defeat of Popish designs within and without the Church of England, as well as for the raising up of faithful men to contend earnestly for God's truth, and also for an increase of grace for those clergy and laity connected with the Church Association and other Protestant bodies, that they may be more and more zealous in withstanding the inroads of error, and that by their lives they may manifest forth the Gospel they profess.

A suggestion was made by the Rev. F. H. Spencer, that papers explanatory of the Romish character of Ritualism should be sent to every newly-ordained clergyman. He believed the majority of the junior clergy to be very imperfectly acquainted with the Ritualistic controversy. It was also urged that sermons should more frequently be preached by the clergy on the doctrinal questions in dispute between Evangelical Churchmen and Ritualists. It was further suggested that parents should exercise grave caution in selecting the schools to which to send their children, the Romish character of the Woodard Schools being specially dwelt upon.

At the annual meeting of the Derby Branch, the chairman, Councillor Symons, said that "The Association and the country generally felt that the Church was still passing through a very severe crisis. They saw clergymen who would not obey and bishops who would not govern, and during the past year they had had laid before them the Report of the Royal Commission upon the Ecclesiastical Courts. The Evangelical party, at all events, thought that Report eminently unsatisfactory, and it was now the duty of the laity to declare themselves and to insist, should there be any attempt to found legislation upon that Report, that there should be a recognition of their rights."

The Rev. H. J. Berguer, in moving the adoption of the Report, said there was amongst members of the Church Association but one feeling—that of the deepest compassion, yearning, and longing for the souls of those who were deluded and deceived. Many of them had been led astray by glare and glitter, and he believed that at the present time there was a yearning among some to find a way of escape from the trammels and fetters which now beset them. He agreed that it was a pity to see fellow-churchmen quarrelling among themselves, but it was imperatively

necessary that they should stand up for the Protestant Reformed Church of their fathers. The bishops had not done their part—instead of overlooking they had been looking over. Ritualism, like Romanism, was the religion of the unconverted heart, and should the Church Association ever haul down her flag and sheath her sword, "Ichabod" might be written over the Church, superstition would flourish in the land, and the glory would depart from her speedily indeed. The danger was as great now as in the days of the glorious Reformation, and he advocated union with the Protestant Nonconformists in waging this battle with Romanism.

The Rev. J. Battersby claimed that the Church Association helped to advance spiritual religion, and that its fundamental principle was that the Word of God was the final appeal both in doctrine and practice. He denied that the Ritualists were the hardest working clergy, as, though the doors of the Evangelical churches might be the least frequently opened, the Evangelical clergy were to be found working in the slums and in the sick chamber, and saying nothing about it. He did not think Mr. Bradlaugh, with all his infidelity, did as much harm as Ritualists and Romanists.

At the meeting of the Liverpool Auxiliary, the Rev. Canon Taylor, in moving the adoption of the Report, gave expression to his personal obligation to the writer of the Report. Pointing out how the Church Association had been called into existence in order to test the validity of certain doctrines and practices which the Romanisers in our Church said had the sanction of the Church itself, Canon Taylor urged that it was now time to call Ritualism by its proper name, which was nothing short of dishonest Romanism. Romanism was a bad system, but dishonest Romanism was ten times worse. It was bad enough to have Romanism in the Church of Rome, but it was thoroughly dishonest to have it in the Church of England. Speaking of the Church Association, its past, present, and future, the learned canon dealt with many weighty and important subjects, and concluded with an earnest appeal to those present to remain firm to their convictions, and put the case of Protestantism first and foremost in their estimation, and resolve, by the blessing of God, to stand by their flag, and hand it down undimmed and unsullied to those who came after.

The Rev. Canon Woodward then moved, "That this meeting desires to record its confidence in the Council of the Church Association, and while disapproving of the unsatisfactory proposals of the Ecclesiastical Courts Commission, urges the Council to continue its support to Mr. Morgan Lloyd's Bill for the restriction or abolition of the Episcopal veto, the abrogation of imprisonment for ecclesiastical offences, and for the prompt deprivation of delinquent and contumacious clerks." In the course of an eloquent and powerful address the Rev. Canon said "that the present Prime Minister had not put a single Evangelical bishop on the Ecclesiastical Courts Commission, and scarcely a single Evangelical layman; the majority were Ritualists or sympathisers with them. The Commission had brought forward its proposals, which were received by the Ritualistic party with shouts of thankfulness. The speaker further alluded to the cathedral question, and said he was a Liverpool man, and declared honestly that he wanted a cathedral, but suggested that the large amount proposed to be expended was not necessary; they wanted a place of worship which would seat from eight to ten thousand persons, and in which there could be a simple evangelical service in which all could join."

At the meeting of the Southwark Branch, Mr Verrall, the hon. sec., read the Report, in which the committee referred with regret to the cause which brought the branch into existence. They had been made aware that there were secret Ritualistic conspiracies in their own parishes whose avowed intentions were to Romanise the Protestant Church. Against such they most emphatically protested, and as Protestant members of the Protestant Reformed Church of England they exercised their right to veto these Romanising priests, and availed themselves of their undoubted right and privilege as decided to be the law of the realm by the late Chief Justice Cockburn, viz., that it was the "undoubted right of every inhabitant of every parish to have the services of the Church performed according to the ritual of the Church, as established by law."

Dr. Wainwright, who spoke with great energy, brought forward many distinguished witnesses to the truth and force of Protestant Christianity from the Emperor Constantine, "who took on him the mantle of the evangelical fisherman," to Latimer. He showed the attempts that were now made for "setting a trap to betray their country to the Pope of Rome, who would have our beloved Protestant Queen forget her coronation oath, who would mutilate the Bill of Rights and corrupt all the laws that bound our hearts together as a Protestant Church and people. They earnestly hoped that all Protestant churchmen would rally round the standard, the Word of God, stir up themselves to a right sense of their duty as Christians and support the Southwark Branch of the Church Association in their glorious contest for the maintenance of the liberties and privileges that they held so dear, which had been handed down from the Reformation days."

VII.—MONSIGNOR CAPEL IN AMERICA.

THE following letter to Cardinal M'Loskey appeared lately in the *Philadelphia Protestant Standard*. The writer, once a Popish priest, is now a Protestant pastor, and we understand his congregation left the Popish Church along with him.

"SIR,—It has been my privilege to address large audiences on the questions at issue between Christianity and Romanism, both when an admission fee was charged for the benefit of some church or society, and when all the world was free to enter and hear me, and never in any instance has it been necessary for me or my friends to 'paper the house' as was the case with Monsignor Capel when he delivered his first lecture in Brooklyn some weeks since. Hundreds of tickets were given away to secure him a large audience, so it might be spread abroad that he was drawing large houses, and public curiosity thus aroused to hear him. It was well for my peace of mind that a bunch of tickets was given to me, for I would find it difficult to forgive myself for losing a dollar to listen to such a misleading discourse.

"The New York reporters rather happily named Monsignor Capel a clerical Oscar Wilde, but I think that thereby injustice was done the latter, for he sought only to make people laugh by his oddities, whereas Mgr. Capel purposely deceives them on a subject of the highest importance. His lecture was on 'Conversions and Converters.' Professing to be a religious man, some reference to the Scriptures might naturally be expected from him. But during the two hours of his discourse, the only

reference he made, even indirectly, to the sacred volume, was contained in the statement that St. Paul was converted to Romanism on his way to Damascus. 'He tumbled,' said Mgr. Capel, 'and rose up a Roman Catholic.' Read Acts ix., and judge of the impudence of any man saying that the wonderful conversion recorded there was from Judaism to Romanism. The Apostle Paul converted by the voice of the Lord to the Roman Catholic faith! Surely deception and false statement could no further go. It was reported and commented on in all the papers next day. I have no doubt many Roman Catholics believed it because a priest said so, no matter what the Word of the Lord might be. St. Paul a Roman Catholic!

"Let a man be converted to-day, as he was, and enter any Roman Catholic Church—your cathedral, for instance—and recount the wonderful things the Lord had done for him, and preach Christ and salvation by faith as St. Paul did, and he would be mobbed or killed in the same manner as the Jews sought to kill Paul. You, Cardinal, would say to him: 'You are not ordained; you have not the Pope's commission; no one is allowed to speak here but a priest. See all the altars to "saints" that we have here! See our beautiful candles on them, and our fine pictures and statues, and our "holy water" pots, and confessionals, and the wafers that we worship. What does Paul know about these things that are all in all to us? Let him go into some Protestant Church and preach Christ and Him crucified there; he is not wanted here.'

"If St. Paul were a Roman Catholic and Peter the first Pope, the infallible head of the Church, how could he dare write, years after his conversion: 'When Peter was come to Antioch, I withstood him to the face, because he was to be blamed' (Gal. ii. 11)? and why did not Peter excommunicate him, as the present Pope would do to you if you gave him a sound scolding when he deserved it?

"Monsignor Capel, in another part of his lecture, dwelt at great length on the 'persecutions' some of the Ritualists in England had to bear when they became Roman Catholics. But the fact is, when a Protestant becomes a Roman Catholic—thank God there are few cases of the kind nowadays!—honours and dignities are heaped upon him. Look at Cardinals Manning and Newman, and the few Protestant ministers who have left the Anglican Church to become Romans, how they are exalted to high positions in your Church—far higher than they could reach if they had remained Protestants. The great mass of Roman Catholics are poor and ignorant, and it is easy to lord over them.

"But when a Catholic priest is converted, not only is he persecuted by his own family and former associates, but the great body of Protestants treat him with coldness and indifference. Our wealthy and worldly Protestants have too much at stake, they say, to extend kindness to a converted priest. Their employees would not like it. There remains for the poor priest only the consolation of knowing that he has the full assurance of salvation for his soul, whatever he may suffer in this world. 'Being justified by faith, he has peace with God through our Lord Jesus Christ, and rejoices in the hope of the glory of God; and glories in tribulation also.'

"The vials of the wrath of Rome are poured out on the devoted heads of priests and people who become Protestants. What is the history of the bloody Inquisition but a record of the tortures, burnings, and executions

inflicted on those who have abandoned Romanism to accept Christ and His blessed Word!

"One statement by Mgr. Capel will set at rest the notion that England is becoming Romanised. In London, he said, there are 200,000 Roman Catholics, and only 20,000 of that number are English. They are nearly all Irish in that city who bow the knee to the Pope. We thank the Lord for this, certainly, and for Capel's further statement, that if the Irish element were taken out of the Roman Church in America three-fourths of the members of the Church would disappear. Where are the boasted 'conversions' of the English and Americans to the Romish faith? In the face of such facts some of your official organs have been drawing the long bow, Cardinal.—Yours truly,

JAMES A. O'CONNOR,
Pastor Reformed Catholic Church.

"RESIDENCE, 42 SOUTH WASHINGTON SQUARE,
NEW YORK."

VIII.—SPEAKING LIES IN HYPOCRISY.

THE following article, which appeared in the *Sydney Protestant Standard*, was intended to repel a vile and unscrupulous attack recently made in a local newspaper on two earnest evangelists who had visited the place. For proclaiming the unsearchable riches of Christ to the people kept in bondage by the priests, these two faithful servants of God were calumniated and caricatured in terms which we do not care to reproduce in these pages:—

It may be a question open to debate whether all the predictions of the New Testament which the Reformers refer to the Church of Rome were not intended to forewarn the Christians against evils nearer to their own times. The characteristics of a certain sect which should "forbid to marry and command to abstain from meats," and of a "man of sin" who should "sit in the temple of God as God," and of a persecuting power half worldly and half quasi-religious, under the figure of a Babylonian courtesan ruling at Rome, drunk with the blood of the martyrs, who has forbid buying and selling with any who had not her mark—may have applied to some of the enemies of Christ which arose in earlier times than those of the Papacy; as St. John said, "As ye have heard that Antichrist shall come, even now are there many Antichrists!" Each successive heresy and apostacy developed, we suppose, *some* of the various marks of the Beast. But surely that lawyer was not mistaken who, summing up the whole of those marks and comparing therewith the features of the Papal Church, declared that if they were placed in the hue-and-cry the police could not fail to arrest the Pope. If we were to grant that forbidding to marry, and commanding to abstain from meats, and boycotting or forbidding to buy and sell with others, and persecution, had some fulfilment in the gnostic and other early errors, we cannot shut our eyes to the fact that they are all reproduced to-day and concentrated in the Church of the Papacy. Among these characteristics—predicted characteristics—was that which heads this article, "Speaking lies in hypocrisy," and this was to belong to those who were also to have so many instructions on marriage and meats, both being "doctrines of devils" (1 Tim. iv.). Now, nothing can be more plain than the very character or mark in the Papal folk at this day as in former times. We defy any one conversant with the Irish Papists to deny that disregard of truth is their besetting

sin. Dr. Newman, the pervert, thinks it necessary to apologise to Englishmen for the want of exact truth in Romish writings, by explaining that we must not expect the English feeling regarding truth to be applied as a standard to foreign—that is, to Popish writers. The very apology admits the characteristic, and accounts for it. Let any one take the trouble to read over the histories and geographies prepared by the Christian Brothers for use in Papal schools both here and in Ireland, and he will be overwhelmed with shame for a people capable of the most barefaced lies under the pretence of teaching truths. Could anything in hell itself equal in infamous calumny what is called “Cobbet’s History of the Reformation,” which is cheapened and diligently circulated everywhere by the Papists as if it were true? See the transparent dodge of Leo XIII., who declares in a solemn document that all history favours the Papacy, and proves its immense benefits to the people of Rome and Italy! offering free access to the library of the Vatican, that this newly imagined character of the Popes might be exposed to the world, which had been convinced by undoubted facts of the contrary. But lo! there is no library at all, and what his Holiness meant was, that under colour of the name new falsehoods should be prepared for publication. There is no need for us now to go back to such frauds as the “False Decretals and the forged Donation of Constantine,” both admitted by all Papist divines to be cheats, and yet both absolutely the only base of the supremacy and other claims of the Supreme Pontiff. It is remarkable that even these, although acknowledged to be frauds by all who pretend to any position or learning in their Church, are actually still maintained by their controversial priests in remote places as if they never were exploded. A lately deceased bully priest of this sort did this at Wodonga a few years ago to confute a Protestant clergyman who quoted Hallam and Henry’s (R. C.) “Ecclesiastical History” to prove the forgery. Father H. asserted that Hallam’s authority was nothing, because he was a Protestant, and Henry had never written anything of the kind. The Protestant minister, however, procured a certified copy of the extract from Henry. But why multiply instances of this sin of leasings? Scarcely a day passes without its proof. If the historian distorts the plainest facts of the past to suit Popish prejudice and hate, the penny-a-liner is content to do the same in a still more disgraceful way for current events and living persons. The Popish press will be found generally to be a shameful record of such low slanders. Let any one, especially of their own priests or nuns, show any tendency to expose any errors of theirs, or let any one simply offend their susceptibilities by preaching the truth, although letting them alone, the malignant pen of the slanderer is dipped in falsehood and filth, “speaking lies in hypocrisy.” Even the mild priest Collinridge describes Luther as an immoral man because, forsooth, he chose to marry—unconsciously adopting one of the marks of the Antichrist. Achilli is defamed by Newman, Chiuiqui by his bishop, successive escaped nuns by the whole Popish press, all of whom while remaining in the Church were caressed, but once they seceded, attacked with abominable accusations, which only fulfilled the character, speaking lies in hypocrisy.

NECESSARY PROTECTION FOR SCHOOL CHILDREN.—Are no steps to be taken to punish Priest Curran of Dubbo for riding wildly into the public school ground and thrashing a scholar. The Government of course will

hush the matter up if they can, because a Romish priest is mixed up in it; the public schoolmaster and the father of the boy will submit to the indignity because they are Roman Catholics; but do the parents of the other children, whose lives were endangered by the hoofs of the holy father's horse, intend to quietly submit? We have not heard that the priest has even had the grace to apologise and say he is sorry for his behaviour. Will not the independent people see that an inquiry is instituted into the matter, and the priest brought to his knees? It were a crying shame that priest or layman should be allowed to do what Father Curran did and go scot free. If the Government will not willingly take steps to protect the children in the state schools from the attacks of roughs of any sort, clerical or lay, drunk or sober, they should be forced to do so by the people. Rome and the present ministry are hand in glove, and of course desire to hush up this scandalous affair. It is the duty of the people to see that it be not hushed up, but that the Government be compelled to take notice of it, and take steps to protect the children entrusted to their care during school hours from such ruffianly onslaughts. Perhaps the holy father considered he did a thing to be proud of in riding recklessly over a "seed-plot of immorality." Protestants, however, will disagree with him.—*Sydney Protestant Standard*.

MORE OF THEM.—Three more of the same nationality and religion are undergoing examination as to their complicity with those atrocities which so lately disgraced Sydney. It appears our neighbours in Victoria have the same tale told in their statistics as we have in ours. Is the very race and soil cursed by the religion?—*Sydney Protestant Standard*.

IX.—ADMINISTRATION OF CANON LAW IN SCOTLAND.

ON the 4th March 1878, the old Papal Hierarchy was re-established in Scotland. A long series of legislative Acts on the part of the British Parliament had prepared the way for this. In 1846 an Act was passed which repealed several statutes originally designed to protect the Protestant religion in Scotland. In the case of some of them the repeal was absolute, in others only as far as the penalties were concerned. That Act swept from the Statute-book not a few of the barriers which checked the progress of Popery in the land. It was passed in great haste at the close of the session, and after the majority of the members had left for the country. It would not have been wise in Romanists to have taken immediate advantage of this concession. Public feeling was too strong against them at the time, and space must be allowed for the toning down of adverse sentiment. Thirty-two years were allowed to pass; and though Rome continued to push her interests in ways less conspicuous, the moment at length arrived when the bold step might safely be taken. In 1878, accordingly, the Hierarchy was openly set up. Scotland was parcelled out into six provinces, under bishops and archbishops. Were it merely an ecclesiastical organisation, it might assert its right of existence on the plea of toleration, though even in that aspect of the case it would have been a sad calamity to the cause of the Gospel in the land. But this Hierarchy is a temporal as well as a spiritual government. It governs by Canon Law, which comprises all the bulls, decrees, and edicts ever issued from the Papal chair. That law over-rides all other laws. It is held by Romanists to be divine; and they are bound to submit to its

authority, however much it may run contrary to the laws of any land ; they must obey God rather than man. Here, then, in Scotland is a political power set up, independent of, and in direct opposition to, the laws of the realm. Through it the Pope asserts a claim to rule all nations, to rule their people no less in temporal than in spiritual matters, and to be the ultimate authority in all causes whatsoever. Protestants may smile at the claim ; but should Rome ever recover her lost dominion in these lands, another generation will be made to feel that such confident security on the part of their fathers of this generation has brought a sad inheritance to them.

Even as things are now, the whole Roman Catholic population in Britain, priests and people alike, are cut off from the protection of the Civil Courts of the land in which they live, because they are under what to them is a higher law. In things which do not affect the interests of their Church they may, if they please, resort to the Civil Courts ; but in other cases, and even when they feel that they have the greatest wrongs to be redressed, they dare not bring their grievances to such a tribunal. They will do it at their peril both here and hereafter. Many such cases are constantly taking place, of which the world never hears a single word. The terrors of Rome shut their mouth, and therefore complaints are never heard : in silence they must bear their wrongs. And yet a glimpse is occasionally got into this secret machinery of Romish law. A notable case has come before the public during the past year. An estate worth over £50,000 was bequeathed by Captain Mitchell of Baldovie, Forfarshire, to form a fund for the support of infirm and aged priests. The trustees appointed to administer the fund were Archbishops Strain and Eyre, and Bishop M'Donald, Aberdeen. In course of time it appeared that the fund was being employed, not for the purpose designed by the testator, but for the general advancement of the Romish Church. Dr. Carmont, a Romish priest, who is supposed to have had a claim to share in its proceeds, brought the case into the Court of Session, perilous as he knew such a step would be to him. The trustees were removed. It was found to be a case of mal-administration. The estate was sequestrated, a judicial factor appointed, and final decision reserved. A report was given in to the Court on the 16th July last. Meanwhile Dr. Carmont, because he sought protection from the Court of Session, is dealt with by another Court. His case was tried at Rome, and sentence of excommunication was passed against him. His offence was not an ecclesiastical one ; it was purely temporal ; he complained to the Civil Court in a matter of mal-administration, and sentence of the greater excommunication is hurled against him. It is termed "*Excommunicatio latæ sententiæ speciali modo reservatæ Romano Pontifici.*" It is well for Dr. Carmont that he is in a Protestant country, where to some extent at least he is protected by that very Protestantism which he and his coadjutors have been working so hard to overthrow. That sentence consigns him to have his portion with Korah, Dathan, and Abiram. It strips him of his office and all its functions, shuts him out from all human society, forbids every one to speak to him, to minister to his wants, or to eat or drink with him. He is marked out for misery in this life, and consigned to everlasting destruction in the world to come. Such is Canon Law ; and such is only a single instance of its administration in this Protestant country.—*Annual Report of Scottish Reformation Society.*

X.—AN UNNAMED PARTY.

THE merest tyro in English ecclesiastical controversy is aware that the Established Church is popularly regarded as divided into three parties—High Church, Broad Church, and Evangelical. But it must be patent to any average observer that the Evangelical party is a composite body, the constituent portions of which differ in many important particulars. Some of its members are Evangelical without being distinctly Low Churchmen; others may claim one or both of these characteristics, and yet are not distinctively Protestant. Now, on the assumption that the Church of England is “nothing if not Protestant,” we are justified in saying that the absence of this distinctly Protestant feeling in any considerable number of Evangelical clergy is sufficient to constitute them a separate party. Unpleasant as the conclusion may be to those who have studied the complex problem of modern ecclesiastical progress, we are compelled to admit that the number of Evangelicals who are supine in the matter of Protestantism is alarmingly great, and moreover, it shows signs of steadily increasing in numbers as the old defenders of the faith are gradually removed by death and a less sturdy generation steps into their places. It is only reasonable to conclude that, as the advance of Ritualism in episcopal and popular favour demands of Protestants an attitude more than ever uncompromising, so the non-belligerent Evangelicals will drift farther and farther away from their sterner brethren. If both these bodies continue—on the score of the doctrines they hold and preach—to call themselves Evangelicals, it follows that this great party must depend on the union of Protestant with the non-belligerent Low Churchmen. But we think we are justified in arguing that the title should properly belong only to the former of these subdivisions.

What becomes of Evangelical doctrine if it ceases to protest against pre-Reformation errors? Nay, what is the standpoint of our Church itself if not Protestant? Surely, if not Protestant, in the active sense of the word, we can no longer claim to be Evangelical. It would, therefore, follow from this that a fourth Church party might be found in that body of men whose doctrines are those of the Gospel, but who decline to identify themselves in any way with the defence of Reformation principles or the unmasking of Ritualistic error. We cannot disguise from ourselves that the distinct existence of any such body must be a gigantic mistake. But are we not tending to this end? On the other side we see a party with undeniable cohesion, well agreed as to what they are to believe and practice, equally determined to stand by their colours, availing themselves of every aid which literature or the changing circumstances of the time may present. Each member contends earnestly for the special doctrines of his party, and is a veritable enthusiast in the seeking of proselytes. Such a thing as a Ritualist who preferred to observe a benevolent neutrality in all matters of ecclesiastical dispute, and was disposed to let other Churchmen take their own way, without attempting to influence their opinion or combat their teaching, would be a spectacle hitherto unwitnessed in our midst. Amongst Evangelicals the reverse is the more often true. Men, perfectly sound in their own teaching, decline to proclaim themselves the distinct opponents of Romanising error, or to identify themselves with any party movement having this object in view.

The inevitable result ensues ; the smaller party, being the more clamorous in agitation, and more widely represented from the zeal of each member, is rapidly securing for itself a position fraught with many dangers to the peace of England. Nor can we expect any other result until the Evangelical clergy of England avow themselves with one voice to be Protestant, and take their proper place side by side with their less fearful brethren.—*The Rock.*

XI.—MEMORIALS OF SCOTTISH MARTYRS.

MONUMENT at Moniaive : “ In memory of the late Rev. James Renwick, the last who suffered to death for attachment to the covenant cause of Christ in Scotland. Born near this spot, 15th February 1662, and executed at the Grassmarket, Edinburgh, 17th February 1688. ‘ The righteous shall be in everlasting remembrance.’ ”

On a stone in the churchyard at Twynholm : “ Here lies Andrew M’Robert, who was surprised and shot to death in the parish of Tongue-land, by Grier of Lagg, for his adherence to Scotland’s Reformation Covenants, National and Solemn League, 1685.”

On a stone in the churchyard, Old Cumnock : “ Here lies the corpse of Thomas Richard, who was shot by Colonel James Douglas for his adherence to the covenanted work of Reformation, on the 5th day of April, anno 1685.”

On a stone in the same churchyard : “ Here lie David Dun and Simon Paterson, who were shot in this place by a party of Highlanders for their adherence to the Word of God and the covenanted work of Reformation, 1685.”

On a stone in Wigtown churchyard : “ Here lies Margaret Lachlane (MacLachlan), who was by unjust law sentenced to die by Lagg, surnamed Grier, Straham, Winram, and Grame, and tied to a stake within the flood, for her adherence to Scotland’s Reformation Covenants, National and Solemn League, aged 63. 1685.”

Margaret Wilson suffered martyrdom along with the above, and on her grave we find a separate inscription : “ Here lies Margaret Wilson, daughter of Gilbert Wilson, in Glenvernoch, who was drowned, anno 1685, aged 18.”

On a stone at Mauchline : “ Here lie the bodies of Peter Gillies, John Bryce, Thomas Young, William Fiddison, and John Bruning, who were apprehended and hanged without trial at Mauchline, anno 1685, according to the then wicked laws, for their adherence to the covenanted work of Reformation. Rev. xii. 11.”

In the churchyard at Kilmarnock : “ Here lie the heads of John Ross and John Shields, who suffered at Edinburgh, December 27th, 1666, and had their heads sent up to Kilmarnock.”

On a gravestone in a kailyard, Newmilns : “ Renewed in 1882. Here lies John Law, who was shot at Newmilns, at the relieving of eight of Christ’s prisoners, who were taken at a meeting for prayer at Little Blackwood, in the parish of Kilmarnock, in April 1685, by Captain Inglis and his party, for their adherence to the Word of God and Scotland’s work of Reformation.”

On a stone in North Berwick churchyard : “ Here lies the body of Mr.

John Blackadder, minister of the Gospel at Troqueer, in Galloway, who died in the Bass, after five years' imprisonment, anno dom. 1685, and of his age sixty-three years.

"Blessed John for Jesus' sake in Patmos bound,
His prison Bethel, Patmos Pisgah found;
So the bless'd John on yonder rock confined,
His body suffered; but no chains could bind
His heaven-aspiring soul; while day by day,
As from Mount Pisgah's top he did survey
The promised land, and viewed the crown by faith
Laid up for those who faithful are till death.
Grace formed him in the Christian hero's mould,
Meek in his own concerns—in 's Master's bold;
Passions to reason chained, prudence did lead—
Zeal warmed his breast, and reason cool'd his head.
Five years in the lone rock, yet sweet abode,
He, Enoch-like enjoyed, and walked with God;
Till by long living on this heavenly food,
His soul by love grew up too great, too good
To be confined to jail, or flesh or blood.
Death broke his fetters off; then swift he fled
From sin and sorrow, and by angels led,
Entered the mansions of eternal joy:—
Blest soul, thy warfare's done, praise, love, enjoy.
His dust here rests till Jesus come again—
Even so, blest Jesus, come—come, Lord. Amen."

XII.—THE DYNAMITE OUTRAGES.

THE following letter, under this heading, appeared in the *Weekly Times* of the 21st March:—

"SIR,—It ought to be widely known and understood in what relation Mr. Parnell and his friends stand to the dynamite party in America. The organ of that party is the *Irish World*, of which Mr. Henry George, Mr. Michael Davitt, Mr. Egan, Mr. Brennan, and numerous other Land League celebrities, have at various times during the past four years been specially paid correspondents and agents. Mr. Patrick Ford is owner and editor of the *Irish World*, and in that capacity forwarded large sums of money to the Land League. Mr. Egan lately wrote a letter, which was published in the *American Press*, the object of which seems to be to whitewash the leader of the dynamite party in New York. It is evident that the action of that party is splitting up the American Irish. Last January the vice-president of the National League of America, Major John Byrne, wrote and published an open letter to Mr. Ford, of the *Irish World*, deliberately charging the Executive of the American League with bad faith in not crushing out the dynamite policy and adhering strictly to the policy laid down by the Philadelphia Convention. Mr. Egan has answered Major Byrne's protest, and declares that the leaders of the American-Irish have neither 'individually nor collectively any desire to figure in any onslaught on any other set of Irishmen, however they may differ from or condemn their methods. For my own part,' continues Mr. Parnell's ex-lieutenant, 'I think any individual Irishman, or any organisation of Irishmen, such as the National League, can readily find better occupation than acting the rôle of special policemen for the protection of the English Government.'

"Any one who knows the intricacies of Irish politics can read between

the lines of these remarks of Mr. Egan. The plain meaning is, that the dynamitards and their 'methods' are to be tolerated, and that the most hideous plots ever conceived by man for the destruction of life and property are to be utilised in private, but disavowed only partially in public, by the responsible Irish leaders in America. Mr. William O'Brien, M.P., has made statements in public which run parallel to those of Mr. Egan. On September 3, at Cappamore, the honourable member for Mallow commenced the autumn campaign in Ireland by a speech on the general policy of an Irish Parliamentary party. After eulogising the action of a small phalanx of men 'working on the terrors and the convenience and the practical good sense of England,' he went on to say that, 'at the same time he believed as strongly now as ever that it would be an evil day for Ireland if all her eggs were put into the Parliamentary basket. The Irish cause was the property of no particular party, and recognised no infallible policy. Much depended on the Irish party in Parliament, but still more depended upon the Irish people and the Irish race throughout the world.' If these words are not a condonation—nay, an encouragement—of the dynamite tactics of Mr. Ford, perhaps Mr. O'Brien will explain what they are. What Irish egg was it which was laid at Victoria Station, and where is the basket which contains the rest of those precious gems of murder and destruction? These are questions which require immediate answers. The connection between the Parliamentary leaders of the Land League and Mr. P. J. Sheridan cannot well be forgotten already, though the public memory in Irish affairs seems woefully short. Mr. William O'Brien, M.P., gives God-speed to every advocate of 'Irish rights and Irish freedom,' and boasts of the terrorism which his colleagues exercise upon the English Parliament. Can we wonder that his example is followed in the concrete by the apostles of dynamite? Mr. Healy has declared that Ireland is at war with England. Is he a non-combatant?—Yours, &c.,

P. H. B."

XIII.—SECULAR EDUCATION IN FRANCE.

THE question of teaching in primary schools is just now one of the engrossing subjects of consideration in the Protestant Church. The law prevents religious education in all primary National schools, but, as I have already said in *The Christian Church*, a real impartiality or neutrality is impossible. The masters and mistresses are either Catholics or Freethinkers, and their teaching bears the mark of their convictions. This is in the nature of things. The administration tries to efface distinctions of creeds. It puts, for instance, Catholic masters at the head of the schools frequented by Protestants, and *vice versa*. But the people are opposed. In a commune in Savoy where a Protestant teacher was appointed, the parents withdrew the children, and would not send them back till the teacher (the poor man yielded to the temptation from fear of poverty) had promised, himself, to conduct the children to the catechism lesson of the vicar. Even in Paris we see this invincible repugnance proved by the fact that a great number of parents refuse to send their children to the secular schools. The schools of the lay brethren are full, and there are many other indications that the families desire for their children a religious education. A woman at Belleville (a quarter of Paris) who had for some time sent her child to a State school, seeing that there was much wanting in the training as to conduct and morality,

sent him to a free Protestant school. Impressed by these facts, the Christian Protestants of Paris have decided to make great sacrifices to maintain a certain number of free Protestant schools. It is, doubtless, impossible to contend against the attractions of the State schools. They are really palaces, built of costly material; but many people feel that it is better to acquire good and solid religious and moral principles in a modest edifice than dangerous ideas in sumptuous schools. For the rest, it is a question of localities. There are, happily, places where children can without danger frequent the State schools. There are at the head of many of them serious teachers who respect faith. That which we note is the tendency, we believe, of the population in general to oppose a purely secular education.—*The Christian Church*.

XIV.—CARDINAL NEWMAN ON INSPIRATION.

CARDINAL NEWMAN has an article in the *Nineteenth Century* on "Inspiration." His position as to the Scriptures is, that whatever the Popes have decided must be believed, but whatever they have not decided a Catholic may hold his own opinion about. This he works out in detail, showing what are the open questions. The real effect is to prove how completely his mind is enchained by the dogma of infallibility. The position that any church, or even the whole Christian Church, is the infallible interpreter of Scripture, is utterly foolish. The Jewish Church had a much stronger position, as to the Old Testament, than any portion of the Christian Church, or even the whole, as to the New. The claim of infallible interpretation, so far as hinted at, was witheringly condemned by our Lord. The claim is irrational. Why should a book have been given to man by God at all, if it did not address him as a reasonable thinking being? The Scripture is not a book of cabbalistic signs, or a confused jumble like the Koran, but a book of deep human interest, appealing to all. The idea that a mere custodian of a document must be its interpreter is absurd and contrary to common sense, and, besides, the Greek Church preserved the Scriptures in the Middle Ages as well as the Romish Church, and, since the Reformation, the Protestant Churches have done a hundredfold more to preserve them than the Romish Church, which has often, indeed, attempted to destroy them. This Romish claim of Cardinal Newman, presented as a kind of bait to persons alarmed by modern critics, is on every ground irrational and impossible. As a rule, with of course exceptions, the Popes have had little or no knowledge of the Scriptures. The great majority of them could not have decided, intelligently, almost any question of interpretation.—*The Christian Church*.

XV.—ITEM.

ROMANISM IN NAPLES.—The Rev. W. G. Tucker writes:—Very few English are aware of the Antichristian character of some of the tenets and practices of Rome. These are now being exposed by a well-known Italian writer, once a Roman Catholic, in *La Rivista Christiana* for last month, a Review edited by a learned Waldensian divine. I extract from its pages the following. Describing the Neapolitan priests, he says:—"Many of them speak in their sermons of Mary, and at times of hell and

purgatory. They give also an obscure description of the intermediate state, but promise those that will give their money the efficacious help of the Church towards rescuing their parents and friends. One day I assisted at a service where there was some preaching about souls in Purgatory. Only the feeble light of two candles lighted up the church. We are in December, and it is very cold. Physical evil disposes to moral evil. We listen to the hollow voice of the preacher,—‘My poor brethren, you think, perhaps, that Purgatory is supportable; you err. I will undeceive you by recounting facts told me by a holy priest. Fifteen days ago a nun was praying in a monastery of the Basilicata, near the altar of the Most Holy Virgin. Suddenly one who had been her companion, but had lately died, appears before her. This inhabitant of the regions of darkness placed a hand that burned as a red-hot iron upon the arm of her friend, and said with a sorrowful voice, If you only knew what it is to suffer in Purgatory! Then, raising a terrible cry, she disappears. Now, says the preacher, you may judge from the sufferings of that holy child what those of your deceased parents are. The Church can lighten them, and she will do so in proportion to what you give at the collection this evening. Father, your son beseeches you from the midst of the flames—woman, your deceased husband beseeches you. Moved to pity, it is for you to diminish their torments.’ All around me the people sobbed, and the money rained into the purses of the alms-collectors.” Describing the religious state of Naples, this writer states that “only the sons of peasants, of artisans, and of citizens of low extraction ever give themselves now to the ecclesiastical life. In very small proportion do the nobility and the rich citizens give a son to the priesthood. Their seminaries are schools of ignorance where they are taught not to think. Once I assisted * to get up a fabric of miracles only two steps from my house, under some of these men. A Jesuit Father excavated a well, and for the water of this well he obtained a concession from the Pope, constituting it to be of the same virtue as that at Lourdes. This well for a time became to him a source of much wealth, and of course one of darkness and superstition to the people. I will here report a portion of a sermon which I heard preached about Mary. A Franciscan, mounting the pulpit, his face shining with mysticism, commenced by saying that Mary was Co-Redeemer; Adam and Eve having sinned, a second Adam and a second Eve were needed to repair and expiate their sin. The life of Mary was one of continual suffering. No woman ever suffered what Mary did, and to-day, near the sepulchre of Jesus, worn with sorrow, she says to you—‘See how much I love you, and to what tortures my affection for you has condemned me. To save you I have been transfixed with seven wounds.’ At this point I looked at the audience. All were moved. Three young, elegant women near me gave way to tears. One woman cried out frantically, and then became like a stone.” I make these extracts for the purpose of commending to your readers *La Rivista Christiana* as a medium for obtaining that real knowledge of Naples which is not to be had from other sources. The article from which I quote was originally printed in French under the title of “*Etudes Neapolitaines*,” and has had a large sale, but it is well translated into Italian in the pages of *La Rivista*. I need not say that I only give a specimen of its contents.—*Record*.

* We suppose the word is used in its French sense, was present at the getting up of, &c.

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CONTENTS.

	PAGE		PAGE		PAGE
1. Renunciation of Popery by a Priest	141	5. Counteractive Measures in England	154	9. The Gospel in Spain	163
2. Romanism in India	143	6. The Coming Struggle in Great Britain	157	10. Rome Coming into Favour in Britain	165
3. The Exclusiveness of Popery ..	149	7. Missions in Italy	160	11. Miscellaneous	166
Romanism in the Church of England	153	8. The Faith of St. Patrick	162	12. Poetry	168

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JUNE 1884.

I.—RENUNCIATION OF POPERY BY A PRIEST.

A PRIVATE conference, of various ministers and others, was held here yesterday with a priest who has just renounced his connection with the Romish Church. The interview was of a most pleasing and satisfactory character. Every one of those present was impressed with a thorough conviction that the case is deeply interesting, and deserves the warmest support and encouragement at the hands of Protestant friends. At the present stage it is considered better not to give his name, though it is not likely that it will long remain unknown, as he expresses his intention to expose the errors of Rome in the public press and otherwise. Meanwhile he has renounced his living, and is left without the means of support. It is therefore necessary that an effort should be made to carry him over his present difficulties, and I shall gladly take charge of any contributions sent by friends for his temporary maintenance.

G. DIVORTY.

OFFICES OF THE SCOTTISH REFORMATION SOCIETY,
EDINBURGH, 15th May 1884.

The following is the gentleman's own statement:—

MY RENUNCIATION OF THE CHURCH OF ROME.

It will not perhaps be uninteresting to the readers of the *Bulwark* to know that the pure light of Christianity is beginning to dawn upon poor benighted Romanists, and even upon those amongst them who have been fully trained in the whole religious system of Rome. There are a number of educated Roman Catholics scattered over the country, who are not Catholics at heart, but Catholics in name. I myself was born a Catholic, bred a Catholic, studied for the Church of Rome, and was promoted to holy orders on 14th September 1870. I served that Church faithfully for upwards of thirteen years, even when her doctrine stuck in my throat as false, perilous, and full of fraud to mankind. I severed, however, my connection with her on the 30th April last, because I no longer considered it honest to be instrumental in perpetuating a religious system which, if it ever became the dominant creed of the land, would stifle every breath of liberty, put an end to all progress, and deliver men over to a temporal bondage here and to eternal perdition hereafter.

To put my reasons for leaving the Church of Rome in a more technical form, I will say that they were of a twofold nature, doctrinal and persecutory.

In the first place, therefore, it is a matter of great pleasure for me to

have to confess that I had ceased to believe in the doctrine and superstition of Romanism several years ago. I could not believe in the Infallibility of the Pope, because, independently of other reasons, I found it to rest on insufficient Scriptural grounds. I could not believe in the doctrine of the Immaculate Conception, because it is devoid of every proof, Scriptural and otherwise, and contradictory in itself. I could not believe in Transubstantiation, for reasons which it would be too long to mention here. Nor could I acknowledge the worship of the saints, because Jesus Christ, the great centre and sole Mediator of our holy religion, is infinitely wiser, infinitely more knowing and appreciative of our wants than they are, and infinitely more merciful and bountiful, and infinitely nearer to us, being omnipresent, than all the saints put together. It was Jesus Christ Himself who addressed to each of us this beautiful invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He has not, therefore, told us in the trials, crosses, and anxieties of this life to go to any of the saints for relief, but to approach Himself directly, the everlasting source of grace, consolation, and happiness. I also rejected the scapulars, the rosaries, the *Agni Dei*, the medals, and various others charms of Romanism, which seemed to me only suited to the cloudy and imaginative taste of a semi-barbarous people. To a man whose mental attitude towards the corruptions of Romanism was what I have described mine to have been for several years past, there was clearly no room for him in the Church of Rome.

In the second place, I deeply regret to have to say, for the sake of the best feelings of our nature, that I have been the victim of a secret ecclesiastical persecution for several years past, the more insidious and dangerous on account of its very secrecy. The worst type of persecution is a religious persecution. In a persecution of this kind it is not asked whether the means are lawful or not, but whether they will reach the offender in the name of religion. In a persecution of this kind the end invariably justifies the means. Religion then does not say, See how they love one another, but she says, See how they hate one another. My persecution culminated in a dangerous crisis in the last week of April last. No doubt the secret, subtle persecution carried on for years against me has exceeded the wishes and expectations of my ecclesiastical superiors, but all that is irremediable now. Their wish was not to expel me from the Catholic Church, because they could have done that a thousand times over, if they had liked. Their intention was not to let me go, but to hold the bridle fast and goad me on to destruction, or to dispose of me in some inscrutable way of their own within the pale of the Catholic Church.

As I have no time to go into details in a short paper of this kind, I will sum up my persecution by briefly stating that one of the noblest instincts which the hand of the Creator has planted in the heart of man is the instinct of self-preservation, and the right to live is the first right which man possesses when he comes into the world. It was to follow that instinct and to preserve this right that I deliberately, and of my own free accord, walked out of the Catholic Church on the last day of April last. The story has been going the rounds at Stirling that I was suspended before I left the Church of Rome. It is false. When I sent the following message to my Bishop, "I beg to intimate that I have ceased connection with the Church of Rome," I was free from suspension, excommunication, or any other censure belonging to the Church of Rome, and in full

possession and exercise of all the "faculties" granted to any other priest in the Edinburgh diocese.

In conclusion, I may mention that I wish I could inspire my countrymen and countrywomen with the same salutary dread of Romanism with which I am myself inspired. If the Church of Rome were to become the ruling Church in Scotland, we should no longer be governed by the laws of our country, nor by the pure, loving, and imperishable laws of Christianity, but by the Canon Law of Romanism. The Church of Rome is a Church that has never yet shrunk from poison, fire, sword, and persecution, when these dangerous weapons suited her purposes. She is amongst us a silent, meek, and seemingly a civilising power. But why does she appear in our midst in this innocent manner? Because she is powerless to enforce her laws and to usurp our rights in order to make us her slaves. Any one who knows the Church of Rome thoroughly must pronounce her to be a huge conspiracy to defraud mankind of their natural and spiritual rights. A Frenchman said of Christianity that it was invented for the torture of mankind. This is decidedly true of the Catholic Church, to which he must have referred. Scotchmen might add to their morning and evening prayer the following words; *Ab Ecclesia Romano, libera nos Domine*, that is, From the Church of Rome deliver us, O Lord!

II.—ROMANISM IN INDIA.

IT is now many years ago since the friends of the Gospel in India raised the voice of warning against the dangers which threatened that country at the hands of Romish propagandists. The evils then dreaded and anticipated were insignificant in comparison of what they are now. Both India and the Straits Settlement are each of them under a Popish Governor. In the early part of 1880 Lord Ripon, a pervert to Romanism, entered on his functions as Governor of India; and, as stated in a recent Report of the Scottish Reformation Society, he "had little more than assumed the reins of Government when the announcement appeared in the public prints that he had made a donation of £2500 towards the erection of a Popish cathedral in Simla. Before a year had elapsed the Commissioners of the *Propaganda Fide* received from Romanists in Bombay the welcome tidings that 'the new Viceroy, the Marquis of Ripon, aids them morally and materially, to so great and favourable an extent that a marked development in the Catholic Missions is taking place in these countries, the Apostolic Superior of which demands a reinforcement of able and willing missionaries' (*Catholic Times*, 4th March). The demand is speedily responded to; and a number of Jesuits arrived in India, destined for the Mission in Western Bengal (*Indo-European Correspondent*, 30th November, 1881). It is stated in the *Weekly Register* that at Simla, where the Viceroy made a temporary sojourn in the autumn of 1881, the number of Romanists had increased in two years from 150 to 400, and that 'churches, convents, and schools are springing up everywhere.' As might be expected, the Governor is a regular attender at mass, not only on Sabbaths but every morning in his own private chapel. He appears to give every encouragement to Romish agencies, visiting the Jesuit convents and colleges, presiding at the distribution of prizes, and giving them away to the students at the annual meeting of St. Xavier's College. Four important appointments have

lately been made by Lord Ripon ; two of them to fill the office of judges in the High Court ; the other two as local secretaries under the Government. The whole four appointed are Romanists, while a Jesuit has been put upon the Commission to inquire into the present state of primary education in India (*Weekly Register*, 11th March, 1882; *Morning Advertiser*, 6th June, 1882). Scarcely a French steamer passes Singapore without bearing as passengers Jesuit priests or Sisters of Mercy, &c. With a Romanist as Governor-General in India, another as Governor in the Straits Settlement, and, until very recently, a third as Governor of Hong-Kong, it would be marvellous if Popery did not rapidly advance in these quarters."

But we go back to the efforts put forth many years ago to save India from Romanism. The missionaries banded themselves together against it, and a series of very able lectures were delivered in Calcutta. What would they have then thought if it had been told them what the progress and strength of Popery would be at the present day? The following introductory address by the Rev. John Macdonald applies with tenfold greater force now than it did at the time of its delivery. He said:—

"Our object may be briefly and soon told. It is simply this—so to expose the errors and evils of Romanism, as that the minds of our Christian people may be aroused to right thoughts concerning it, and to renewed efforts against it, as against a rival, an enemy to the Lord Jesus Christ, an Antichrist; and that unchristian minds, if we should gain access to any such, may be warned of their danger, lest they should fall, at some time, into the snare of this Antichristian delusion, and instead of saving, should ruin themselves for ever. We intend not now to enter into controversy with Romanists as to the grounds of their faith, but rather to carry on a controversy with our own Christian friends for their unchristian apathy to that Antichristian system which usurps the name and place of the gospel of Christ; and for their necessarily consequent indifference to the spiritual condition and eternal prospects of so large a number of their fellow-men. For we boldly say, that the man who cares not about the system of Popery when existing before his eyes, or for the salvation of Papists when they are spread around him, is neither loving God with all his heart, nor loving his neighbour as himself; and does such a man, in such a state of mind, deserve the name of Christian?"

"We are well aware that we are entering on a course that is unpopular with the world, and that may be doubtfully spoken of by not a few of our nominal friends. The experience of all our brethren, in every place, who have attempted the same thing, bids us to anticipate that some will tell us that we are attempting what is utterly useless; others, that we are giving our time and our strength to most unnecessary and uncalled for demonstration of zeal. Some will inform us, that on entering on such a course, we are only giving proof that our bigotry is surpassed by our folly; and others will not hesitate to say, that we are but wantonly renewing old and bygone strifes, and that, if we could, we would bring fire and faggot, and kindle them into a flame to the tocsin of the political 'no Popery' cry. Some few, with a mistaken sense of prudent care, will plainly endeavour to assure us that we shall do more harm than good to our own cause by meddling with the active and sensitive Romanist party; that we shall but arouse our opponents to keener and more embittered efforts on their own behalf, and cause to enlist on their side the sym-

thies of the by-standing, scoffing world; and some few more, who in their inmost hearts are with Rome rather than with Christ, will boldly and plainly betray this their fellow-feeling, and say, 'Why should brethren fight and strive, and deny the unity of the Christian name and of the one Christian Church!'

"To turn aside to answer these petty but common cavils and objections against any renewed exposures of the Roman Antichrist, were as useless as easy, as endless as simple. Our object is deeper; it is to remove that spirit in men which gives birth to all these doubts, and misgivings, and charges, and fears—or at least to do what may be in our power to have that spirit corrected in our own immediate sphere of influence and access. Therefore, do we take our ground on that very difference of opinion, on that very disinclination to the discharge of painful duty, which so extensively prevails around us; and so every objection that is devised to hinder us, becomes but an additional argument to incite us; and so also, as in the case of blind Bartimeus of old, the more that the multitude calls upon us to hold our peace, by so much the more are we compelled to cry out. Besides, brethren, we are not set up to be guided by the opinions of men, but as ministers of truth and righteousness, to guide those opinions. We are not to be influenced by the judgments of those who must themselves be judged together with us, but we are to obey the word of Him who is the common Lord and Judge of us all. We are 'watchmen,' and must so deliver our warning, as to deliver our own souls from condemnation. This is our first work; and the second is like unto it, so to warn our people against every danger, as that they too may be saved if they will. We must speak as the Bible reveals, as the Spirit teaches, as our consciences require, and as our God commands.

"Those are remarkable words of the inspired Jude, and most appropriate to our present case—'Beloved, when I gave all diligence to write unto you of our common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints' (Jude 3). To whom is this exhortation given: 'To them that are sanctified by God the Father, and preserved in Jesus Christ, and called'—that is, to all the people of God without any distinction of office; to pastors and flocks alike. And what is the exhortation given them that they may fulfil it? Even this, that all, as Christians, should together contend, earnestly contend, for the maintenance of the faith once delivered to the saints. The Greek term here employed is one of the strongest, probably, which is contained in the original language of the New Testament, to convey the idea of extreme effort; it is an intensive compound of the term employed by our Lord, when He says, 'Strive, or agonise, to enter in at the strait gate'—the one is 'agonise,' the other is 'earnestly agonise'—and surely this indicates a degree of exertion in the exposure of error (even Romish error, which is indeed the opposite of the faith once and first delivered) to which none of us have yet reached, and to which none of us, after every effort, will ever be able perfectly to attain.

"We have come thus far on the supposition that some of our Christian brethren may not be of one mind with us as to the expediency of the course on which we are now entering; and yet, why should we make any such supposition, save as to a very few? Are we not as a Catholic body, an assembly of Christian brethren, under different names, yet really and

truly of one mind as to the relative positions of the Christian Church, and the Romanist community—and, therefore, as to the ground which we must occupy!

"I. Are we not a portion of the Universal Witnessing Church, to whom our Lord has entrusted the Word of Life, the gospel of salvation, to be preserved pure and entire, and to be proclaimed unto all men, and to every creature? Must we not therefore expose and resist everything that is contrary to that word of our Lord, and especially, and above all, whatsoever would injure or tamper with the very testimony itself? Shall we, therefore, oppose every system of religious error with the exception of one? Shall we expose the Paganism that disowns God's Word, the Mohammedanism that supplants it, the Deism that denies it, the Socinianism that sports with it, the Nominalism that dishonours it, and leave untouched and unexposed that deadly Romanism, which mixes, corrupts, perverts, and thus destroys the very substance and essence and power of the gospel committed to our trust? Brethren, can we, dare we, then be silent in regard to it?

"II. Do we not together hold that the system of Romanism, as a whole, is essentially anti-Christian—in spirit and effect opposed to all that, as believers in Christ, we hold to be the pure and only gospel of salvation? Do we not hold that the Scriptures of the Old and New Testaments are the sole rule and the entire standard of Christian faith and practice; and do we not with this maintain that the whole creed of Romanism, as laid down in her authorised records, when compared with that standard of Divine truth, is so different from it, and even opposed to it, that if the one be true the other must be false—if the one be Christ, the other must be an Antichrist? and can we hear Antichrist called by the name of Christ, and yet be silent?

"III. But, as if to prevent all doubt on our part as to the true position of Rome in regard to us, do we not all know what place she has assigned to us? and what place is that? The place of the accursed! We may consider the Romanist creed to have been finally fixed and declared by the Council of Trent in the sixteenth century, and that with a special reference to those very New Testament doctrines which constituted the peculiar glory of the Protestant Reformation. And what was the result? A multitude of decrees, defined and limited in ecclesiastical form, some of them, in whole or in part, somewhat Christian, but the majority of them the very contraries of what we hold and know, from the Bible, to be truth, the very truth of God; and these, in the second place, fenced by a multitude of canons, each one of which ends in a curse, or rather is itself a curse, uttered against every one who affirms the opposite of that which each dogma recites as the belief of Rome. Everything of Rome is thus fenced with a curse, a spiritual anathema; and what is the necessary result or inference from this fact? That Rome herself has placed between us, or rather has declared to exist between her and us, the gulf of a curse, an awful and oft-repeated and often executed curse; an anathema which she has never removed, and dares not remove, but at the expense of confessing her own fallibility as an authority, or denying her own unity as a continued corporation. Surely, then, we may easily understand, by every sentence of our opponents, what our relative positions are. Suppose, in such circumstances, Rome right, that has cursed us; then, where are we? Suppose, on the other hand, that we, the accursed, are right, then, where

is she that curses us? Harmless as her curse is to those on whom it lights, yet it cannot be harmless to her who utters it, and it cannot be harmless in us to look silently on whilst the whole evangelical and spiritual Church of Christ is laid under a curse in the very name of our Lord and Saviour Jesus Christ. Nay, even when we are to 'bless them that curse us,' as we on this occasion are met in prayer to do, how can we wisely or rightly perform this merciful office if we know neither the characters of the men who have thus sentenced us, nor the reasons of the sentence which they have so awfully passed upon us? How can we effectually pity or forgive if we knew not that which is to be pitied or that which is to be forgiven?

"IV. But do we not together also hold, beloved brethren, that this very system which has so undeniably marked itself out by cursing the whole Christian Church is with no less certainty marked out in the Word of God, prophetically, as an object of divine aversion and of divine displeasure? Have not we and our fathers agreed, and do we not all here agree, in regarding the Apocalyptic predictions (Rev. xvii. and xviii.) in regard to the City of the Seven Hills, the great adulteress of the earth, as fulfilled in the history of Papal Rome, of her who has twice been mistress of the world; and holding this as truth, how can we read with indifference what is written by the very hand of God concerning her names, her character, her doings, and her ultimate doom, as recorded in those Apocalyptic chapters, without saying, 'Can I read all this and keep silent? Can I now be silent about Rome, and not by my very silence contradict God?' An anti-Christian system, exactly corresponding with that portrayed in these Divine prophecies, has long existed and reigned over the chief nations of the earth, the kingdoms of the so-called Christendom; countless multitudes have lived and died, or may yet live and die, under the acknowledged dominion of its faith, as the only faith of Christ, the only faith of salvation, believing and holding that to be the will of God which is not the will of God, that to be the Christian Church which is not the Christian Church, that to be the way of life which is not the way of life, and that to be infallibly true which is just as infallibly false. We find such a system of things existing in the most conspicuous, influential, and palpable form, although in different degrees of growth, for about 1100 or 1200 years that are past, even as predicted in the Word of God. And can we connect with all this the fearful consequences which are in the same prophecies threatened against the confederates and helpers, as well as members, of this corporate system which we call Rome, and feel guiltless of holding back a vital part of God's Word, or of having contributed to that sinful ignorance which slays the transgressor? Hear what is said concerning this very book of the Revelation, including, of course, the chapters we have now referred to:—'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. For the time is at hand.'

"And have we not this great and immediate blessing in reading and hearing the words of this prophecy concerning Rome, the Babylon of the Christian dispensation, that we have a clear and certain view of her last end—that defeat and ruin will be hers, and victory and triumph ours? For, the day will certainly come when it will be said, 'Babylon is fallen, is fallen, is fallen!'

"We believe that Popery is yet, perhaps soon, to acquire a short but

fearful ascendancy in the earth—that we shall yet, if we be faithful and true, have with her a fearful struggle—so that the witnesses of God on the earth will seem to be slain for a time: but, a glorious resurrection will follow;—awful judgments will strew the earth with the wrath of God, until His enemies be broken;—the ‘Spirit of the Lord shall be poured out on all flesh:’—the latter-day glory shall then appear. Popery shall be for ever gone; Rome, eternal Rome, be for ever extinct:—her popes be without successors, her cardinals without survivors; her priesthood without a representative, her sacraments without a receiver; her very name without one to bear it. Then the true Catholic church, the universal assembly of the true believers in the Lord Jesus Christ, as revealed in the gospel, shall prevail and cover the earth; and men shall say of the City on Seven Hills, as of another city in more ancient times, ‘Rome was!’ Such is the triumphant prospect held out to those who hold by the Word of God; and shall we not enter on the conflict, that we may partake of the triumph too?

“V. Lastly, Christian friends and brethren, must we not be, and are we not, of one mind in this, that neutrality or inactivity, in regard to Romanism or Popery, is now impossible, and would be ruinous, even if possible—and why?—because that system, in its worst, that is, its Jesuitical type, is now putting forth anew all its energies and resources in the very midst of us, in our missionary metropolis, and in our suburban stations—nay, we may say, throughout all India, and in most of the world. Without entering into minute statistics, which would on this occasion carry us beyond our immediate object, may we not notice how their missions, their agents, their mass-houses, their nunneries, their schools, all the fortresses of their system, are multiplying, and are already multiplied around us? Are they not in every hopeful place, especially on the fields of other men’s labours, laying out their influences and their agencies so largely, that in almost every district or town we hear of some thing having been done, or planned to be done, for the establishment of Jesuitical Romanism? Are they not even now tampering with our Christian missions, and drawing away, by their subtle and attractive delusions, those who are weak in the faith; half-converted ones, to whom Romanism presents an easy and alluring substitute both for Hinduism rejected, and for Christianity dreaded, or disliked? and shall we look on and do nothing, with all these hostilities proclaimed, this warfare begun, before our very eyes? Shall we do nothing to resist the agents of evil; nothing to rescue the victims; nothing to prevent ourselves from becoming virtual participators, by being mere indifferent spectators, of all this deadly evil? Men may say what they will, but this is most true, that very few amongst us know what Romanism really is, and few, very few amongst us, ever consider what Romanism is doing to the souls of men; whilst many, alas! for the sake of a selfish charity, are willing to suppose that it is better than it is; or, for the sake of a little personal ease, are willing to listen to the tale that it is not so bad as it is said to be; such a charitable, easy frame of mind, may be to you one of enjoyment—but, take heed lest there be a blood-spot upon it, that shall one day testify against you! What if any of your kindred or friends or people, lulled by your smiles, confirmed by your silence, encouraged by your charity, and unchecked by any voice from your faithless relationship, should persevere and perish in his anti-Christian delusion, will you be free from

your brother's blood? Will you find any escape in repeating the words of the ancient fratricide, 'Am I my brother's keeper'? Nay, rather hear that better voice which says, 'Thou shalt love thy neighbour as thyself'—and listen to this other apostolic exhortation—'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God: but exhort one another daily whilst it is called to-day; lest any of you be hardened through the deceitfulness of sin!'

"Impressed by the views which I have now so inadequately endeavoured to lay before you in this introductory address, the brethren for whom I now speak, came unanimously to the resolution of instituting that course of lectures on the errors and evils of Romanism, which has been opened with prayer this evening; and I trust that having now a clearer perception of our mind and aim in this important matter, you will be enabled the more fervently to join with us, and cordially to use the Psalmist's prayer in connection with our present work: 'Return, O Lord, how long? and let it repent thee concerning thy servants! O satisfy us early with thy mercy; that we may rejoice and be glad all our days! Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil! Let thy work appear unto thy servants, and thy glory unto their children! And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it! Amen.'"

III.—THE EXCLUSIVENESS OF POPERY.

IT is only a few points in connection with the exclusiveness of Popery that we can notice at present. It has now become very common to place Popery on a level with the various religious denominations in our land, to regard it as equally good with any of them, to rank it along with them as equally deserving of respect and support. If there are certain things about Popery which some cannot but admit to be objectionable, yet these are made as light of, and kept out of view, as much as possible. Then, there is a great deal about it which is regarded as very attractive, a great deal which counterbalances the objectionable. These things, which are such attractions to the carnal mind, and also its high pretensions, blind many as to its errors, its evils, its abominations. This favourable way in which Popery is thought of, and spoken of, is really the result of their ignorance of what Popery is, and of what Bible religion is; and also of that tendency in man by nature to incline toward what is displeasing to God, and opposed to Him.

But the point which we would specially notice, and as bringing out its exclusive character, is, How does Popery itself regard this? You place it on a level with other denominations in our land, and, it may be, so far, pleased; pleased, because, it has got that length; pleased, because it is so far on the ascending scale. But it is, only, in that respect, that it is pleased. You may, for example, receive it into your house, because it seems to you to look fair, to promise well. It enters, but it is not merely as a visitor, not merely as a guest, not merely as a resident companion to you; it thus enters, but it is only till it obtain a permanent abode with you. You may have had your thoughts about receiving it, it has its own,

and a very different object in view. It enters to take possession of your dwelling, to rule in it; nay, not merely to rule, but to tyrannise over you.

It is thus that the Jesuits literally act in every land, in every community, in every house, where they can possibly get an inlet. They are received at first in a country, perhaps, very kindly, for they make an exceedingly plausible profession. They make purchases, or receive grants of lands and houses. Well do they know how to win these, and other things. Then, when they get settled, they begin to develop themselves in accordance with their nature and their purpose. They plot against the country, against its rulers, against its institutions, to corrupt, to subvert these institutions. They introduce strife and misery into families, and the community at large. They get themselves raised to power. Everything opposed to them they seek to destroy. Now, all this is no exaggerated representation of Jesuitism, as every one, who knows anything about it, must be aware. Hence, its expulsion, repeated expulsion, from so many countries. And remark, in passing, how foolishly Britain is at this moment receiving and giving a position and support to a system which has been found intolerable wherever it has been; Britain fostering a system contrary to our existing laws.

But Jesuitism, in thus acting, is only carrying out the spirit of Popery. Popery just now may so far accept the respect and material support rendered to it by our nation, as a nation, and by many individually. It may, in the meantime, quietly accept these, in case it should endanger what it has already got, or diminish the influence which it has now attained. But, it accepts nothing from you, in the way of honour or support, *as a finality*, so long as you have anything to give it. It simply accepts these as an earnest, or instalment of something more, or higher. "The horse-leech hath two daughters crying, give, give." That is Popery's unceasing cry, and will be, till it has drained from its victims the last drop of their life-blood.

You place Popery on an equality with other denominations. But Popery does not accept of this as enough, as its correct position. You regard it and treat it as one of several churches; but that Popery does not admit. It is the only true, holy, infallible Church. It may not always put forward its claims; it works very craftily. So long as it is in the minority its priests may even profess goodwill to the various Protestant denominations among which they are working and winning their way. But they will never cease labouring till they are recognised as the only true Church, till they have supplanted every other.

Then, as their Church is the only true Church, it follows as a consequence that those who do not belong to it do not belong to the Church at all. Popery regards all beyond its pale as schismatics, heretics, as utterly beyond the pale of salvation; it does not allow them to hope in even what has been called by some "the uncovenanted mercies of God." In this is manifested the exclusiveness of Popery, its utter want of reciprocity.

Let any one of those professing Protestants who are so loud in their praises of Popery, and who are ever taking its part, point to a single statement in any of the authorised writings of Popery which recognise them as belonging to a true Church. You and priests may meet in public or private, and there may be a great deal of shaking of hands and of

professed cordiality, but in their estimation you are neither more nor less than a heretic. They may not, of course, say so to you, while you are so friendly with them; they know their time. But that is how they regard you. For, to quote the Donay Catechism, "He who is not in due connection and subordination to the Pope and general councils must needs be dead, and cannot be accounted a member of the Church." Still more, the Catechism of the Council of Trent adds, "As this one Church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of Church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral." Such is the decision of Rome as to your state and prospects so long as you do not belong to it. You praise Popery as being so very liberal. Is that liberality? You, a Protestant, denounce some of your fellow-Protestants as being so very narrow-minded, bigoted. Here is narrow-mindedness, bigotry, in Rome, exceeding anything of the kind among your fellow-Protestants. You boast of the charitable feelings that you have to Popery; you think you have raised yourself to a higher position in the view of Popish priests and adherents than have these prejudiced Protestants. You imagine that because you are so friendly to them they will be as friendly to you, but you are labouring under a grievous mistake.

They have no more real friendly regard for you, with all your lauding of them, and with all your giving to them, than they have for their most pronounced opponents—no more real sympathy for you than for those who make no such profession. You, as well as they, just belong to "a society arrogating to itself the name of a Church." To be true to their principles they do not, and cannot, regard you in any other way. There is no more mercy for you than for the strictest Protestant; you make no more of it than does he. You may hold loosely by your Protestant principles, but do not thus judge Romanists; they do not hold so loosely by theirs. By the teaching and training which they have received, it is ingrained in their very nature that they are the only Church, and that all who do not belong to that Church, it matters not how opposed these others are to them, however unconcerned, however friendly, however near they may come to that one holy Catholic Church, yet if they are without it, "are sunk in the most pernicious errors," are "dead." However much disposed you may be to a number of the doctrines and ways of Popery, yet if you are not prepared to receive the whole of them, if you reject any of them, you are "accursed."

A reverend doctor in Glasgow, who occupies a rather high position, said recently at a public meeting: "He had the gratification of feeling that he was on friendly terms with every minister, so far as he knew, of every denomination in Glasgow, including his venerable friend Archbishop Eyre." This declaration was of course received with applause. No doubt the reverend doctor, when he made such a statement as this, was regarding himself as being extremely charitable, as having got beyond the prejudices of weak-minded Protestants. But does he imagine that "his venerable friend" would reciprocate the compliment? Then how could he suppose that "his venerable friend" would thank him for including him among the ministers of other denominations? Certainly Archbishop Eyre does not rank himself among them. Does this reverend doctor know, or does he not know, what the bishops of Rome are, what

they teach, what they must teach, and what they aim at in this land? He boasts that he is on "friendly terms" with one who is doing all he can to advance Popery and to overthrow Protestantism, to overthrow the religion which this reverend doctor professes to believe and the Church of which he is a minister—not, however, a Church at all, according to the principles of "his venerable friend." He has "the gratification of feeling that he is on friendly terms" with one who is an idolator, and who enforces idolatry. And as one proof of this, to notice no more, this reverend doctor should know that the bishops and priests of Rome themselves worship, and cause to be worshipped, a mere wafer as the body and blood and soul and divinity of the Redeemer. If "his venerable friend" had the power he would make Protestants do so also, or commit them to the stake, and he would show no respect to this reverend doctor.

Not more opposed were the priests of Baal-pear of old to the religion and to the worship of the Jews, not more opposed were Sanballat and Tobiah and their associates to the best interests of the Jews, than are the bishops of Rome to the Protestant religion and to the Church to which this reverend doctor belongs. But Nehemiah never spoke of Sanballat as being "his venerable friend," much as Sanballat tried to win over Nehemiah. Archbishop Eyre believes what his Church believes, that this reverend doctor, because not belonging to the one holy (Roman) Catholic Church, is "guided by the spirit of darkness," and "sunk in the most pernicious errors, both doctrinal and moral." And what is more, if "his venerable friend" and his coadjutors had the power, which they are striving fast to gain, they would not be long in taking possession of the cathedrals of Glasgow, of Edinburgh, and of other places, of taking possession of all the buildings and lands of which they were deprived at the Reformation. They would not be slow to thrust out the doctor, though on "friendly terms" with them, to thrust out all the present occupants of these, and make them conform to Popery, or take the consequences.

There is, in the present day, a great deal of talk of the kind in which this reverend doctor indulged on the occasion referred to. But what is the value of it? As we noticed at the outset, it shows a great amount of ignorance as to Bible truth and as to the difference between Protestantism and Popery. It is mere sentimentalism. The priests have discernment enough to see where such talkers stand, that they are not true-hearted Protestants, that from them they will get no opposition in promoting Popery. The priests may indeed hope to gain them over wholly to themselves; or, if not, the ban of the Church will rest on them as much as on the most rigid Protestants. Let all such be decidedly one thing or other. If Protestantism be true and good, carry it out thoroughly. If Popery be the right thing, do not profess to be Protestants. Indecision, halting between two opinions, is about the most unsatisfactory position you can occupy. "How long halt ye between two opinions? if the Lord be God, follow Him; but, if Baal, then follow him." "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods whom your fathers served on the other side of the flood, or the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve the Lord."

IV.—ROMANISM IN THE CHURCH OF ENGLAND.

THE Churches which sprang from the Reformation, in as far as they shook themselves clear of Papal authority and of Papal usages, stood for generations as bulwarks against the return of the old oppression. They that dwelt under their shadow returned; they had the promise fulfilled: "They shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon" (Hosea xiv. 7). So long as the lines were drawn hard and fast between them and Rome, they had nothing to fear from that quarter. Their trust in God and dependence on the Spirit's grace, would have been their safety. But how greatly changed! The Church of England is this day very unlike her former self. Somewhere there has been utterly a fault—remissness, unfaithfulness. "Men slept, and an enemy sowed tares;" an abundant crop has sprung up, which will now tax the wisest and most resolute of all her sons to eradicate and destroy. Rome, true to her treacherous character, and too wise to attempt carrying the fortress by direct assault, has got her emissaries within. They found an entrance, not in the character of Romanists, but as Protestant ministers; but their mission has been to destroy by sapping the very foundations of the Church which protects and supports them. It is more than fifty years since this work began, in the issue of the Oxford Tracts, by Pusey and others. Slow in its movements at first, the corrupting element has of late years made alarming progress. The Romanisers, or Ritualists, in the Church of England are banded together as a corporate body under the title of "The English Church Union," which already numbers 2600 clergymen and many thousands of the laity, with a numerous array of female workers organised into sisterhoods. The attitude assumed by the whole party is that of the most determined opposition to the evangelical doctrines held and taught by the opposing party in the same Church. They show an equal determination to push forward their cause at all hazards and in the most daring defiance of law, and of all legal decisions which may be given against them. In this they plainly declare the Romish parentage of the movement; for this is the spirit which lives in and actuates the whole Papal system. Like Rome, also, they not only hate the pure light of the Gospel, but are ready to avail themselves of whatever support they can obtain, even at the hands of men who are opposed to all religion. This is a power which Rome knows how to wield and how to utilise for her own ends; and it is this power that the Christian Churches will have most of all to dread in a not distant future. It is now beyond all doubt that this Ritualistic movement sprang from Rome; that it is under the skilful guidance of sagacious Romanists, and that it leads to Rome again. It is some comfort to know that this strange and perfidious course is not allowed to go on without resistance. "The Church Association," which represents the evangelical party, is not inactive in its opposition, though its operations are hampered with great difficulties. Nevertheless that body is strong, because it has God and truth on its side. As stated in *The British Protestant*: "The crisis demands prompt action on the part of all who would preserve the Protestantism of the Church of England; and the hour has struck for outspoken opposition to all compromising measures. Indeed, many thoughtful minds are coming to the conclusion that the knell of our Church's doom may already be heard in the air."

Prayer and energy, however, must be the resolve of all the real and true among us, and He in whom such trust will certainly not fail them, be they few or many."

During the past year not a few faithful ministers of the English Church have passed away, and there are few men of like mind rising to take their place. Meanwhile, that Church presents the sad spectacle of a house divided against itself. It is cause for great sorrow of heart to the godly members and ministers of that Church. They feel with keenest bitterness the heavy calamities which are now upon them. Many phases of the struggle have come prominently into view throughout the year which it would be out of place to reproduce or explain in these pages; but it seems clear that things are hastening to a crisis. Whatever that crisis and its issues may be, it is well if all true Christians are drawn nearer to God as their only refuge: "For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left" (Deut. xxxii. 36).—*Annual Report of Scottish Reformation Society.*

V.—COUNTERACTIVE MEASURES IN ENGLAND.

IT is becoming more and more manifest that the Romanisers in the Church of England are not to be allowed such an easy victory as they seemed at one time to anticipate. The friends of the Gospel are feeling that they have borne with them quite long enough, and they are now showing a firm determination to put an arrest on their nefarious proceedings. Among other efforts for the defence of Protestant Christianity in England, we rejoice to observe that a project has just been launched for establishing a Protestant Institute at Portsmouth. It is intended to be a regular corporation, with a capital of £8000, in shares of £1 each. The Scottish Reformation Society having been applied to for back numbers of the *Bulwark*, has been able to furnish pretty complete files of that magazine for more than twenty years past. We sincerely trust that our friends in Portsmouth will meet with every encouragement, and that the present movement will be crowned with success.

We have also before us the annual report of the *British Protestant League*. That report begins well, in the following devout recognition of their dependence on God:—

"Through the tender mercy of our gracious God, Father, Son, and Holy Ghost, we have been brought to the close of another year of labour in the cause of Protestantism. Your committee desire to express their unfeigned thanks to the God of all truth and grace for permitting them in any feeble way to witness for His truth amidst abounding religious errors."

It gives an account of not a few lectures and sermons delivered during the year in defence of the religion of the Bible against the inroads of Romish error. We give the following extract:—

"Thursday, January 25, a lecture under the auspices of the Bristol Protestant League was given at the Mission Hall, Pennywell Road, St. Philip's, by the Rev. W. H. Beeken, on 'Auricular Confession and Priestly Absolution.' There was a good attendance. Mr. Edward Colston occupied the chair. The meeting was opened by Mr. Bradfield reading a portion of Scripture, and Mr. Little offered prayer. The chair-

man asked those present to give the rev. lecturer a patient hearing, and promised that at the end of the lecture those who wished to ask questions should be allowed to do so. (Hear, hear.) The Rev. W. H. Beeken, in the course of his lecture, said he was not there because he liked controversy, but because he believed that it was his duty to contend for the 'faith once delivered to the saints' (Hear, hear.) He should consider the following questions:—What was auricular confession? Was it scriptural? What were its effects on priest and laity? and, lastly, What was their duty in the matter? There was one confession which he believed in, and that was the confession of their sins to God, because that was scriptural—(hear, hear)—but the Romanist and Ritualist said that confession should only be through the priest. (Shame.) They would see the wide difference between the two. (Hear, hear.) Having shown the similarity that existed between the orders given to the penitent by the Romish priest and the Ritualists, he said that a Church of England clergyman—a Ritualist—in his sermon stated, 'That a man who confesses to God *may* be forgiven, but he who confesses to a priest *must* be forgiven.' (Shame.) Blasphemy like that could not be excelled. (Hear, hear.) He condemned in very strong language the manuals issued by the Ritualists, and said that the Ritualist priest as well as the Roman priest was bound by oath not to reveal anything that was told him by the person who confessed. He called the system a God-dishonouring and soul-degrading system. (Cheers.) He looked upon it as the means by which vice will spread and evil increase in the human heart. It invaded the sanctity of the home; it came between father and child, husband and wife, and brother and sister. (Cheers.) In the past it had been the means of untold evil; in the present it was making its blasting and withering power felt, and unless it was stopped it would overflow the Church of England. (Applause.) The rev. lecturer then passed on to the second part of his lecture, and argued that auricular confession was not taught in the Old Testament, and they might as well try to look for a needle in a haystack as to try and find it in the New Testament. (Hear, hear.) One of the evils of auricular confession was that it came between the soul and its Saviour, and created a new condition of salvation. (Cheers.) [At this point a man in the room asked, 'Where are the confessional boxes?' And to that question the rev. lecturer replied, amidst cheers, 'I don't know; I've never been in your church here.'] After speaking of the evil effects it had on the priest, the rev. gentleman concluded an interesting and argumentative lecture by saying that they should work against auricular confession by keeping their children from those churches and schools where such a demoralising system was taught—by respectfully, but at the same time firmly, refusing to admit those men into their houses, although they came laden with alms. (Cheers.) He urged them, as they loved their Church and country, to beware of the priest and to beware of the confessional. (Loud applause.) Votes of thanks to the lecturer and chairman brought the meeting to a conclusion."

We are glad to find that several excellent sermons delivered in connection with the League have been published; one by the Rev. Robert Baker Girdlestone, M.A., preached before the University of Oxford, and also in the Bristol Cathedral, from Jer. xxiii, 28, 29: "He that bath My word, let him speak My word faithfully," &c. A second, by

the Rev. Edward Girdlestone, in the Bristol Cathedral, from 2 Tim. ii. 9: "The word of God is not bound." We have also a third sermon before us by the Rev. Talbot Greaves, A.M., preached in Clifton Parish Church, the subject being "Confession and Absolution." Had our space allowed, we would have gladly given a few extracts from each of these discourses, all fraught with much needed instruction and timely warning. But we confine ourselves to the concluding part of the sermon on the Confessional by Mr. Greaves, inasmuch as that subject has now become a most fearful and clamant scandal among professed Protestants. Unless the evil is dealt with speedily, and with a firm and unflinching hand, it will eat out the life of the Church of England. Mr. Greaves concludes a faithful and trenchant discourse in the following words:—

"Rest assured there never was a system invented by Satan more subversive of all home life. God forbid that the confessor or the spiritual director, who perhaps is the more dangerous because his influence is more constant, should ever be permitted in England to invade our homes and destroy all confidence between mother and daughter, husband and wife, and friend and friend.

"And then again, the third reason why we protest against the system is, because it is entirely repugnant to all religious and civil liberty. It invests the priests with a despotic power, and once let the priest gain access to your homes, through your governess, your servants, your children, the wife of your bosom, he becomes possessed of every family secret. Armed with the pretended power of admitting to heaven, or consigning to hell, he wrenches from the daughter more than she would tell her mother, and from the wife more than she would communicate to her husband. The poor trembling woman, placed upon a moral rack, in her agony makes the priest the confidant of her inmost soul, and he can turn it to account at pleasure. Obey him she must, purchase his silence at any price. The priest is thus a spy in every family, and holds them all in abject bondage; they are his fettered, priest-ridden slaves, and he the reigning, ruling master of all. I do not wonder that the Church of Rome should desire to retain a system by which she grows great and powerful, and by which she can extract what money she pleases from her subjects. I do not wonder that greed of gain, or that temptation to finer natures—the love of power—should lead carnal priests to uphold the system; but I tell you what I do wonder at, and that is, that men who have once been free should submit to have these fetters riveted again upon their limbs, and that we in England should be again 'entangled in this yoke of bondage.' I confess that this is what I do not understand, and that this is what I am slow to believe.

"And then again, we denounce the system because we believe it to be deceitful and destructive to souls. One of the most precious things that God has given you is your conscience—thank God that you have a conscience—which reasons with you of righteousness, temperance, and judgment to come, and thank God that when that conscience 'by sin is accused,' and when it cries out for pardon and peace, as a hungry child cries for bread, you belong to a Church and live in a land where you are at once directed to the precious blood of Jesus which cleanses from all sin, and to that great refuge which God has provided—the throne of grace and the high-priesthood of Christ; but woe to that man who in the agony of his conscience is beguiled into confession, in order to receive

absolution from his fellow-man, weak, poor, and helpless as himself. Woe to that man when he finds it out, when it is too late, that the priest has cheated him out of heaven, by chanting over his soul 'peace! peace! when there is no peace.' The Church of Rome lulls the conscience into a false and delusive peace, and the Great Day alone will show how many thousands and tens of thousands of souls she has sent into eternity with a lie in their right hands.

"And then, lastly, we utterly denounce and detest and abhor the whole system as an outrage against Christ, as an attempt to dethrone the Lord Jesus Christ. The Church of Rome has exalted herself above all that is called God, arrogated to herself the prerogative of the jealous God, she has done it at tremendous cost—the cost of debasing Jesus, and putting the priest into His throne. According to her system, the priest becomes the immediate saviour; to him belongs the prerogative of mercy. To Christ only the prerogative of judgment. Once admit into your heart the image of the priest—I don't care whether he is Romish or Anglican—once admit the image of the priest into your heart, and there will be no room left for Christ there, and so while we denounce the system as repugnant to morality and holiness, as degrading and debasing to ministers and people, as fatal to our liberties, civil and religious, as deceitful and destructive to the souls of men, we regard it with tenfold greater repugnance as an insult and outrage against the Lord Jesus Christ. And so, beloved brethren, as the best and surest safeguard against this and every form of evil, I beseech you hold fast the Lord Jesus, as our only Advocate in heaven, our only Absolver upon earth, our prophet, priest, and king, our only hope and joy and peace, our glorious all in all. When Christ is in the background, then the priest emerges, a judge in the confessional, at the altar a god; but when Christ has the pre-eminence, then the earthly priesthood fades fast away, like the morning mist before the rising sun; and my prayer is that you may be all 'satisfied with His goodness,' that you may be 'complete in Him in whom all fulness dwells,' and like the apostles of old on Mount Tabor, 'see no man, save Jesus only.' Not the confessional, but the throne of grace, not the earthly priest, but the priesthood of the Lord Jesus Christ; be these our refuge and hiding-place, our support and solace, and comfort in every hour of temptation amid the conflicts of life, amid the agonies of death, and amid the realities of the coming judgment."

VI.—THE COMING STRUGGLE IN GREAT BRITAIN.

THE ecclesiastical outlook in Great Britain is far from being favourable to the interests of evangelical Protestantism. The powerful Church of England, which, if united, might have smiled at the futile efforts of the Liberation Society, is in a fair way of falling to pieces, through the action of antagonistic forces within herself. Although, even at the best, she was only partially reformed, yet the services she rendered, through many of her sons, her Cranmers, Latimers, and Riddleys, to the cause of Protestantism can never be forgotten. But the leaven of Romanism and Erastianism which lurked in her Liturgy and Constitution is now bearing its bitter fruit. England now presents the spectacle of a Church, with a doctrinal creed, which Presbyterian ministers could subscribe, signed by thousands of her ministers whose ritualistic practices are essentially

Romish in their character and tendency. This party, moreover, is, as often happens, the most zealous and active. There are, doubtless, in all parts of England, ministers of that Church thoroughly imbued with an evangelical spirit, and doing good work for their Lord in their own quiet parishes, and lamenting bitterly the Romeward tendency of many of their brethren. But the evangelical party, being destitute of any organisation as a party, are all but powerless to arrest the flowing tide, which threatens to make the Protestantism of Puritan times in England a mere relic of the past. It seems to us clear as noonday, that unless the true Protestants within the Church of England speedily bestir themselves, and band together as one man in defence of the pure gospel, and the maintenance of sound doctrine and pure worship, the Church which has been called the strongest bulwark of Protestantism will speedily become the strongest buttress of the corrupt Church of Rome. Already, as might have been expected, the converts to Rome from the clergy of that Church, since the Oxford Tracts movement, are numbered by thousands, while the process is still going on with accelerating rapidity. We sympathise with the alarm which is expressed by the evangelical party in the Church of England, as to the nature of the majority of recent appointments to places of influence by the Prime Minister, while the connivance by some of the bishops at the doings of extreme Ritualists within their dioceses is an evil omen for the future.

To show how the ritualistic leaven is spreading in quarters where better things might have been expected in the light of recent events, let the following facts be noted. At the notorious rectory of St. John's, Miles Platting, of which Mr. Green was the incumbent, a successor was inducted a few weeks ago, in the person of Mr. Evans, who was spoken of as a moderate man who avoided all extremes.

A correspondent of the *Rock* thus describes the closing portion of the services :—

"The address of the Bishop (delivered at the steps of the chancel) was very simple and charitable. He wished to forget the past few years of the history of St. John's. He said that the new Incumbent's late rector (Canon Bently, of St. Matthew's, Manchester) had assured him that Mr. Evans would be the right man in the right place; and he hoped that the church would be as well attended, and that the holy table would be as thronged as in the past. Then what appeared to us much like a reordination (without imposition of hands) of Mr. Evans took place, when the Bishop (who, in the earlier part of his Episcopate, said the concluding prayers at the chancel steps) proceeded to the east end of the church. The east end gives every evidence of a belief in a Christ localised there. There is a Baldachino—the first, we believe, erected since the Reformation—a piece of architecture, surmounted with a cross, in form of a canopy, to serve as a covering to the 'altar,' or over the host. To appearance, a marble cross based upon a tabernacle of the same material stands on the altar. It may be on a shelf above it. We can only guess about the tabernacle or secret place, where false Christs were to appear, not being initiated into the secrets of the Papal Roman Church. Over the Baldachino is, 'Holy, Holy, Holy, is the Lord God of Hosts,' and on either side 'King of Kings,' 'Lord of Lords.' Before the cross on the altar the Bishop knelt with his face thereto (the central figure), and on either side Canon Woodhouse and Archdeacon Anson turned eastward. The

Bishop here (and thus attended) concluded the service. In the language of press reporters, 'it was a very effective scene.' In our case, who could contrast with it the Consecration Service and the evening prayer on the occasion of Prebendary Auriol's Church Association visit, a feeling of sadness and sorrow clouded our spirits as we realised the verdict of the past, that worldly embellishment is generally destructive of spiritual excellency and utterly subversive of Divine prosperity. In proportion as we recede from the simplicity of 'the upper room in Jerusalem,' so far do we erase the marks of that kingdom which 'is not of this world,' that kingdom which its Great Founder designed should never be of the earthy, earthly, but of heaven, heavenly and Divine. The Church only becomes the glory of earth as she is scriptural in doctrine and spiritual in worship, and as she is, in her ministers and worshippers, the reflection of Heaven."

With the closing remarks of the *Rock's* correspondent we most heartily concur, although we are significantly informed that only about six of Mr. Green's friends were present on the occasion, which leads us to surmise that they will soon seek a resting place in another church. The High Church party in England, along with the Puseyite or Ritualistic party, are by far the most influential, and we sincerely wish that we could add that they are influential for good. Between these two great parties there is much that is common, the best proof of this being the fact that it is from the former that the ranks of the latter are being constantly recruited, as it is from the latter again, and that by a natural and logical sequence, that Rome gains her converts. If these considerations do not lead the evangelical party to organise themselves without delay into one phalanx, and make an appeal to the great Protestant heart of England,—which is yet, we trust, sound on the great essentials of the Gospel,—disastrous consequences can only be anticipated. In the midst of all these movements in the English Church, there is another Church looking on, and that not as an indifferent spectator, but as one having the deepest interest in the issues. The subjection of proud England to the See of Rome has long been an object of all-absorbing ambition, to the accomplishment of which no sacrifice or labour will be considered too great. That Church cannot help regarding the movements now in progress in the Anglican Church as doing more to make the great object of her ambition a reality, than all her own direct efforts to compass the same end. No Church on earth has ever matched the skill which the Church of Rome has exhibited in being able to turn every current event to the subservience of her own fixed ends. At present she is doing this in two ways. The zeal, though not according to knowledge, shown by the Puseyite party, in the all-predominating stress laid on external rites, the Church of Rome regards with ill-concealed joy, being persuaded, as she justly may, that it can only have one goal. There is another phenomenon of fearful portent to British Protestantism, which to us is a greater cause of alarm than even the semi-popish movements in the Church of England, and that is the professed apathy of professing Protestants to the workings of Romanism in the three kingdoms. Thoughtless Protestants pooch pooch the idea that there is any danger of Popish domination in these islands. We wish we could believe it. But of this we are persuaded, that it is not by the religion of Ritualism, or the aping of Episcopal forms in Presbyterian Churches, or the culture of æsthetic tastes in the sphere of religion, or

the indifference and practical infidelity of the masses, that the ultimate domination of Rome will be prevented. Nay, rather, all these elements are conspiring to bring about this dire result. We have dwelt thus on the state of matters in England, because whatever affects the spiritual welfare of our more powerful sister kingdom, either for good or evil, will also naturally affect Scotland. There have been times in the history of the two countries when Scotland, by her more robust Protestantism, was enabled to render signal service to England, and to the cause of truth and freedom. But the state of matters ecclesiastical in Scotland at the present time, is such as to render her comparatively powerless in the way of rendering any effectual aid to the evangelical party in the Church of England. Our Presbyterianism is broken up into fragments. The Romish and Episcopal Churches, with their so-called Bishops and Dioceses, are claiming to be the true Catholic Church of Scotland, and regarding the Presbyterians as heretics and schismatics, while, in the three great branches into which Presbyterianism is divided, the present tendency is to follow the practices which are threatening to rend the Church of England to pieces; and we are ill-fitted to render any efficient aid to that distracted Church in this her day of trial. We had hoped in this issue of *The Signal* to have presented to our readers a series of facts regarding the past history, the present condition, and principles of the Scottish Episcopal Church, with the view, if that be possible, to awaken the Presbyterian community to some due sense of the dangers that are looming in the not far distant future, arising from the relation of that Church to the dominant party in the Church of England to which we have referred. But this for the present must be deferred. Meanwhile, we sincerely pray that all true Protestants in these kingdoms, may, by God's mercy, be awakened to a lively sense of the solemn crisis that seems to be drawing nigh, when every man's work shall be tried of what sort it is, and when those only will stand the fiery ordeal who are personally in union with the Son of God, and adhere to the truth of God in its integrity and purity.—*The Signal*.

VII.—MISSIONS IN ITALY.

IT is very cheering to mark the renewed interest now being awakened in the Waldensian Church and its mission work in the Italian Peninsula. That little Church of the Valleys has a wonderful history. It is referred to in the following terms in the last Annual Report of the Scottish Reformation Society:—

"The Church of the Valleys, the little Waldensian Church with its fifteen parishes, again and again almost annihilated by Popish persecution—the cruellest that Rome could inflict—is now called to the front. Long and terrible were the woes it bore, but in spite of all it kept firm hold of the truth of God. A living illustration of the Psalmist's words, 'They had almost consumed me upon the earth, but I forsook not Thy precepts,' that Church comes forth this day from her mountain fastnesses not to reward Rome as Rome had done to her, but to offer the blessings of the gospel of peace. This is her requital for the cruel wrongs endured so long. The living waters have thus begun to flow into Italy. Protestant churches are now being planted all over the land, and in the city of Rome itself, along with other evangelical bodies, the Waldenses have

obtained a foothold; and of all other churches they have the highest claim to pre-eminence, for they are the remnant of 'those who kept the truth so pure of old, when all our fathers worshipped stocks and stones.' The work of that Church was begun in Rome as soon as the city was taken by the Italian troops. The soldiers had scarcely passed through the breach when they were followed by the Waldensian evangelists, but it was not till towards the close of last year that their first church was opened there. Many other Christian agencies, including the Italian Free Church, are in active operation, not only in Rome, but in other parts of the country, and many prayers are ascending to God for an outpouring of the Spirit to give saving and lasting effect to the work of His servants."

A meeting in support of the missions of this Church was lately held in the Mansion House, London, presided over by the Lord Mayor. The proceedings were reported in the *Evangelical Christendom* as follows:—

"The Lord Mayor, in opening the proceedings, said they had met there that day for an object which commended itself to Christians in this country. The Waldensian Church was the oldest section of Christianity in Europe, and it was endeared to all Christians for what it had suffered in early days; and we were all indebted to it for upholding the pure principles of Christianity through centuries of persecution. It was, in fact, the Church to which in the present day all must look for the evangelisation of Italy. It was sad to have to deplore that for a long period in a large portion of Italy there were no means of preaching the Gospel. But that was now all at an end. Still, there was disappointment in the fact that the people hitherto did not seem desirous to readily accept the teaching offered to them. But it should be borne in mind that for centuries Italy had been under the dominion of the Church of Rome. Yet even the thunders of the Pope were disregarded during the Middle Ages there, whilst the chief Bishop of Rome could lay an interdict upon England. This showed a great amount of infidelity against which the Gospel had to struggle in Italy. The Waldensian Church might well be described as the National Christian Church of Italy. Signor C. A. Tron, Waldensian pastor of Turin, then addressed the meeting, giving a history of the Waldenses, and pointed to the work their Church had done throughout the ages. Lord Shaftesbury moved the following resolution:—'That this meeting, having heard of the successful working, through the grace of God, of the Waldensian Church Missions in Italy, desires to commend it to the Christian sympathy and support of all interested in the spread of the Gospel.' His Lordship called attention to the fact that the Waldenses were the nearest of all to the Apostles, and the Church was in existence long before the Church of Rome. It was impossible to read the records of their sufferings without sympathy and admiration. Although from time to time decimated, still they held steadfastly to their faith, and now they, after all these ages of persecution, might claim a glorious victory. Even some centuries past they found in England a place in the heart of Cromwell, who sent word to the Duke of Savoy that, if the persecution of these people was not discontinued, he would send 30,000 Roundheads to Italy, so as to see what effect that would have as an argument. In a few closing sentences the speaker commended the cause to the sympathy of the English of the present day. The Rev. Canon Fremantle seconded the resolution, which was supported by other speakers and carried unanimously."

VIII.—THE FAITH OF ST. PATRICK.

(From an Address given on the Day of Prayer for Ireland [St. Patrick's Day], at a Meeting in Dublin.)

IN the faith of Patrick there is a total and conspicuous absence of all the characteristic elements of Romanism. Not a single reference to Papal power is to be found in his works; not a single reference to sacerdotal or sacramental piety; not a single reference to the worship of saints, images, or relics. Patrick is literally, so far as these errors are concerned, untainted with the incipient and deadly heresies of the fifth and succeeding centuries. He is a primitive Christian of the type of Paul or John. And it is at this point that I detect the most serious disloyalty of Ireland to her own great patron saint. Patrick bowed the knee, neither to the Pope nor to Mary, nor to an image, nor to a relic. These things have corrupted the Gospel which Patrick preached, and hence the superstition, the degeneracy, the restlessness of the Irish people. Let us invite them to return to Patrick's simple Gospel!

The last article I notice in Patrick's creed is his tender and sympathetic faith in the Irish people. He loved the Irish as Paul loved the Galatians. His letter to Carotacus might almost be placed beside a Pauline Epistle. The Irish are his dear children. He yearns over them, prays over them, trains them, educates them, fosters them; and believes in their wondrous capabilities under the action of Divine grace. In this respect Patrick has a lesson for every Protestant Church in the land. Are we strangers here from Scotland and England? Patrick was a stranger. Are we surrounded with influences that appear at times to demonise the Irish people? Patrick worked amid clans torn by intestine war, and burning with mutual hatred. Do we seem to preach in vain the free doctrines of grace to the Irish population? Patrick laboured long without success; and even at the close of his patriarchal life Christianity was only in her infancy.

We may well learn from him patience, patriotism, loyalty to God, faith in the Gospel. We may learn of him that it is by pure lives, as well as a pure creed, that we are to disarm the hostility of the Irish people, and win them back to the faith once delivered to the saints. We deal not with pagans, nor barbarians. We deal with populations who have accepted the grand fundamental truth of the Gospel. Our task then is the easier one. It is to hold up the Shamrock as Patrick did, and to ask the Irish people: Have they forgotten? Have fourteen centuries utterly effaced the memory of the simple Gospel—one God and one Mediator? Come back to the pure springs of Gospel truth! Fling back to Rome her superstitions, her heresies, and her spiritual despotism!

Oh, for some nineteenth century Patrick, who would pace the provinces of Ireland as he did and reform the land and drive out the poisonous serpents:—doctrinal heresy; ecclesiastical despotism; spiritual superstition; sedition; privy conspiracy; indolence.

In the neighbourhood of Clonmel there is a beautiful well in a secluded valley, called St. Patrick's Well. Clear, sparkling, cool, pure water bubbles up all the year round from the hidden depths of the earth, and flows away from the lip of the well down the valley into a large stagnant pond which it feeds. The water in the well is ever fresh and beautiful; but when it flows into the sedge, and slime, and weeds of the pond, it loses its limpidity, and becomes muddy and dark. I have seen, on Patrick's Day, crowds

of pilgrims, whom superstition had collected to the well to drink in hopes that they would be healed of disease or protected from danger. But a correct instinct keeps them away from the murky pond down the slope of the valley. What a striking historical parable we have here! The well in its sparkling purity is the faith which Patrick preached and embodied. The stagnant pond is that faith corrupted and darkened in the course of the centuries. The well is the pure Gospel of Jesus Christ, the glad tidings of salvation to a perishing world. The grand doctrines of grace, and faith, and holiness, God's love in Christ, eternal life through the operations of the Holy Ghost. The stagnant pond represents these doctrines corrupted by sacerdotalism, worship of saints, sacramental piety, and the influence of the Papacy.

Would that the Irish people had the spiritual instinct to pass up from the pond and repair to the fountain head! Here are the healing waters, and here is the fountain over which the invitation of the prophet is written: "Ho! every one that thirsteth, come ye to the waters."—*The Christian Irishman*.

IX.—THE GOSPEL IN SPAIN.

DYING EXPERIENCES OF A SPANISH CHILD.

THE following touching story is told in the *Evangelical Advocate and Protestant Witness* :—

The circumstances about to be noted occurred in our missionary station of Seville, and the child to whom reference is made was one of the children of our schools, under the fostering, devoted care of our godly missionary agent, Señor Alonso. The narrative is written by Alonso, sent to Mr. Duncan, to London, translated by him, and sent on to us. Alonso writes :—

"During the month of March 1882 the subject of our Sabbath School lesson was the *mediatorial work of Christ* for us, and on one of its Sabbaths I explained to my scholars Christ's priestly office, the text being Heb. x. 12, 'But this man, after He had offered one sacrifice for sin for ever, sat down on the right hand of God.'

"At the close I gave out, as usual, to the children the subject for next Lord's day, which was to be the office of Christ, 'seated on the right hand of God,' and I purposely left to their choice the golden text which should serve for the lesson.

"Throughout the week the boys and girls searched much in their Bibles, disputing among themselves with notable emulation which would be the best text, I abstaining from giving my opinion.

"The Lord's day arrived, and the attendance at the Sabbath School was better than usual, very few of the scholars of the first section being absent. After the singing of a hymn and the accustomed prayer, the lesson began.

"'Let us see,' I said to the children, 'which is the text of our lesson to-day?'

"Each one repeated the verse which he had learned, some fixing on Rom. viii. 34, others on Heb. iv. 14-16, and the majority on Heb. vii. 25.

"I was going to give my opinion, when an old man, poorly clad, rose and asked leave to speak.

"'I have come, sir, as requested by my little grandson Antonio, who

cannot come, being in bed since yesterday with a strong fever. Last night the fever was very high, and we heard him repeat often in his delirium these words, "Advocate, Father, Jesus Christ," but we did not understand what he meant. This morning he woke with his head clear, and wished to be dressed to come to the school, but in spite of his willing we have not allowed him, for he is not yet free of the fever, and we fear it may be mesmeric. He cried more and more, and said, "Let me go to the school. I have learned my text, and the other boys will be saying it and will gain." But when he saw that it was in vain, he called me and said to me, "Dear grandfather, you go to the Sabbath School for me and tell the pastor that I know the text; look, it is this, 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' Don't forget, dear grandfather," and he repeated it several times until I had learned it by memory to come and say it here. I cannot read, and have only been able to learn the text by hearing my grandson repeat it."

"These words of the old man produced a pleasing satisfaction in us all, for indeed Antonio was a very diligent boy, and this was not the first time that he had given proof of his love for the study of God's Word. I praised before all the conduct of Antonio, and was preparing to explain his text, when the old man again interrupted me.

"'Not only has my grandson learned me this text,' he said, 'but through its frequent repetition my attention has been fixed on its contents. I am old—seventy-two years old—and have never attended with any interest to religious matters; my end draws near, and I now see that I am not prepared to die. But happily my conscience has awakened now, and I wish, Señor Pastor, that you tell me if I may hope for something from my little grandchild's text.'

"'Yes, yes,' I hastened to answer; 'the text speaks to all, and Jesus is the Advocate whom we have all before the Father. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Do you believe this?'

"'Yes, I believe it; but after so many years of carelessness, how can I ask God to forgive me?'

"'Easily; the text says that if we have sinned, "we have an advocate with the Father, Jesus Christ the righteous." What fear have you to ask God to forgive, knowing that you have so good and powerful an Advocate? And as to so many years of carelessness, remember the case of the thief on the cross, and take courage to say, "Lord, remember me, now that Thou art in Thy kingdom."'

"The old man was visibly moved; some tears coursed down his wrinkled cheeks, as with great interest he followed the explanation of the proposed subject. When the lesson was over, he strongly pressed my hand, saying, very much affected, 'This is the first time in my life that I have been impressed with these things, and I thank God, who, by means of my grandchild, has brought me here to hear things that have done me so much good. Now I await my end tranquilly.'

"That afternoon I visited Antonio, whom I found very dangerously ill. It was necessary to call the doctor, who gave little hope, as the boy's illness was an acute brain fever. Very early next day they came to tell me that he was dead.

"As to the grandfather, he continued to attend worship and the Sunday School lessons, till age and an attack of asthma prostrated him in bed, and in the beginning of last winter he died in much peace, founded on faith in Jesus Christ."

X.—ROME COMING INTO FAVOUR IN BRITAIN.

IN our last issue we gave the memorial, sent to Government by the Scottish Reformation Society, against the appointment and precedence of Dr. Manning in the Royal Commission on the Housing of the Poor. In that appointment he is made to rank next in order to His Royal Highness the Prince of Wales, and in precedence of all the nobility and clergy of the kingdom; and not only this, but he carries with him into that position his full title as a prince of the Romish Church, being designated in the *Gazette* "Our trusty and well-beloved the Most Reverend Cardinal Archbishop, Henry Edward Manning, Doctor in Divinity." This title is forbidden by the laws of this country: he is therefore a lawbreaker. But, instead of being dealt with as such, as every other lawbreaker is, or ought to be, the Government not only sanctions his illegal assumption, but place him in a position of honour next in rank to the royal family. He is here as a prince, appointed by the Pope, invested with a power which is temporal as well as spiritual in its character. This act, on the part of Her Majesty's Government, deals a deadly blow at the very fundamental principles in which the Protestant constitution of this country is laid; and this additional advantage gained is likely to be speedily followed by others in the same direction, for Romanists know well how to turn to account every concession made to them. There has been for years a process at work which, if not arrested, must inevitably subvert the whole foundation of this country's greatness, laying her as low in the dust as ever she stood high in honour and greatness. It is written among the Thirty-nine Articles that "The Bishop of Rome has no jurisdiction in this realm of England." It is written in the Confession of Faith that "There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God." It is written throughout the whole history of God's dealings with His people Israel, that whenever they forsook the pure worship of God and the teaching of the prophets and turned to idolatry, their prosperity began visibly to wane; the rebuke of Heaven was visible upon them in many forms of distress and perplexity. Idolatry was their sin, and that sin could be read in their very punishment. It is written throughout the whole history of the Papacy, that the nations which came under the spell and power of that system were brought to desolation. But yet, in the face of all the warnings of the past, this British nation is strengthening that system by ever-increasing material support, and through its Government, in contravention of the laws of the realm, recognising, as in the case now in question, the assumptions of a Papist Cardinal, and giving him a place and position next to royalty. The man must either be judicially blind, or an unbeliever in God's government over the affairs of men, who does not see that these things will bring upon the nation the just judgments of God. It looks indeed as if these judgments were already

upon us; and yet there is no symptom of national repentance, but rather a determination to run on more swiftly in this ruinous career.

While one Romish dignitary is receiving such marked honour from the State, it is yet more humiliating to be informed that another is the recipient of favours even from a Presbyterian Church—a Church which has hitherto professed to hold the Confession of Faith as one of its subordinate standards. We would fain hope that this report may not be altogether correct, or that the matter may admit of some satisfactory explanation; but we find in the *Monthly Record of the Protestant Evangelical Mission* for April the following paragraph, which we have not seen contradicted:—

“The ‘Committee of the Presbyterian Church in England,’ which compiled its new ‘Hymnal,’ entitled ‘Church Praise,’ tender grateful acknowledgments to ‘His Eminence Cardinal Newman,’ for permitting them to insert four of his hymns.”

There is here as decided a recognition of Dr. Newman’s illegal title as that of Dr. Manning on the part of the Government; and there is an acknowledged indebtedness for service rendered by a Popish dignitary to a Protestant Church. We must say that it augurs ill for a Church to be brought into such strange relationship, and that in compiling its Hymnal it should find it necessary to resort to such help, being all the while in possession of an inspired Hymnal from the hand of God, entitled, “The Book of Psalms.”

XI.—MISCELLANEOUS.

THE JESUITS.—IMPORTANT DECISION.—A case has just been terminated (before the tribunals of Rome) which closely affects the members of the ex-Society of Jesuits in Naples. Several years have elapsed since they sued the Government for the payment of a life-pension which had been allowed by law in 1866 to the members of all suppressed religious corporations. Judgment was suspended in consequence of some friendly arrangements, but as no pensions have been paid to the Jesuits they renewed their proceedings against the Government. In opposition to them it was argued that General Garibaldi, as dictator, had suppressed the Society of Jesuits in 1860 in the Southern States. This act was held as legal and decisive, and it was maintained that no claim could be made on the basis of a law passed six years later.—*Evening Standard*, 21st March 1884.

It is a sign of the times that the Pope has erected at his own expense a meteorological observatory at Carpineto-Romano, his native city, on the castle of the Pecci family. If the Pope thus recognises the weather, he will probably, before long, recognise other things of rather more importance than the weather, which at least is beyond his control.—*Ibid*, 14th April 1884.

BRITISH ROMAN CATHOLIC BISHOPS AND THE PROPAGANDA.—On Sunday a Papal rescript was read in the churches of the Archdiocese of Westminster on the subject of the future relations between the Sacred Congregation de Propaganda Fide and the bishops, clergy, and laity of the Roman Catholic Church in the British Empire. In this document

the Pope, in order to provide for the better security of the property of the Propaganda, which is threatened by a recent decision of the Superior Court of Cassation in Rome, declares that henceforth the administrative seat of the patrimony of the College for all donations, legacies, and offerings by which "the piety of the faithful may wish to meet its heavy and continual expenditure," is transferred out of Italy. It has, therefore, been decided by his Holiness to establish in different parts of the world centres or procurations, "where the offerings of the faithful may be put out of all danger, and be at the free and independent disposal of the Sacred Congregation for the benefit of the missions." Among these procurations Cardinal Manning is appointed for the different dioceses in England, the Most Rev. Archbishop Eyre for Scotland, Cardinal McCabe for Ireland, for Oceanica, Dr. Moran, Archbishop-elect of Sydney, and for India the Vicars-Apostolic of Bombay, Madras, and Calcutta.—*Weekly Times*, 13th April 1884.

THE GOVERNMENT AND THE POPE.—The following letter appeared in a recent number of the *Rock*:—SIR,—The Government has decided that Cardinal Manning, as a prince of the Roman Church, is to rank next to the Prince of Wales on the Royal Commission on the dwellings of the poor, and that he is to do so because he cannot legally sit on that commission as Archbishop of Westminster. The Government have pleaded "precedent," but have only been able to cite committees in Ireland, and their foremost case is one in which the present Cardinal McCabe sat under a Protestant prelate. If Dr. Manning cannot legally sit as Archbishop of Westminster, it certainly must be unconstitutional for him to take precedence of all Her Majesty's other subjects, and rank "as a prince," next to the heir apparent, because the Pope has made him—an English subject—as cardinal "a prince of the Church of Rome." To admit that he can so rank is to admit that the Pope has a power which ceased to be constitutional upwards of three hundred years ago. Moreover, foreign titles of nobility conferred on English subjects have always been regarded with great jealousy by the State, and special permission has always been necessary first to enable the person honoured to receive and assume the title. Did Cardinal Manning seek and receive this permission? And even if he did, should it enable his "cardinalate" to override every distinction which the Constitution enables our Queen to confer on any of her subjects?—I am, &c., A SCOTCHMAN.

In a subsequent number of the same paper (4th April), the following letter appeared:—SIR,—The following three circumstances seem to link themselves together:—1. Mr. Errington's visits to Rome, where I see he and the accredited agents of other countries were entertained last week by Cardinal Jacobini. 2. The contemplated departure of the Pope from Rome. 3. The last-floated suggestion that Mr. Errington ought to have a peerage. What has he done then? Now, we know that in 1882 Mr. Gladstone stated in the House of Commons that the object of Mr. Errington's visits to Rome were to "enlist the social power of the Pope in aid of the Government in Ireland." Remembering these words, I would ask where is the Pope going to when he leaves Rome? If to Ireland, as a counterblast to Mr. Parnell, we shall have the tragedies in Zululand, the

Transvaal, and Egypt re-enacted there. After Mr. Gladstone's decision, that Cardinal Manning ranks next to the Prince of Wales on a Royal Commission in a land where cardinals have no legal status, one may be excused writing the above.—I am, &c.,
A SCOTCHMAN.

XII.—POETRY.

LUTHER.

A poem written on Fourth Centenary Commemoration, November 10, 1883.

Let there be light! The darkness was
so dark,
And fear sat on it like a ghastly sprite,
Fixed into horror there and dreading
light,
Yet cried the very darkness, Light! O
Light!

Let there be light!

Four hundred years ago! Where was
there light?
Where truth! where charity! where
hope!

What church had faith! and who might
grope

For God in that dark starless night,
Four hundred years ago!

Hell kept high feast on earth, and Rome
kept hell;

And forth went fiery spirits, all unclean,
Devouring life, with very hunger lean;
Alas! what then poor Christendom
befell,

When earth kept feast for hell!

God saw, He spake, and there was light,
such light!

The world beheld, and trembled. As
when bright,

Like God's own face, His sudden light-
nings dart

Electrical through earth's remotest
He spake, and there was light!

The great Reformer rose, a morning
star,—

Elijah's little hand, earth's sevenfold
prayer

Answered, of groaning perfected,—the
dawning

Of hope's grand Reformation morning,—
The great Reformer rose.

And thunderings came, and voices,—for
no more

Could Deity withhold, whose grace before
Wickliffe had sent, Tyndale and Knox,

With still small voice compared, now
with shocks

Of earthquake, thund'rings and

Beal trembled, Ahab and Jezebel again,
and priests;

By fire Jehovah answers,—and the feasts
Of kings and harlots—smit by His dread
word

Traced on the holy door of Wittenberg—
Trembled, pontiff and priests.

Four hundred years ago! and what to-
day

Through all Germania do the people say?
And what the voice of Britain! What the
shout

The monk to honour who did darkness
rout

Four hundred years ago!

To Luther's God, the Hallelujah first,—
Let earth's whole chorus simultaneous burst:

HE IS THE LIGHT! HE SPAKE AND IT WAS
DONE!

LIFE BY HIS GRACE! SALVATION BY HIS
SON!

To Luther's God. Amen.

Now all ye faithful, God's great host
arise!

Thunder ye forth! your shoutings rend
the skies!

Send far the acclamation! deep thrill
the earth!

Roll it, ye seas! what day gave Luther
birth!

Shout all ye faithful now!

Ye sleeping, awake, if Protestant still!
What watch do ye keep by valley and
hill!

Say, what are these hordes like wolves at
the gate!

To your strongholds, ye men! or too
late! too late!

Ye sleepers will wake, will wake!

Come, young men and maidens, come,
youth and age!

In the war of the faith, O come ye, engage!
For life and for liberty, country and
crown,

For the love of the homes our fathers
hand down!

To the war of the faith, O come!
WALTER J. MILLER.

CLERK, October 1883.

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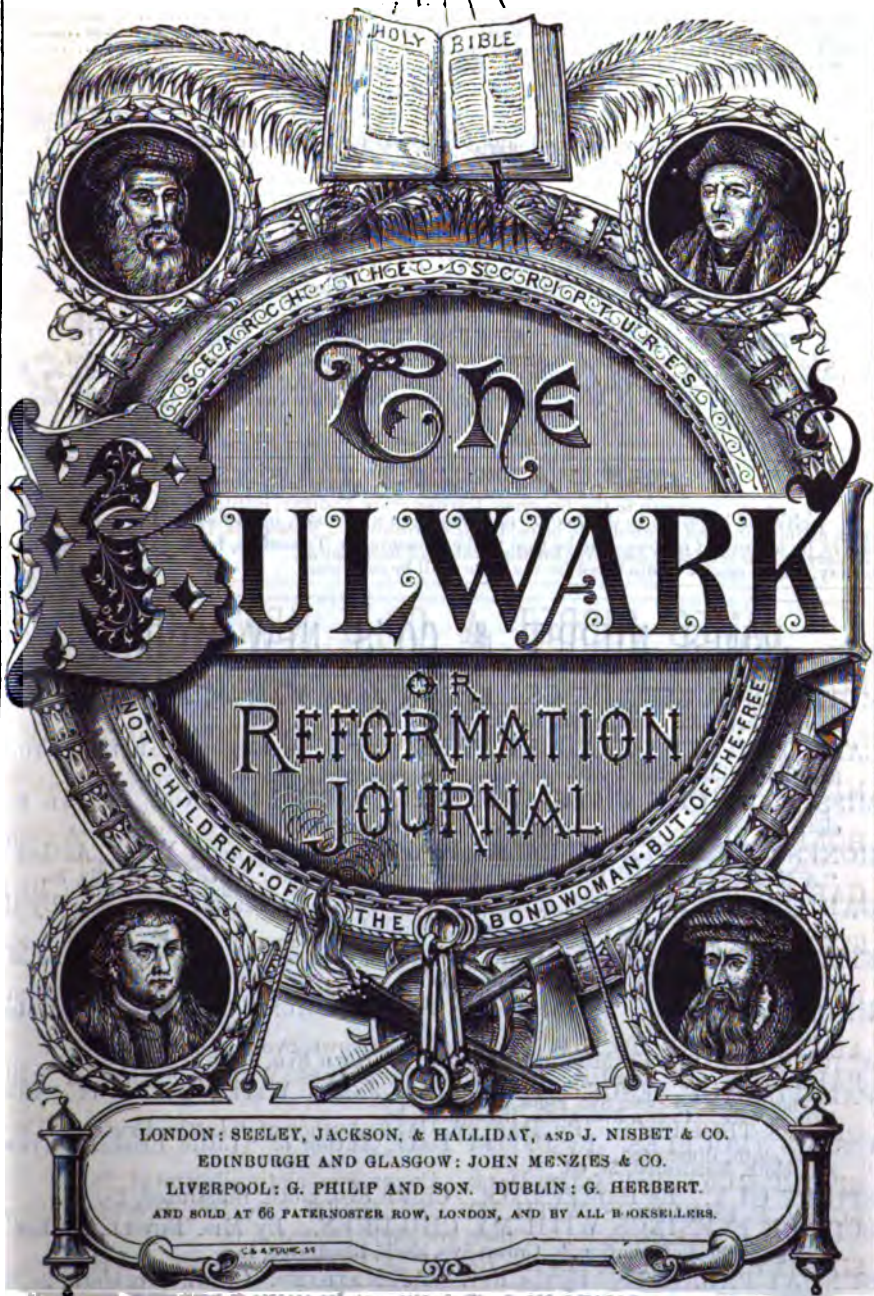
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CONTENTS.

	PAGE		PAGE		PAGE
1. Proposed Asylum for Scottish Priests.....	169	4. Our Dangers.....	182	8. National Bible Society of Scotland.....	184
2. Disastrous Influence of Canon Law.....	171	5. Memorial.....	185	9. Persecution in Ireland.....	184
3. Great Protestant Meeting in Manchester.....	177	6. The Martyrdom of George Wishart.....	189	10. Miscellaneous.....	195
		7. Jottings from the Mission Field.....	191		

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JULY 1884.

I.—PROPOSED ASYLUM FOR SCOTTISH PRIESTS.

IN our last issue we noticed the case of a priest who had renounced his connection with the Romish Church. It was then considered more prudent not to give his name; but he has no longer any reason for withholding it from the public, and frankly signs himself as the writer of the following letter. The editor of the *Daily Review* kindly gave publicity to his letter in its issue of the 6th June, and we gladly reproduce it, in the hope that it will help to call attention to the Popish proposal to erect what must prove to all intents and purposes a prison, placed, like monasteries and convents, beyond the possibility of inspection by the civil authorities of the realm. Mr. Mackay was in full discharge of his office as a Romish priest in Stirling, up to the close of April last. For years he had been working his way out of the Popish darkness in which he had been brought up, till at the above date he was forced in conscience to take the decisive step of cutting all connection with Romanism as an Anti-christian system. We trust our readers will bear in mind that Mr. Mackay has renounced his means of support for the gospel of Christ; and that for the present, at least, he is cast on the kindness of Protestants. God in His providence will open up the way before him in due time. In the meantime the Rev. G. Divorty, Secretary of the Scottish Reformation Society, Edinburgh, is taking charge of whatever contributions may be given for his temporary maintenance. The following is Mr. Mackay's letter:—

"SIR,—Will you kindly allow me space for a few remarks upon the above subject, which is of considerable interest and importance to Roman Catholic priests?

"I need not go into the history of the 'Mitchell Fund,' nor into the very singular administration of that fund by the Roman Catholic bishops in Scotland, further than to say that Captain Mitchell of Baldovia left a large sum of money for the maintenance of infirm and aged priests belonging to the Scottish mission. Hitherto such priests have been in the yearly receipt of £80 from this fund, with permission to keep a house of their own. The bishops now wish to change all that by transferring infirm and aged priests from their own homes to an asylum, which is to be built, at an outlay of £20,000. This expenditure, or rather this waste of money, is to be taken from the 'Mitchell Fund.' The ablest, most enlightened, and virtuous amongst the Roman Catholic clergy have made a dead set against the proposed scheme of the bishops. Notwithstanding this, their lordships persist in their determination to build an asylum for infirm and aged clergymen. One would imagine that they

ought to consult the wishes of their clergy in a serious and delicate matter of this nature, but they are evidently bent on doing nothing of the kind.

"But let us suppose that the tables were turned—that the bishops were priests, and the priests bishops, would their lordships, in their altered circumstances, submit to the indignity and hardship of being driven into an asylum against their will and interest, in case of illness or of old age? I should think that they would not. Why, then, impose a similar indignity and hardship upon infirm and aged priests? The case, of course, does not stand reasoning, any more than a great number and variety of other things in the administration of the Church of Rome.

"If Roman Catholic priests do not see a brighter spot in the future than an asylum when overtaken either by illness or old age, I fear they must be classed with the most miserable of mankind. Their portion here will be tantamount to penal servitude for life. If the purgatory which their ecclesiastical superiors propose preparing for them in this life would be a substitute for the one of next life, they would have no reason to complain, as the whole thing would be a mere matter of anticipation. The anticipated pains, however, of a fabulous purgatory in the next life ought not to satisfy the most prudent and enlightened amongst them. It seems to me that the scheme of the bishops must be characterised as a scheme of misery, of unnecessary hardship, and of extreme cruelty. It is to be hoped, therefore, that when the bishops' scheme, which is pending in the Court of Session, will come on for final settlement, that the Lord Advocate will consult the wishes, interests, liberty, and comfort of British subjects. If the bishops' scheme were carried out, what would it mean to infirm and aged priests? Loss of liberty, separation from friends, want of pocket money, episcopal and rectorial supervision, and living under a code of laws to which they had never agreed, either at their ordination or at any other time. It would mean either a second edition of the poorhouse, or a monastery with inmates without a vocation for monasticism. It would mean that aged and infirm gentlemen were compelled to live in a place for which nature had unfitted them. Is this the enlightened and humane policy which the nineteenth century has a right to expect from Roman Catholic bishops?

"But why do the bishops, in opposition to the wishes of their clergy, persist in their determination to build an asylum for aged and infirm priests? The reason cannot be obvious to outsiders; but it is quite clear to those who are thoroughly versed in the discipline of the Church of Rome. It is a rule of canon law that bishops ought to have correctional diocesan houses, not to mention prisons, with a right of imprisonment therein by their lordships, independently of any other law to the contrary. If the proposed asylum were therefore erected, it would serve the double purpose of shelter for infirm and aged priests, and imprisonment for those amongst the clergy who might become obnoxious to their ecclesiastical superiors. The institution would of course be called 'a home,' as a cloak to carry out the canon law of the Church of Rome; but priests would be immured therein, without a single word of explanation reaching the outside world as to the cause of their detention. But if whispers did reach the ear of the outside world, public opinion would be so carefully and disadvantageously manipulated against the detained priests that no one would care to trouble himself about them. The reason the bishops have

for their persistency in opposition to the wishes of the clergy to build an asylum for aged and infirm priests is to embody another piece of the hierarchy amongst us in stone and mortar under the euphonious name of 'a home,' but of the saddest consequences to British subjects.—I am, &c.,
 "D. M'KAY."

—*Daily Review*, 6th June.

II.—DISASTROUS INFLUENCE OF CANON LAW.

BY THE REV. D. MACKAY, LATELY A PRIEST OF THE CHURCH OF ROME.

BY canon law are understood those ecclesiastical laws which the Church of Rome has enacted for her own guidance in spiritual, ecclesiastical, civil, and temporal matters. Canon law is, therefore, the ecclesiastical law of the Church of Rome. It might be supposed at first that this law refers solely to the hierarchy, but it must never be lost sight of that its dire enactments apply to the laity as well. Every one who is or may be subject to the see of Rome is at the same time subject to the canons of that Church, many of which, without exaggeration, are most atrocious in their penal power.

The *Corpus Juris Canonici*, or body of canon law, consists of *Apostolic* constitutions, ordinances of general and provincial councils, decrees of popes, bulls, briefs, decretals, rescripts, and concordats. These are the copious sources, belonging to every age from Apostolic times, as alleged, down to our own times, that constitute the code of ecclesiastical laws which regulate the vast, complicated, and unnatural machinery of the Church of Rome. With regard to the alleged Apostolic constitutions we must distinctly state that they were not composed by the Apostles, and they should not, therefore, be called Apostolic. It is habitual with canonists and other Romanists to push back into apostolic times, with an air of grandeur, anything belonging to their Church the date of which they either cannot give or easily ascertain. This is an untruthful way of dismissing a difficulty without making an honest effort to give a solution of it. It must now, however, be stated that it is a well-known fact that the Apostolic constitutions in question are apocryphal, and that they do not date back farther than the fourth century.

The Church of Jesus Christ being a divine institution, and independent in its spiritual nature of the secular power, has unquestionably a right to draw up rules and enact laws, relative to spiritual and ecclesiastical matters, for her own guidance. No one, I think, will deny this legislative power to any Christian Church. The Church must have its ecclesiastical courts, as the State has its civil courts. But no Church has a right to make laws that are cruel, unjust, and specially devised for the torture of mankind; and this is precisely what the Church of Rome has done. Neither has any Church a right to extend her jurisdiction over civil and criminal matters, otherwise those things which belong to Cæsar would not be given to Cæsar. This is what the Church of Rome has done throughout all the ages of her existence, when possible, except during the three first centuries, when she was truly Christian and Apostolic in her ethica. She forfeited this proud position by her corruptions and encroachments upon the civil power, at a time when one would imagine that she would have retained it, when Christianity ascended the imperial throne of the Cæsars along with Constantine the Great.

This great prince, however, who was not faultless in character, was not only the liberator of Rome, but the liberator of Christianity. Prior to his reign the Christians were cruelly persecuted by his predecessors, but he, immediately after his conversion, gave them full liberty of worship, at the same time tolerating Paganism. We might suppose that the Church ought then to have rejoiced, to have been peaceable, and to have kept strictly within the limits of her spiritual sphere. She played a different part. The whole Christian world was full of faction, fanaticism, and the quarrels of theologians, which resulted in the convocation of the first General Council of Niceæa. She opened her courts not only to ecclesiastical, but to civil and criminal matters, and all this with the consent of the Emperor. We see here the origin of canon law. The bishops based their pretensions upon the following passage of St. Paul :—

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers” (1 Cor. vi. 1-6).

We see nothing in this passage constituting bishops and popes the supreme arbiters of all human affairs, the autocrats and the illustrious usurpers, such as many of the Popes were—for example, Gregory VII., Alexander III., and Innocent III. What St. Paul complained of was that there were quarrels amongst the early Christian Corinthians, and that there was not a wise man amongst themselves to settle them, and that they brought them before pagan tribunals. There is nothing in the language of St. Paul to prohibit the early Christian Corinthians from bringing their complaints before Christian lay judges, nor even before their ecclesiastical superiors; but there is clearly nothing in it constituting bishops and popes the legitimate judges of civil matters. And yet the Church of Rome has based her pretensions to interfere and arbitrate in secular matters upon an ill-understood passage of Scripture.

Three emperors countenanced the canon law of the Church of Rome—Constantine the Great in the fourth, Justinian in the sixth, and Charlemagne in the eighth century. These truly great soldiers and statesmen were by no means immaculate in their moral conduct. Constantine, a recent convert from paganism to Christianity, besides other crimes, had his hands stained with the blood of his eldest son Crispus; but he favoured the canon law, because he believed that it would be beneficial to make his subjects more amenable to the laws of the empire. Justinian married the harlot Theodora, rebuilt the splendid cathedral of St. Sophia, but he died a heretic. He favoured the canon law because he believed that it was the proper thing for him to do, and that it would also aid him in the administration of the empire. Charlemagne maintained it from the conviction that it would secure him the obedience of his turbulent subjects, and with a view to ingratiate himself with the Pope, in hopes that he would crown him Emperor of the West, which Leo III. solemnly did; but he left a multitude of bastard children behind him. If these celebrated

emperors had foreseen the disastrous part which canon law was to play in Europe after their own times, they never would have lent it their influence.

The canon law, thus supported by the constitutions of Constantine and those of Justinian, and maintained by the capitularies of Charlemagne, grew daily louder in its diabolical claims, and swelled in bulk by the addition of new usurping enactments. A powerful hierarchy consolidated under its reign, and extended its jurisdiction over political, civil, and domestic affairs. The episcopacy acquired enormous wealth, and the papacy reached the zenith of its tremendous power and sinful glory. Monasteries and convents multiplied, with their characteristic imbecility, superstition, and immorality. The whole of Europe was demoralised by the universal reign of canon law.

During the Middle Ages the see of Rome, by repeated usurpations, became the supreme tribunal of Christianity in spiritual and secular matters. Kings and people were compelled to submit their differences to it, and bound to regard its decisions as final. Politics, quarrels among princes and kings, the hopes of parties, and the wishes of the people, were all shaped, controlled, and settled by the Pope. No one had a right to think for himself, to have an opinion of his own. The principle was, *Roma locuta est*: Rome has spoken: therefore the case is settled. In those dark and turbulent times the papacy was literally absolute and irresponsible in European affairs. It constituted itself the deposer of kings and emperors, and the distributor of crowns and sceptres. Kings and emperors were puppets in the hands of the Pope, and were only allowed to reign so long as they pleased the sovereign Pontiff. Canon law became the European law of nations, instead of their own national codes of laws, and what was the result? What might have been expected from a law that is neither grounded upon nature nor upon divine revelation—all Europe was bound in fetters, and groaned under the heel of the Papacy, and at the time seemingly without a remedy. It was shrouded in darkness and ignorance, steeped to the chin in crimes, frequently deluged with blood, full of rapacity and tumult, and brimful of gross superstitions. The following is an instance of the fanciful superstition of the dark ages, which may appear a huge hoax to the people of the nineteenth century, but which was a sad reality, although of an imaginary nature, to those who lived in the tenth century:—

Some priest, monk, bishop, or cardinal (let us hope it was not the reigning Pope of the time, for the sake of infallibility) announced to Europe that the end of the world was to take place in the year 1000. The credulity of the times easily believed the startling information, which was based upon a false interpretation of the Apocalypse. Accordingly, when the year 1000 set in the people got alarmed. They neglected commerce, abandoned the labour of the fields, allowed all mundane affairs to come to a deadlock, and betook themselves to prayers and devotions, and to bequeathing their goods to churches and monasteries. The whole year passed on in this manner, until the last day of it arrived, which was to be the fatal day for the world, when the last stroke of time was to strike. On this terrible and mysterious day the people crowded into the churches, basilicas, oratories, and chapels of Christendom, to await the impending dissolution of nature and their own doom. None, however, of those premonitory signs that foretell the end of the world appeared.

either in the heavens or upon the earth. But the sun rose and set as usual, and nature rolled on smoothly in her course, unconscious of the superstition that spread so much terror and dismay throughout Christianity. The people could hardly believe their senses, that something awful had not happened after all. Recovering, however, from their stupefaction, they commenced to build churches and sacred edifices, those splendid specimens of Gothic architecture, which we see scattered over all Europe, called Gothic, because borrowed from the Goths of Spain.

All, however, did not devote their time to building temples of religion. Many commenced to philosophise upon a falsehood. Two sets of opposite opinions set in, as the world did not come to an end as expected. The one, led by Leutard, maintained that as the world survived the time fixed for it by the Apocalypse, only a part of the prophecies ought to be believed. The other, led by Vilgar, maintained that all the poets said ought to be believed, because their inspiration was analogous to prophecy. The people greedily devoured both opinions, which led to such errors and confusion that it was believed that the time had come when Satan was to be let loose. Such is the result of ignorance, of which superstition is born.

It would be a fatal error to suppose that the Church of Rome respects the civil law of any country. She never does so, except in as far as the civil law does not interfere with her canon law. There are two things characteristic of the Church of Rome—absolutism and infallibility. All human and divine laws must give way before these, and science, and arts, and letters, and everything else that does not minister to them, must be branded as a snare and a lure to lead men to eternal destruction. The word repeal is never used in her vocabulary. Whatever is once embodied in the canon law must for ever remain there. This suicidal policy made her suffer many disastrous defeats in the past, and will make her suffer more disastrous ones still in the future. Her laws, clogged by the rust and archaism of ages, are incapable of adapting themselves to the wants of modern society, and yet she never acknowledges herself to be wrong in principle. She lost the Greek Church by her obstinacy; she lost the Reformed Churches by her corruptions; she has numberless rebellious children within her own fold; she has lost the secular power by her usurpations, and we find her now drifting into a pitiable state of isolation and impotency. What next? Bitter cries issue from the Vatican from time to time, stating in the clearest terms that there is no human help for the Catholic Church unless divine Providence will come to her aid. It is strange that an infallible Church should find herself in this derelict condition, but there is no denying the fact that human aids are daily abandoning her, and divine succour is not putting in an appearance.

The tyranny, terror, and crass ignorance of the dark ages continued unabated down to Philippe le Bel, who reigned in the thirteenth century. The state, then in alarm, commenced to resist the still increasing encroachments of the Papacy, and with great advantage to secular justice. All the royal ordinances were conceived in a spirit calculated to circumscribe and limit the privileges—or rather unbounded licence—of the hierarchy. The fifteenth century witnessed the *placetum regium*, which was a measure introduced to paralyse the enormous power and influence of the Papacy in European councils. It was productive of a great deal of necessary autonomy to the state, and of curtailing the supremacy of the Popes in civil matters. From the thirteenth century, therefore, the power of the Papacy com-

menced sensibly to decline, down through the fourteenth and fifteenth centuries, until, in the sixteenth century, it received that tremendous blow from the Reformation, from which it still reels.

Canon law, according to the Church of Rome, is neither theology nor civil law, but a distinct code of ecclesiastical laws, which regulate both theology and civil law, and is in her sense superior to both. The penal power of this law, which is applicable both to clergy and laity, is simply terrible. It consists of anathemas, maranathas, imprisonments on bread and water, dungeons, correctional houses, banishments, loss of political, civil, and social life, and of even individual life in some cases, and a host of other penalties and annoyances. But the three most dangerous public weapons invented by the Church of Rome to subordinate her clergy in the various degrees of the hierarchy, and to keep the laity under her galling yoke, are suspension, interdict, and excommunication. As suspension, deposition, degradation, incarceration for life in a monastery or prison, &c. &c., are solely applicable to the clergy, I shall pass them over in this paper.

An interdict is a canonical penalty, which may be personal or local, confined to a single family, or extended to a city or province, or the innocent people of a whole kingdom may be involved in it. The reasons for putting an individual, or a city, or kingdom under an interdict are very various. I shall only mention the following: Personal vices, interfering with the Pope's legates in the discharge of their duties, imprisoning a bishop or driving him into exile, the exacting of illegal oaths by universities, the neglect of a doctor to warn his patient to send for a confessor, &c. &c. The effect of an interdict upon a kingdom was of a saddening nature. The bells ceased to ring, the church doors were closed, no public worship allowed, solemnising of marriage forbidden, Christian sepulture prohibited; the whole kingdom was thrown into a state of mourning, and a funereal pall hung over it. An example will illustrate this better. France was put under interdict in 1199, because Philippe-Auguste divorced Queen Ingelberge, and took another. Innocent III sent his legate to France to pronounce an interdict upon the whole kingdom. To strike more terror into the people, the interdict was to be pronounced in the night time. Accordingly, at midnight on the 12th December 1199, the clocks of the Cathedral of Dijon commenced, instead of their joyous peals, to toll a funeral knell, which was to summon the bishops and priests to attend the legate in pronouncing the interdict. These walked to the cathedral in solemn silence and by the light of torches. The crucifix was draped in black, the relicts of the saints were removed, the consecrated wafers were consumed in the flames, and there was no other light than that given by the torches. The legate put on a violet stole, as in times of sorrow, and pronounced France under interdict. All the torches were immediately extinguished, and the cathedral left in complete darkness. This darkness, added to the horror of the ceremony, made the cathedral resound with the sobs and cries of women, children, and old men.

The king affected to despise the interdict, but he soon found out, to his cost, that his subjects did not take the same view of the ceremony that he had taken. Not a priest or bishop would open his church for public worship. The people would not side with their king, but fled from him as the enemy of God and man. Many of his subjects fled over the frontiers of his kingdom, to enjoy in other countries those consolations of

religion which were denied them at home. The king, deserted both by his subjects and even by his domestic servants, had no alternative but to comply with his Holiness's wishes to take back his divorced queen, which he accordingly did.

Pope Alexander II. laid Scotland under interdict, because the king refused to receive a bishop elected and consecrated by the Pope. England was laid under interdict, and so were other European kingdoms, for similar and other reasons. The painful feature of an interdict is to punish a whole people for the real or imaginary sins of one man; but the policy of the Popes was to set a whole nation against one man, to boycott him and to make him yield the required obedience. If a king could not resist an interdict, how much less could private individuals stand out against it, no matter how powerful they might be.

But of all the spiritual public weapons which the Romish Church keeps in her armoury to punish her rebellious children, excommunication is the most monstrous. The person who has the misfortune to incur the penalty is *ipso facto* an outcast from society, if he lives in a Catholic country. It seems to me that this penalty alone entails upon the excommunicated party all the evils that one fiend could wish to inflict upon another. The excommunicated loses immediately all his political and civil rights, and society has closed its doors against him. He must never appear in church, and he is never prayed for in church. No one is to speak to him, no one is to salute him, no one is to write to him, no one is to invite him to breakfast, dinner, tea, or supper. No communication whatever is to be held with him—*vetandus est*, he must be shunned. If he is a superior, no one is to obey him. If he dies in this horrid state, he is to be deprived of Christian burial, and is immediately precipitated into the bottomless abyss, to be there punished and gloated over for ever by infernal demons. And if he lives, which he sometimes does, he is to be shunned as a person stricken with the plague. No wonder that the vulgar opinion obtained in the Middle Ages that the excommunicated person was turned into a howling wolf.

When Henry IV. of Germany was both excommunicated and deposed by Gregory VII., he thought he could defy both. But in less than a year he found that the power of Hildebrand was irresistible, and that the only way to escape destruction was to yield obedience to the very power that struck him down. We see him in the court of the castle of Canossa; stripped of all the insignia of royalty, clad in the garb of a penitent, bare-foot, and fasting and praying for three days, before he was admitted to an interview. When admitted, we see him prostrated at the feet of Hildebrand, with his arms in the form of a cross, and repeating these words in tears: "Pardon me, blessed Father, pardon me in your mercy!" On yielding the required obedience he was, of course, pardoned, besides getting the apostolic benediction and absolution. We might, perhaps, suppose that excommunication and the other canonical penalties of the Church of Rome have ceased in the nineteenth century, but let us not deceive ourselves. Dr. Carmont is at the present moment amongst us under excommunication, and nothing protects him from undergoing all the evil consequences of that terrible penalty except that he lives in a free Protestant country.

It is impossible to deny that canon law has a disastrous influence upon nations. Why is Spain, once the queen of Europe, so far behind in

civilisation? Because she is under the rule of canon law. Why is Italy retarded in progress? It is because she is to a very great extent governed by canon law. Why are the wheels of progress so clogged in Austria? Because she is also in a great measure under canon law. Why is Ireland handed over to tumults, confusion, and troubles? Because she is priest-ridden. Why was all Europe during the Middle Ages a prey to ignorance, superstition, rapacity, and degradation? Because it was ruled by canon law, which was at first intended for a hybrid hierarchy, but later on extended to the laity. Why are Protestant countries so enlightened, prosperous, and scientific as they are? Because they shook off the fetters of canon law at the Reformation. It is said that Providence is kind to its own; if so, it has been exceedingly kind and bountiful to Protestant countries. Canon law is a tree, the fruits of which are tyranny, terror, ignorance, poverty, vice, degradation, and ruin.

III.—GREAT PROTESTANT MEETING IN MANCHESTER.

FAREWELL LECTURE OF THE "ESCAPED NUN."

ON Monday evening Edith O'Gorman (Mrs. Aufray), better known as the "Escaped Nun," delivered a lecture in St. James's Hall, Manchester, on the subject of "Her Persecutions in England and America." There was a large attendance. During the evening a gold watch and chain and an album were presented to her on behalf of the Protestants of Manchester. After a vigorous address by the chairman, Mr. Thomas Smelt, Mrs. Aufray spoke as follows:—

She said "It afforded her much pleasure to appear before a Manchester audience again, and such an enthusiastic and hearty one. (Hear, hear.) She was glad to meet so many of the sympathetic friends who had attended all the meetings, the present making the eighteenth. They had heard her preceding lectures, and therefore knew nearly all she had to say about convent life and Roman Catholicism. However, that evening she should say to them that she entered the Convent of the Sisters of Charity at St. Elizabeth, Maddison, New Jersey, United States of America, on October 2, 1862, and although she entered that convent from a firm conscientious belief that her soul's salvation depended upon it, still the very first week she was in it, she realised that instead of the life of peace, righteousness, and goodness that had been poured out to her, her life therein was to be a living death—an entire crucifixion of the nature God had given her. But being conscientious—desirous to save her immortal soul at every cost—once she had placed her hand to the plough there must be no looking back. She had to persevere to the bitter end if she were to save her immortal soul, and she never looked forward to any escape from that life, except death, until on the 31st January 1868, at about ten o'clock A.M., in the nun's dress, without hardly a thought of what would become of her, she escaped from the convent and from Father William Walsh, the assistant priest of St. Joseph's Convent, Jersey City, who attempted a crime that even the basest man could not be capable of—an enormous crime, and if he did not succeed it was not his fault, but it was the mercy of God that sent her, as it were, flying into the snow of the winter's day. Although she escaped from the convent with her life, she had not the power to break the chains which bound her to the Catholic religion, and this required the

exercise of much skill and perseverance to accomplish. She did not, of course, then expect or desire for many months after she escaped from the convent to cling to the Roman Catholic religion with that blind tenacity characteristic of sincere Roman Catholics, who believed that there was no salvation out of it. She, however, clung to it until there was nothing left for her to grasp, and she cried out at last in despair, as Roman Catholics had often cried before when they found no truth in that religion which they had been taught to believe was the only true religion. Then they finally said, as she did, 'There is no truth anywhere: there is no God.' There she stood, almost upon the brink of infidelity, which would have been her fate if it had not been for the mercy of God. When God had converted her soul in the marvellous manner of which they had heard, in one week from that time she was down at Jerusalem—her Jerusalem being Jersey City, where she had lived the last four years of her convent life, and where she had escaped from that terrible life. She was well known among Roman Catholics there, and there for the first time she raised her voice against a system of religion that had been the terror of ages.

"During the few months she remained a Roman Catholic, after leaving the convent, her own beloved parents knew nothing of her escape from the convent. The world had not heard of her before. After her conversion she could not go to her dear mother and father, knowing that they were members of the Church she was going to speak against, and which was very dear to them; therefore, when she desired to lecture in Jersey City, there was not one person there she could call her friend, and she had only fifteen dollars, equal to £3, in her possession, and no knowledge whatever of lecturing. She had never heard a lecture in her life, but she felt she was about her Master's work, and that He was able to overcome every difficulty for her. (Applause.) The first thing that she was inspired to do in Jersey City was to make inquiries for the principal Protestant newspaper, and she was directed to the editor of the *Evening Journal* (Major Pankbourne). She found him to be a man of true justice and courage, which was very rare among editors now—(applause)—especially in Manchester. Of the eighteen lectures she had given in that hall, she must say not a single paper had given any sort of a report of them. When Mr. Justin McCarthy visited Manchester on the previous day he was reported at length. Why was that unfairness? Why should they not give equal publicity to her lectures? She was sorry to say that there was very little freedom of the press there—in Manchester especially. (Applause.) She must, however, make one exception for the newspaper of Salford—but that was not in Manchester. (Applause.) The *Salford Chronicle*, which had published so many letters and paragraphs upon that subject, was going to give the public some information upon the question, and she thanked the editor for being manly enough to do it. She asked the editor of the *Evening Journal* what steps she must take in order to lecture in New Jersey City on convent life. She told him she was perfectly inexperienced, and he tried to persuade her that it was a very rash thing for her to go into that city, the head of Roman Catholicism in America, and give such lectures. He said, 'They will kill you; mob you.' She told him she was about her Master's work. (Hear, hear.) When he found she was really in earnest, he said the first thing she would have to do would be to get a place to lecture in. He directed her to the proprietor of Cooper Hall, which was only a few blocks away from the

convent. The proprietor said she could have the hall on the date named, and in her inexperience she was going away, when he called her back, and said it was his rule to have twenty-five dollars in advance for the use of the hall. She told him that she had not got the money, and therefore she would have to do without the hall; but as she was going away, again he called her back, and said since he had been the proprietor he had made it a rule to have payment in advance even from his best customers. He did not know her at all, but so impressed was he with her spirit of courage, that he told her she might have the hall on the night she had named, and if her lecture was a success—which he doubted very much—she could pay him for it, but if not she was never to trouble her head about it. (Applause.) She related this answer to the editor of the *Evening Journal*, who promised to do all he could to make her lecture a success, by giving it publicity in his paper, adding that if she could pay him for it, it would be 'all right;' if she could not, it would be 'just the same.' There were not many newspapers in England, and in Manchester especially, that would do that. (Applause.)

"On the night of the lecture, for the first time in her life she ascended the rostrum of free speech in a free country, and found the hall filled to its utmost capacity. She knew not how many of the audience were friends of hers. She only knew that God, who had brought them together to hear the truth, would defend her. If it had not been for her confidence in God never would she have been preserved from danger so many times during the past fourteen years. Her lecture was a success, not only financially, but in the true sense of the word, spiritually. After the lecture was over, among the many people who came to bid her 'God-speed' were four Roman Catholic young ladies who had attended the day-school she taught in the convent. They confirmed her statement, and promised that from that night they would never again go near a Roman Catholic church, nor kneel to a Roman Catholic priest. (Hear, hear.) They left the Roman Catholic religion, and testified for God and the truth; and to-day those young ladies, who were once amongst the most sincere Roman Catholics of that city, were married to young men who were members of the various Protestant churches of the city, and also of the Young Men's Christian Association there. She did not, however, escape persecution; that was her first experience on being taken out of the hall by a number of police in front of the mob that were making night hideous with their yells and shrieks in front of the hall. It was not necessary for her to describe the many escapes she had had from violence during the eight weeks she lectured in the city of New Jersey. After delivering a course of lectures in other towns, she was invited to address the New York Methodist Conference in St. Paul's Church, New Jersey, and she did so. She afterwards arranged to lecture in the church of the Rev. Mr. Parsons, who at that time was pastor of the Methodist Church, in Maddison, New Jersey, on the 14th and 15th of April 1870. A few days before the delivery of the first lecture, she received a note from Mr. Parsons telling her that the head of the Roman Catholic establishment had already waited upon him, and told him that he would have to hold himself responsible for her life if she gave the lectures, adding that she would not leave the town alive. Rome generally assailed the truth with threats of that kind. Mr. Parsons tried to persuade her to give up the lectures, and not to endanger her life. The answer she gave him was, that as a Christian minister he should not allow himself to be intimidated

by Roman Catholics—('Bravo')—adding that if she had confidence to trust her life into his hands, he certainly, as a minister of the Gospel, ought to have the same confidence. (Applause.) The lectures came off, the church was filled, and notwithstanding the efforts of the Roman Catholic mob outside to break up the meeting, nothing of any account occurred until the second night—Good Friday—when the Roman Catholics assembled from miles around, outside that little country Methodist church, and did the best they could with their pistols, stones, &c., to try to put to death one little woman who had the courage to speak the truth. Afterwards sixty students formed a sort of bodyguard for the lecturer, to protect her from the violence of a yelling mob. In Maddison there were 1000 inhabitants, for the protection of whom there were only two constables, who were the greatest cowards imaginable, for they kept themselves aloof from the mob. (Applause.) As she was leaving the church, the mob set up their yells and shrieks, calling out, 'Tear her to pieces; do not leave a limb on her,' also using all the obscene and profane language that only a Roman Catholic mob know how to use. (Applause.) The horses attached to the carriage in which she was riding became frightened at the roaring mob, which was enough to frighten any living thing, and while she was being assisted into the carriage, which was an open one, a pistol-shot passed so close to her head, that it shaved her bonnet, setting fire to the veil attached to it, and for sometime she really believed that she was shot. (Laughter.) She had kept the bonnet and the veil as a memento of one of her many escapes. (Applause.) The roaring mob surrounded that country Methodist parsonage and broke the windows, and the Methodist students came to her rescue, by going to Morristown, somewhere about two o'clock in the morning, succeeding in getting the police to disperse the mob. The students afterwards procured a locomotive, in which she was conveyed to the railway station, arriving there about five o'clock in the morning.

"To the credit of America, she might say that immediately after the attempt on her life, the newspapers came down with one voice in condemnation of such conduct—(applause)—and they gave the violent Roman Catholic hierarchy to understand that they, as American free people, would take them into their country, and give them the same liberties and privileges as themselves, yet they would not allow them to rob them of their dearly-bought liberties. (Cheers.) Freedom of speech and other liberties, which were dear to true Protestants, Rome hated with a deadly hatred. She was sorry to say that during the two years and nine months she had been lecturing in England, she had had more narrow escapes with her life, through the attempted assassinations of Roman Catholics, than she ever had during the twelve years she was lecturing in the United States, and she must say that most of her narrow escapes had taken place in Lancashire and Yorkshire. ('Shame.') They all knew the treatment she received at Preston, where she was announced to deliver three lectures, the first on November 19, 1883. On the morning of that day the walls of Preston were placarded, calling upon Irish Roman Catholics to come out in their thousands and put down Edith O'Gorman. (Laughter.) They did come out in their thousands of disorderly, cowardly men and women, to kill one 'one little woman who dared to speak the truth.' (Laughter.) She was not allowed to give the lecture, although there were 1200 Protestants in the room, and 100 Roman Catholics succeeded in breaking up

that meeting, and the 1200 Protestants, who had paid to hear the lecture, were not allowed to hear it. ('Shame.') The following day she succeeded in giving a lecture to ladies, but Major Little, the chief-constable, brother to the Rev. W. L. Knox-Little, came to her husband and wanted the other lecture to be given up, saying that he could not guarantee to keep the peace. (Hissee.) He told him that it was his place to keep the peace, but Major Little compelled them to give up the lecture. She had a narrow escape after her lecture to ladies. There were many thousands of Roman Catholics outside the place, most of them assembling in mob-force, and Major Little, who had no control over them, called out the fire brigade, and played water on them—(laughter)—dispersing them in that way. She was allowed to lecture in Oldham, but the Roman Catholics there assembled in mob-force outside, and every time she left the meetings, she narrowly escaped with her life. As she was leaving in a cab, a man thrust his head into it, in order to see where she was sitting, and just afterwards a clinker, weighing over two pounds, was thrown at her, but the Everlasting Arms were protecting her, and the clinker just grazed her hands, leaving a black mark which was soon washed off. That was the only injury she received. On her first night at Oldham, the Roman Catholics gathered outside the building in their hundreds, and as she was being driven away in a cab, the crowd followed them from the private entrance of the hall, and the cabman took fright, drove off, and left her to the mercy of the mob. She turned to go back to the hall, but seeing a public-house near, she attempted to enter it, but the publican said 'You will not come back here,' at the same time throwing her down into the arms of the mob. ('Shame.') Roman Catholicism was a system that robbed men of their chivalry, bravery, and true manhood. She had to walk nearly half-a-mile to the station, amid the hooting and yelling of 3000 men and women, her only protection being her husband on one side, a person on the other, and a policeman, who very steadily kept out of the way of stones that were hurled at them. Every one of the stones that were thrown at her passed over her head, and some entered private houses through the window. All the injury she received at the hands of the mob was a covering of mud, and she thanked God that He had thought her worthy to be covered with mud for His sake.

"They had heard a little of the treatment she had received from Roman Catholics, and she might say that when they could not assail her with mob violence, they assailed her with calumny and slander. When the libels to which she had referred were first circulated they were anonymous, but a year ago they were circulated in Great Grimsby, by Canon Johnson, who, although he called himself 'Canon,' had no right whatever to that name, for it was a title which, according to the law of England, only belonged to a clergyman of the Church of England. The foreign priests of Rome came to England, and usurped the titles of Protestants, and they allowed it; let them take care, or they might usurp their national liberty. Let them wake up before it was too late, and be faithful to their duties as Protestants. Canon Johnson put an article in a paper copied from the libel, and signed his name to it. She then challenged him to come out like a Christian and a man, and prove his assertion to her face. He was bold enough to accept her challenge, and attend her lecture, but was compelled to sit for two hours under the lash of the truth. Then she invited him upon the platform to refute the statements. He came upon the plat-

form. He was a large man, six feet high, and as portly as the Church of Rome knew how to make her priests. (Applause.) He wished to make a speech, but the chairman said he should not let him until he had answered her questions. She put question after question until he had to acknowledge that the quotations he had made were false, so characteristic of Rome—(hear)—and that they were his own, most of them, while the few that he had pretended to take from Cardinal Manning he had exaggerated and qualified so that they could not be recognised as quotations. When she put another question, he, standing before the people and trembling like a leaf, said, 'I cannot stand this; I would rather meet three men any day than one woman.' (Loud applause.) One woman with truth on her side was too much for him, as David was too much for Goliath, and he had to leave the platform, which he did without apologising. He sneaked off amid the derisive groans of the audience, and as his own people were howling in mob violence, he had to climb over the wall of the Presbyterian church in order to get away. (Laughter.) With regard to the calumnies that had been circulated respecting her, she said she had been accused of being 'drunk on the platform,' 'drunk on the street.' Would it not be sufficient for her to say that she was never guilty of that crime in her life. She was an 'out-and-out teetotaler,' and, thank God, she had never seen the evils of intemperance until she saw them in the conduct of Romish priests in convents. In private hospitals for nuns many times she had assisted in nursing Roman Catholic priests who were suffering from *delirium tremens*, the result of their over-indulgence in intoxicating liquor. After giving an account of a lawsuit, in which her calumniators were defeated and severely fined, she said, in conclusion, that it might not seem to them creditable, but if they tried, they might realise the fact, that although the days of the Inquisition had gone by, the spirit of the Inquisition existed the same as ever. (Applause.) They might realise that fact in the testimony she had given them of her experience in that room; but she had ever had full confidence in God. There was not one of them without trials or persecutions."—*Salford Weekly Chronicle*, April 26th.

IV.—OUR DANGERS.

ROME is much too wise to be satisfied with any one class of efforts, or any success short of victory. She knows that her success will ultimately depend upon her numerical strength in the country at large. She does not scruple openly to proclaim what her object really is. In the words of Dr. Manning—"England is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a warfare of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will." Many smiled at this bold announcement, and multitudes are incredulous as to its possible realisation. Most assuredly we earnestly hope and pray that such a policy may be thoroughly defeated; but nothing is gained by shutting our eyes. "In malice be children; but in understanding be men." It was no credulous weaklings who secured the Reformation;

and let us calmly look at the facts in regard to the actual progress of Rome by the plans indicated, leaving other formidable proofs of danger to be afterwards considered.

The recent growth of Popery in Britain can be demonstrated in a variety of ways. Its influence in the state, and especially in both Houses of Parliament, is formidable; she is powerful in Ireland, has numerous devotees in our great cities; her pervers in the Church of England are numerous. But, perhaps, the most direct proof is to be found in the great increase which has taken place during recent years in the number of Romish agents and institutions. In 1851 there were 958 Popish priests in Great Britain: in 1884 there are 2515; *increase during the last thirty-three years, 1557*. Of churches, chapels, and stations, in 1851 there were 683; in 1884 there are 1524—*increase, 841*. In 1851 there were 17 monasteries; in 1884 there are 175—*increase, 158*. And of religious houses for women in 1851 there were 53; in 1884 there are 383—*increase, 330*. Schools are increasing enormously and rapidly. Remarkable as all this is, the details are even more remarkable, as proving that Rome had been making great and well-planned efforts, and achieving very considerable success, especially in all the crowded and influential centres of the population. Romish institutions abound where influence accumulates. The object of this policy is sufficiently obvious. The design is, by seizing upon the great centres of population and wealth, gradually to control the springs of political action, and in due time to dominate over the kingdom. Monasteries, although quite illegal, begging nuns, and intermarriages, are all being employed to promote this policy, whilst Rome has boldly set up her hierarchy over the United Kingdom, claiming it all as her own. The British Government also are fostering Romanism in the Army and Navy, in jails and workhouses, as well as by means of common, and so-called industrial schools. She is successfully employing all the special weapons of the Reformation to advance her object, especially the press, the pulpit, and even our free Parliament. She is braving a craven House of Commons, and using and abusing all the forms of Parliament, for the purpose of extorting concessions, and unfortunately she is doing it with too much success. Every concession so extorted leads to more rapacious demands. She is advancing, moreover, in all the foreign possessions of Britain. In all our colonies she is prominent, and her emissaries are increasing. In a word, although the great heart of Britain, we trust, is still decidedly Protestant, if it were only thoroughly aroused and informed, the steady and well-directed progress and unscrupulous energy of Rome can only be denied by the designing or the spiritually blind. Some thoughtless people are ready to suppose that there is little progress, because Rome is not at once triumphant. We ought not to forget that she is advancing now precisely as she did in the dark ages. It was not by one sudden eclipse that the light of truth was nearly extinguished in the world; and in special cases it was by the same steady decay of the spirit of religion and persistent growth of ignorance and superstition which we now see advancing around us.

The only things that are ever said with any plausibility in answer to all this, are, that Popery is declining on the Continent of Europe, that there are comparatively few converts, or rather pervers, made of the people of this country, and that Popery here gains almost entirely by immigration. Now, the decline of Popery on the Continent, although cheering in itself

in so far as it is true, is no comfort to us if it increases here. Rome cares less about the Continent if she can secure Great Britain and America. And it is only partly true that Popery increases here only by immigration. It is notorious that a number of our nobility and gentry, not a few ministers of the Church of England, and a considerable number of the lower classes, through intermarriage with Romanists, have been perverted to the Romish Church. But even if it were true to the very letter, and to the full extent, what real answer would it be to our argument? It matters little where Romanists come from, if they are increasing in Britain, and threatening to subvert the British constitution. Suppose the country, which was long ago infested with wolves, began to be filled with them again, what answer would it be to say, "All these wolves have come from France or Ireland." The cry is, "Still they come." "But," says our contented sophist, "notice how important it is that not one of these wolves is of a native growth! They are all from abroad." This would certainly afford great consolation to those whose children or property were in danger of being destroyed by this return of savage life. And yet precisely this, and no better, is the consolation which can fairly be drawn from the fact, even if it were a fact, that the Romanists, now again swarming Britain, have been imported, and are none of them of native growth. In whatever way they have come, the broad fact remains that they are here, and increasing, and that unless vigorous and wise means are employed, they may perpetuate their presence, and extend their influence so as to destroy alike the religion and liberties of Great Britain. But we need not dwell on the amazing contrast betwixt the energy of Romanism and the infatuated deadly apathy of Protestants. This Protestant torpor has no doubt during the last half-century been arrested, and broken in upon, by occasional periods of fitful and galvanic individual life. Very soon after Popery had entrenched herself anew, in 1829, within the lines of the British constitution, some more thoughtful men in Scotland began to be alarmed at her energetic progress and marked success. As early as 1836—only seven years after the Act 1829—a "Protestant Association" was formed in Edinburgh. This Association published an "Address to the Public." A most influential committee, numbering about ninety, and consisting of leading citizens of all ranks, was then formed. The first few sentences of the Address will sufficiently indicate the nature and tone of this temporarily awakened spirit:—

"Many of the best friends of religion have observed for some time past with concern and anxiety the zeal and activity manifested by the adherents of the Church of Rome, and the success with which their exertions have been attended, especially as contrasted with the indifference and apathy of Protestants on the subject. The Papists have taken the advantage of the supineness and ignorance of Protestants to diffuse extensively in the community views and impressions as to the character of the principles and doctrines of Popery utterly at variance with truth, and fitted to lead to the most injurious results. In these circumstances, it is the imperative duty of those who know what Popery is, and who are impressed with right views of its injurious bearing upon the eternal and temporal welfare of men, whether as individuals, families, or communities, to unite their exertions for checking its progress and preventing its encroachments on Protestantism, as well as for putting in operation all proper means for emancipating their Roman Catholic fellow-countrymen

from the yoke of that system of error, idolatry, and superstition to which they are now in such lamentable bondage."

This was no doubt very good and hopeful, but it was soon followed again by torpor, and the fatal infatuation—"A little more sleep, a little more slumber, a little more folding of the hands to sleep." Rome meantime was ceaselessly active, and by an Act passed in 1846 amidst the bustle following the Disruption, she was quietly subverting an essential part of the Protestant Constitution of Scotland, in so far as the Parliament of England had power to do so. In 1851 the country was again startled into renewed activity, and seriously alarmed, by the defiant attitude of the Vatican, and the establishment of a Romish hierarchy in England. A flush of new-born Protestant zeal seemed to pass over the whole surface of the empire. Crowded and enthusiastic meetings took place everywhere, and apart from societies in England, the Scottish Reformation Society was formed. Again, in connection with a subsequent impulse given by a series of meetings held at the Tercentenary of the Reformation in 1860, the Protestant Institute was established and partially endowed. The able prelections of Dr. Wylie in that Institute, which have since been open to all students in Edinburgh and Glasgow, have no doubt been productive of much advantage. Still a judgment-like cold fit has once more overtaken the country, and whilst we have never been able to extend the benefits of the Protestant Institute, Rome has been vigorously extending her agencies in every direction, and boldly claims now all her ancient dominion in Scotland. Meantime, Protestants and Protestant ministers have again sunk into strange apathy and credulous indifference. Our pulpits are silent, and the people a prey to the invader. Like children who are frightened at the rumble of the thunder, but have no dread of the deadly lightning, we have been, from time to time, alive at the threatening of evil, but have become indifferent to its actual existence and increase. It is vain to expatiate further here on this folly, or on the results which will flow from it if the mercy of God does not prevent.

We shall, hereafter, God willing, turn to the other side of the picture, and prove, that all this, instead of being hindered by the use of adequate means, is being directly helped and promoted by the spirit of infidelity, and the theories and policy springing up in our leading Presbyterian Churches.—*Perthshire Courier*.

V.—MEMORIAL.

WE feel it our duty to make room for the following memorial. It tells its own tale, showing that, bad as things are in the Church of England, the defenders of Protestant Christianity are resolved to face the terrible evils with which they are now threatened:—

To Her Most Excellent Majesty Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith.

The humble Memorial of the undersigned members of the Church of England, who approach your Majesty with the assurance of their devoted attachment to your Majesty's person and Government,

Most Humbly Sheweth,—

That your Memorialists crave your Majesty's gracious permission, with

all humility and loyalty, to approach your Majesty as supreme governor in these your Majesty's dominions over all persons and causes ecclesiastical as well as civil, praying that your Majesty will graciously deign to listen to the pleas they venture to offer for objecting to certain proceedings and recommendations of your Majesty's Commissioners appointed to inquire into the constitution and working of the courts ecclesiastical.

Your Memorialists beg leave with profound humility to submit :—

I. That the present crisis in the history of the Church of England is fraught with the gravest consequences to its future welfare.

II. That since the commencement of your Majesty's reign there has been, to use the words of the late Archbishop of Canterbury, an organised conspiracy against the constitutionally established principles of the Protestant Reformed Church of England.

III. That this aggressive movement has been sedulously fomented by clergymen and others professing to belong to the Established Church—that illegal practices, innovations, and doctrines, unknown to the written law and custom of the Church of England for three hundred years, have been increasingly introduced, until in many churches are now to be found ornaments and ceremonies symbolical of doctrine which were discarded at the Reformation, and have no place within the Church as established by law.

IV. That the archbishops and bishops of the Church have, with unanimous voice, collectively denounced these practices, in 1851, 1866, 1867, supported also by the voice of the Protestant Episcopal Church of America.

V. That in April 1851 an address presented to your Majesty by 230,000 members of the Established Church was by your Majesty's command transmitted to the Archbishop of Canterbury, with a letter recommending his Grace to take measures for discouraging and *preventing* innovations in the form of public worship.

VI. That when your Majesty was graciously pleased to order the issue of a Royal Commission to inquire into the "ritual," your Majesty's Commissioners, including prelates, ministers of state, members of both Houses of the Legislature, and men learned in the law, condemned these innovations upon the usages of the Reformed Church.

VII. That a few years ago the late lamented Archbishop of Canterbury, on the plea that a conspiracy was actively working to subvert the principles of the Reformation, introduced a measure to regulate public worship, which had the general support of convocation, and obtained the sanction of the Legislature.

That this measure was based on the recommendations of your Majesty's Commissioners.

VIII. That the decisions of your Majesty's Courts have been uniformly adverse to the innovations and irregularities complained of.

IX. That your Majesty's Courts have been treated with contempt—the law set at defiance, and the authority of those responsible for the due performance of divine worship paralysed.

X. That clergymen avowedly sympathetic with this movement, hostile to the Protestant settlement of the "reformed religion established by law," have recently been advanced, in defiance of the constitution, to posts of honour and responsibility within the Church, without public remonstrance from the bishops of the realm.

XI. That various pre-Reformation usages declared to be unlawful by your Majesty's Courts have of late by toleration received encouragement from some who are officially guardians of the faith and of the purity of worship, and are pledged in the most solemn manner to uphold the order of this realm.

Your Memorialists would humbly beg leave further to submit that an agitation due to discontent with the decisions of your Majesty's ecclesiastical courts has been for some years directed against their constitution and working, and that the late Archbishop of Canterbury showed that there was no ground whatever for the allegations against them.

1. That the petition for inquiry into the ecclesiastical courts did not emanate from the voice of the laity of the Church of England, but came from the lower house of the Canterbury Convocation, an assembly which does not at all represent the lay members of the Church, nor even the unbeneficed clergy.

2. That the address to your Majesty for the appointment of such a Commission was regarded by many Churchmen as open to grave objection, who felt that the fact of its appointment would be, as it has been, misinterpreted into a condemnation of the legal procedure of three hundred years in causes ecclesiastical, as well as of the vital and unrepealed Acts of the Legislature.

3. That your Majesty's Commission has issued a report which testifies to the diligence and pains with which they have conducted the inquiry entrusted to them, containing recommendations which most deeply affect the future welfare of the Established Church, but which does not commend itself to the judgment of your Memorialists as either impartial, or complete, or in harmony with the principles of the constitution of this realm.

Your Memorialists, as loyal members of the Church of England, in the interest of her welfare, humbly beg to offer some serious objections to certain of the proceedings and recommendations of your Majesty's Commissioners appointed to investigate the constitution and working of the ecclesiastical courts.

1. They humbly object that the inquiry was not confined within the terms of the Commission to the Reformation Statutes of 24 & 25 Henry VIII., and subsequent Acts of Parliament.

2. They humbly object that though it was generally understood, in accordance with the terms of the Commission, as stated by the late Archbishop of Canterbury, "that the inquiry should not go behind the Reformation," the understanding has not been observed, and that the inquiry has gone far behind it.

3. They humbly object that no sufficient notice has been taken of the fact that the *reformation of doctrine* was the *all-pervading principle* of the Reformation.

4. They humbly object that no reference is made to the constitutional settlement which ushered in your Majesty's dynasty, but that the report discloses a desire to preserve with the continuity of the pre-Reformation Church its inherent, and subsequently discarded sacerdotal-caste-assumptions, and recommends a virtual reassertion of the "benefit of the clergy" by claims on behalf of the "spirituality," to the suppression of lay rights.

5. They humbly object that in the arrangement and selection of their body of historical material the Commission has rejected evidence, whether

oral or documentary, accompanied with features of omission and bias, suppressions and suggestions, which demand further inquiry.

6. They humbly object that the very important reservations of the most eminent clerical and judicial members of the Commission invalidate its report.

7. Your Memorialists recognise with thankfulness the intention of the Commission to vindicate your Majesty's royal supremacy by the proposed constitution of the Court of Final Appeal; but they humbly maintain that in accordance with constitutional and time-honoured precedent, it should *really* preserve your Majesty's supremacy as chief ordinary, and its decisions be final, unquestionable, and irreversible, both *hitherto* and hereafter.

8. They most humbly claim that the rights of every layman in the Church of England should be protected—that the supremacy of the law should be clearly established—that the course of justice at the outset should not be checked or impeded by the judgment or opinion of any one person, be he clerical or lay.

9. They humbly submit that your Majesty's Commissioners in their report state: "We are of opinion that it is desirable that *any scheme* of ecclesiastical courts and discipline *should make provision* for the trial of offences alleged to have been committed by bishops or archbishops, and for compelling on their part *obedience to the law.*" They, however, consider that the matter is beyond their province. No suggestion is made as to the mode in which the episcopate is to be rendered amenable to the supremacy of the law, as in the days of your Majesty's royal predecessors, and your Memorialists gravely object that this omission wholly invalidates the proposed scheme.

10. Your Memorialists humbly object—that the proposed episcopal "veto" is contrary to the principles of justice, and is unconstitutional.

(a) Because the exercise of such a privilege is tantamount to a "dispensing power," which is contrary to the principle of the "Bill of Rights;"

(b) Because it will nullify the "Acts of Uniformity," and all settled order, discipline, and doctrine in the Church. "Divers uses" of doctrinal significance (and of these only your Memorialists complain) will abound not only in separate dioceses, but in the same diocese;

(c) Because in the words of the Lord Chief Justice of your Majesty's High Court of Judicature, "the active interference of the bishops to prevent the law of the land being enforced against those who have deliberately broken it, is as indefensible in theory as it is fast becoming intolerable in practice."

Your Memorialists regard, with deep thankfulness to Almighty God, the long and glorious history of your Majesty's dominions, by the blessing of God upon the work of the Reformation, since the accession of your royal house—they are most strongly attached to the Protestant Constitutional Settlement of 1688—they rely with confidence upon your Majesty's sacred obligations on acceding to the throne and the pledge given by statute * (5 Queen Anne, c. 5), "that the worship, discipline, and govern-

* (5 Queen Anne, c. 5.) "That the Commissioners of that Treaty (of union with Scotland) should not treat of, or concerning any alteration of the worship, discipline, and government of the Church of this kingdom as now by law established. Which treaty being now reported to Parliament, and it being reasonable and necessary that the true Protestant religion, as presently possessed within this kingdom, with the worship, discipline, and government of this Church, should be *effectually*

ment of this Church should be effectually and unalterably secured." Your Memorialists humbly appeal to your Majesty as the fountain of justice, and entreating the favour of Almighty God that your Majesty may long be preserved to the happy government and preservation of His Church in this nation, they pray with all humility that your Majesty will be graciously pleased to withhold your royal sanction from the recommendations of your Commissioners until, by your royal command, a further "Commission of Review" may be issued to reconsider these questions, and "correct and amend" what is apprehended as a source of danger to the stability of the Church of which your Majesty is supreme governor.

And your Memorialists will ever pray, &c.

VI.—THE MARTYRDOM OF GEORGE WISHART.

GEORGE WISHART, one of the Scottish martyrs, was certainly amongst the noblest pioneers of the glorious Reformation from Popery. John Knox, in his "History," gives a most interesting account of his life, but too long for insertion here—of his preaching at Dundee, both before and during the plague—of his sermons in Mauchline and other parts of Ayrshire—of the crowds that flocked to hear him at Musselburgh and Tranent, and of his thin audiences at Haddington,—the people in the heart of East-Lothian being very cold, and much, as at present, under the influence of landlords, themselves under the influence of the powerful and profligate Cardinal Beaton. Knox was with Wishart immediately before he was arrested at the instance of that daring and deceitful ecclesiastic, and with his usual heroism was anxious to have remained, but the martyr ordered him to return, saying, "One is enough for a sacrifice." Why do we recall these impressive facts? Because Rome has never repented of her cruelties, and only lacks power and opportunity to repeat them. Her bloodthirsty spirit is as insatiable as ever. We give a short condensation of the facts of Wishart's history as they appear in the pages of Hume, disfigured less than usual by the sneering spirit of that able but sceptical author:—

"There was one Wishart, a gentleman by birth, who employed himself with great zeal in preaching against the ancient superstitions, and began to give alarm to the clergy, who were justly terrified with the danger of some fatal revolution in religion. This man was celebrated for the purity of his morals, and for his extensive learning; but these praises cannot be much depended on, because we know that, among the Reformers severity of manners supplied the place of many virtues; and the age was in general so ignorant, that most of the priests in Scotland imagined the New Testament to be a composition of Luther's, and asserted that the Old alone was the Word of God. But however the case may have stood with regard to those estimable qualities ascribed to Wishart, he was strongly possessed with the desire of innovation; and he enjoyed those talents which qualified him for becoming a popular preacher and for seizing the attention and affections of the multitude. The magistrates of Dundee, where he exercised his mission, were alarmed with his progress; and being unable or

and *unalterably secured*. Therefore, Her Majesty, with advice and consent of the said estate of Parliament, doth hereby establish and confirm the *said true Protestant religion*, and the worship, government, and discipline of this Church to continue without any alteration to the people of this land in all succeeding generations."

unwilling to treat him with rigour, they contented themselves with denying him the liberty of preaching and with dismissing him the bounds of their jurisdiction. Wishart, moved with indignation that they had dared to reject him together with the Word of God, menaced them, in imitation of the ancient prophets, with some imminent calamity; and he withdrew to the west country, where he daily increased the number of his proselytes. Meanwhile a plague broke out in Dundee; and all men exclaimed that the town had drawn down the vengeance of Heaven by banishing the pious preacher, and that the pestilence would never cease till they had made him atonement for their offence against him. No sooner did Wishart hear of this change in their disposition than he returned to them, and made them a new tender of his doctrine; but lest he should spread the contagion by bringing multitudes together, he erected his pulpit on the top of a gate: the infected stood within, the others without. And the preacher failed not, in such a situation, to take advantage of the immediate terrors of the people and to enforce his evangelical mission.

"The assiduity and success of Wishart became an object of attention to Cardinal Beaton; and he resolved, by the punishment of so celebrated a preacher, to strike a terror into all other innovators. He engaged the Earl of Bothwell to arrest him and to deliver him into his hands, contrary to a promise given by Bothwell to that unhappy man; and being possessed of his prey, he conducted him to St. Andrews, where, after a trial, he condemned him to the flames for heresy. Arran, the governor, was irresolute in his temper; and the Cardinal, though he had gained him over to his party, found that he would not concur in the condemnation and execution of Wishart. He determined, therefore, without the assistance of the secular arm, to bring that heretic to punishment; and he himself beheld from his window the dismal spectacle. Wishart suffered with the usual patience, but could not forbear remarking the triumph of his insulting enemy. He foretold that in a few days he should, in the very same place, lie as low as now he was exalted aloft in opposition to true piety and religion.

"This prophecy was probably the immediate cause of the event which it foretold. The disciples of this martyr, enraged at the cruel execution, formed a conspiracy against the Cardinal; and having associated to them Norman Lesly, who was disgusted on account of some private quarrel, they conducted their enterprise with great secrecy and success. Early in the morning they entered the Cardinal's palace, which he had strongly fortified; and though they were not above sixteen persons, they thrust out a hundred tradesmen and fifty servants, whom they seized separately before any suspicion arose of their intentions; and having shut the gates, they proceeded very deliberately to execute their purpose on the Cardinal. That prelate had been alarmed with the noise which he heard in the castle, and had barricaded the door of his chamber; but finding that they had brought fire in order to force their way, and having obtained, as is believed, a promise of life, he opened the door; and, reminding them that he was a priest, he conjured them to spare him. Two of the assassins rushed upon him with drawn swords; but a third, James Melvil, more calm and more considerate in villany, stopped their career, and bade them reflect that this sacrifice was the work and judgment of God, and ought to be executed with becoming deliberation and gravity. Then, turning the point of his sword towards Beaton, he called to him, 'Repent thee, thou

wicked Cardinal, of all thy sins and iniquities, especially of the murder of Wishart, that instrument of God for the conversion of these lands: it is his death which now cries vengeance upon thee: we are sent by God to inflict the deserved punishment. For here, before the Almighty, I protest that it is neither hatred of thy person, nor love of thy riches, nor fear of thy power, which moves me to seek thy death; but only because thou hast been, and still remainest, an obstinate enemy to Christ Jesus and his holy Gospel.' Having spoken these words, without giving Beaton time to finish that repentance to which he exhorted him, he thrust him through the body; and the Cardinal fell dead at his feet."—*History of England*, vol. iv. pp. 294–298.

VII.—JOTTINGS FROM THE MISSION FIELD.

(From the Banner of Truth in Ireland.)

OUR good work goes on as usual without any interruption, and, thank God! not without fruit. Some time ago I reported that one of our Irish teachers lost a good many of his pupils by emigration—among them a whole family, who went to England. They knew the way of salvation as well as the Irish teacher, and the father and two sons could read the Irish Testament very fluently. The night before they started, I visited their house in company with the teacher; showed them that we must be bearing fruit, and on our Saviour's side—gathering with Him, or scattering. . . .

A short time ago the mother died in England, and one of the sons sent a small package of "In Memoriam" cards to the Irish teacher last week, to distribute among her neighbours and old friends. The words on the cards are—

"Thou art gone to the grave, but we will not deplore thee,
Whose God was thy Ransom, thy Guardian, and Guide.
He gave thee, He took thee, and He will restore thee;
And death has no sting, for the Saviour has died."

There was no "R.I.P.," nor prayers to the Virgin, nor money for Masses. May our gracious and merciful Lord hasten the time when Jesus, our Saviour, shall be the hope and refuge of every soul in Ireland! . . .

DIALOGUE BETWEEN A SCRIPTURE READER AND TWO ROMAN CATHOLICS AT A RAILWAY STATION.

After some earnest conversation on faith in Christ as the only Saviour—

ROMAN CATHOLIC.—Do you tell me that my own penance has nothing to do with saving my soul?

SCRIPTURE READER.—Certainly. Was not the death of the Son of God on the cross sufficient for the salvation of your soul?

R. C.—Oh, I admit that it was to save me that the Son of God died on the cross.

S. R.—And was not His death sufficient, without your works? (quoted Eph. ii. 9).

R. C.—Tell me, is it your opinion that Protestants will be saved?

S. R.—Why not? Did Christ die only for Romans?

R. C.—Oh, I admit, sir, they are good people, and have charity, but

you know they don't take the "body and blood" of the Saviour, and that does for them.

S. R.—Does any Roman Catholic layman receive the Sacrament as instituted by Christ?

R. C.—Of course we all do.

S. R.—Come now, I will show you from your own Testament that the Church of Rome has changed the Sacraments.

SEVERAL VOICES.—You'll never be able to show that.

S. R.—Look at this book. What is it?

R. C.—Yes. That is a Catholic Testament.

S. R. reads 1 Cor. xi. 24–26 from the Douay Testament.

R. C.—See there now (ver. 24). Did not the Saviour say, "This is My body"?

S. R.—Yes. But He did not say, "This is My body, blood, soul, and divinity," which is what your Church says. In ver. 24, He says, "This is My body;" and in ver. 25, "This cup is the New Testament;" you must take the words in the same way in both verses. If the bread was changed into the body of Christ, the cup was changed into the New Testament.

R. C.—And does that Book say that Christ and the Apostles gave the cup to the laity? Well, we never knew that before.

Went away very friendly. . . .

A conversation I had with a Roman Catholic man in my house at a late hour at night. The man said, "I am now after coming from Maamtrasna, and was very near the scene of the horrible murders which were committed there, and I was telling some people there about you, and how anxious you were that all the young people should improve in knowledge, and that the priests made an attack upon you for teaching the boys in your house at night, and that the priests did not like them to learn." He said, "There were several persons assembled in the house where I was speaking, and they all said, 'We wish we had that man of whom you are speaking here with us, and we would love and respect him, and we will send our children to the Protestant school, and we do not care what the priest says, for we see that ignorance is the whole cause of the disgraceful crimes that have been committed in our midst, and as we have now an opportunity of getting our little children educated we will not be led and said by the priests.'"

Not long ago the priests made an attack upon the Lord's work in this neighbourhood, and now I am rejoiced to be able to state that since they made the attack upon us I find the people even more friendly than ever; and they come to my house and sit there for hours, and if I am absent from home they remain till I return; and some of the very boys whom the priest visited in the house came to work for me, and said, "We could not give up coming to your house, no matter what the priests say, and we do not pay much heed to their talk."

A Roman Catholic man said, "I was thinking about calling at your house, as I am very anxious to know something of the history of the Antichrist, who has now made his appearance in Egypt; and some people are telling me that he will conquer the whole world, and that he will endeavour to dethrone the Pope of Rome, and that all the Roman Catholics in the world must forsake the old Catholic religion and embrace the False Prophet's religion; and if these things are true, surely we are

'near the latter end of the world, and now I would wish to hear what you have to say.' . . .

One Roman Catholic said, "I am inclined to think that there is no soul or hereafter. When the last breath is gone all is over. I see if there is a heaven it is sold for money, and even religious professors sell heaven for cash and shut out the poor." How gladly I told him of salvation full and free, without money and without price. After a long conversation he went away, very thankful to me for telling him the good news. . . .

Went into a shop where they sell pictures and images of saints. The man who makes the images was present. At first he seemed attentive as long as I spoke about the Saviour, but when the subject turned to the only way of salvation, and some asked questions about the virtue of images and pictures of saints, he got dark, and turned away the other Roman Catholics. . . .

We have also been the means of rescuing a Protestant girl, who has practically been a prisoner in a Roman Catholic house under very peculiar and interesting circumstances. She attended the prayer meeting last night, and appears to be most thankful for her escape. . . .

About twelve months ago I commenced to visit Mr. and Mrs. B——, both converts from Popery. They had a servant called Mary. I always made a point to speak specially to her about the Lord Jesus Christ, and contrast His finished work with the false teaching of Rome. Mr. B—— wished that I should always have prayer before I would leave the house. After some time Mary consented to join in prayer. Afterwards when I would come she would have a great welcome for me. She would sit down and listen, and afterwards join earnestly in prayer. About a month ago Mrs. B—— went to rest, trusting in the Lord Jesus Christ alone. Mary has proclaimed herself a Protestant, trusting in the finished work of Christ, who is her only Intercessor and Mediator. . . .

I went into a farmhouse. There were two women present. The woman of the house said they had no time for reading, and they wanted no books. I still delayed, and got into conversation on the shortness of time, the certainty of death and judgment. The women stood up and listened in the most solemn manner. I took out the Testament, and showed that it is the only revealed will of God, and from it alone we could know how God deals with the sinner. I read several passages on the different subjects. The woman of the house asked to see the book. I gave it to her open at the third chapter of John, which she read, and remarked that all should read that book, and that she was glad I persevered, for if I had left when she told me, she might never get the book, and she gladly paid me for it.

VIII.—NATIONAL BIBLE SOCIETY OF SCOTLAND.

BIBLE Society work, with its noble aim of translating the Holy Scriptures into all languages and disseminating them throughout all lands, may be said to have originated with the present century. In 1804 the British and Foreign Bible Society girded itself to this task; and shortly thereafter various societies having similar aims were organised in Scotland. After the Apocrypha Controversy of 1826 Scotland, however, took but little part in circulating the Scriptures abroad—its isolated

societies being mainly restricted to work at home. Repeated efforts to unite into one strong association the various Scottish societies resulted in 1861 in the formation of the National Bible Society of Scotland, the sole object of which, as set forth in its constitution, is "to unite the friends of Bible-circulation in Scotland," in order to the translation and diffusion of the Scriptures throughout the world.

At the monthly meeting of the Directors, held in the Society's chambers, 224 West George Street, Glasgow, on Monday, the agent in Japan was authorised to proceed with the printing of an improved edition of the Japanese New Testament, and the agent in Peking to issue the Gospel of Matthew and the book of Genesis in raised type for the blind. It was agreed to encourage colportage in Valparaiso. It was reported that one of the Society's Russian colporteurs had been thrown into prison for some days, and his stock of Bibles taken from him by the local authorities, who were under the impression that the Scriptures were Nihilist publications. Two other agents, one in Brazil and one in China, had been roughly handled by the mob. The sum of £50 was voted to assist the Bible Society of France in its present financial difficulties. Grants of Scriptures at reduced prices for the benefit of the poor at home were sanctioned to the number of 1874 copies. A free grant of 290 large-type Testaments and Bibles was made to the Western Infirmary, to enable the Directors to place a copy by the side of every patient's bed, one-third of the cost being borne by a member of the Committee. Arrangements were made to supply a reported lack of Bibles in the Sabbath Schools of Lewis.

224 WEST GEORGE STREET, GLASGOW,
4th March 1884.

IX.—PERSECUTION IN IRELAND.

THE following instance of persecution for Christ's sake has lately come under our notice in our work among our Roman Catholic fellow-countrymen. It is the case of a young woman, of Roman Catholic parentage, who from her childhood has been more or less a disbeliever in the peculiar practices of the Roman Church, and has had an intuitive dislike for the priests and the confessional. From the time she left home, at an early age, she has been in service, mostly with Protestants, though always attending her own chapel, never seeing the truth until she engaged herself to serve an invalid lady who lived alone near to one of the southern towns lately visited by Mr. Moody.

While living here she had time and opportunity to read such books as "Grace and Truth," and took great delight in learning hymns from her mistress, who was always ready to answer her eager questions as to the meaning of the terms used, many of which were so new to her. She soon stayed away from mass and confession, refusing to do anything on the Lord's Day but read her favourite hymns, until one day she saw the placards up announcing Moody and Sankey's Mission. Her entreaties to attend one of these meetings were so earnest that her mistress was constrained to allow her to go to the first. This was quite a new thing to her, and she returned in an ecstasy of delight with all she heard. She attended each night during the Mission, at the end of which she stood up and publicly declared herself on the Lord's side. Great was her happi-

ness for the few following weeks. Her next step was a very courageous one, and that was to appear at the church on the Sunday. On leaving the church she was seen by a person who had in time past been her unsuccessful suitor. This individual now made it his business to inform the parish priest, who immediately took steps to bring back his never very submissive sheep. She was from that time subjected to the taunts, groans, and hisses of the neighbours ; and the house was favoured with a series of visits from the father and mother, who had now been incited to endeavour to get their daughter away ; but she had no desire to return to a home where she had seldom as a child experienced anything in the way of maternal affection, but violent treatment and abuse, nor to put herself in the power of the priests, to be made a drudge (or worse) in a convent. His reverence, however, was not so easily deterred in his purpose as the kind-hearted father, who, it was plain, was acting under the commands of authority he would never dare to disobey, so a plan was concocted to forcibly abduct the young woman, the milkwoman being made an accomplice, and instructed to call much earlier than usual, so that no one would be about but the girl herself. Meanwhile a car was had in readiness on the hill close by, and the father, with several other men, stood by while the milkwoman knocked, and immediately the girl appeared they came in upon her. A scene then ensued. The poor girl screamed and struggled for her liberty while her strength lasted ; but, becoming faint, she was literally dragged out of the house and along the road towards the car, when a friend, who noticed something amiss, came running down the road towards them, but was stopped by two of the party, who threatened to take his life if he came near ; so he returned, and went to inform the police, the resident magistrate, and the lady's solicitor. But meanwhile the helpless captive was carried off to her old home, which soon became a scene of revelry, patronised by the rev. father of the parish, who was loudly exulting over the success of the enterprise, when all were startled by the clatter of horses' feet, and immediately the magistrate appeared at the door with a force of armed constables. On inquiring into the case, and after questioning the girl, the magistrate soon saw how matters stood, and sent the girl back to her mistress ; but their formerly quiet little abode was quite different now, being under constant police protection, and the windows barricaded up in anticipation of an attack upon the house, which the police knew was meditated by the people. In this state of affairs the lady's health was becoming very alarming, as well as the poor girl's, and it became absolutely necessary to have them away from the excitement ; but no one would lend or let any kind of conveyance under any conditions, so great was their fear. Some kind friends, however, arranged a plan, which was successful ; one went to the nearest town and hired a wedding carriage and pair in great haste to be at the church up to time. When it came the two ladies, accompanied by two gentlemen, stepped into the carriage, and the coachman drove off to the railway station several miles away, with what he thought to be the wedding party.—*Word and Work.*

X.—MISCELLANEOUS.

ROME.—Signor Conti reports that in the thirteen years of his work more than three hundred persons have come under deep concern, and abandoned the Church of Rome. Many, through persecution, have not

the courage of an open adherence to the truth ; but the crowds of sympathisers prove that the masses are no longer slaves of Popery, and a leavening is in process for greater results. Superstitions are disappearing. Greater consecration is apparent in the converts.—*Voice of Warning.*

THE BIBLE.—A little girl was reading her Bible, when a priest entered the room and wanted to know what she was reading. When he knew it was the Bible, he said :—

“I am sorry you are in a Bible-school.”

“Why?” said the girl.

“Because they are leading you to perdition,” he replied.

“The Bible is God’s Word,” the child said, “and I love it dearly. It tells me all about the love of Jesus, and all He has suffered for me. He loves me too much to send me to perdition for reading His Word. Would you send your son to prison because he listens to what you say to him?”

The priest could not answer, so he left the girl to read the Bible in peace.—*The Christian Irishman.*

THE COMPOSITION OF POPERY.—There have been, since the fall of man, three leading forms or dispensations of the true religion—the Patriarchal, the Jewish, and the Christian. Each of these dispensations has had its counterfeit and perversion. Under the agency of the great enemy of mankind, the Patriarchal religion degenerated into Paganism, the leading feature of which is idolatry; that is, the worshipping of those who are no gods, or the worshipping of God by images. The Jewish religion, again, degenerated into Pharisaism, or the system which exalted the traditions of men above the Word of God, which made self-righteousness the ground of a sinner’s hope, and which supposed personal religion to consist in the observance of outward rites and ceremonies, rather than in true holiness of heart and life. The grand corruption of the Christian dispensation is Popery, which is nothing else than Paganism and Pharisaism, the counteractives devised by the father of lies to the Patriarchal and Jewish dispensations thrown into one. Popery is an amalgam of Paganism and Pharisaism. It embodies *all* the elements of these two systems. The grand corruption of Christianity is made up of the two systems which the god of this world opposed to the older dispensations of religion. The real account of the composition of Popery is, that it is Paganism and Pharisaism combined into one monstrous antagonism to divine truth.*

“NATURALISTS,” says Fuller, “dispute how wolves had their first being in Britain, it being improbable that merchants would bring any such noxious vermin over in their ships, and impossible that of themselves they should swim over the sea, . . . but here the query may be propounded, how these heretics (mystical ‘wolves not sparing the flock’) first entered into this island . . . Immediately after this kingdom was infected with Armenianism, the Pagan Picts and Scots out of the North made a general and desperate invasion of it; it being just with God, when His vineyard beginneth to bring forth wild grapes, then to let loose the wild boar to take his full and free repast upon it.”

* See Principal Cunningham’s Dissertation prefixed to Stillington’s “Doctrines and Practices of the Church of Rome.”

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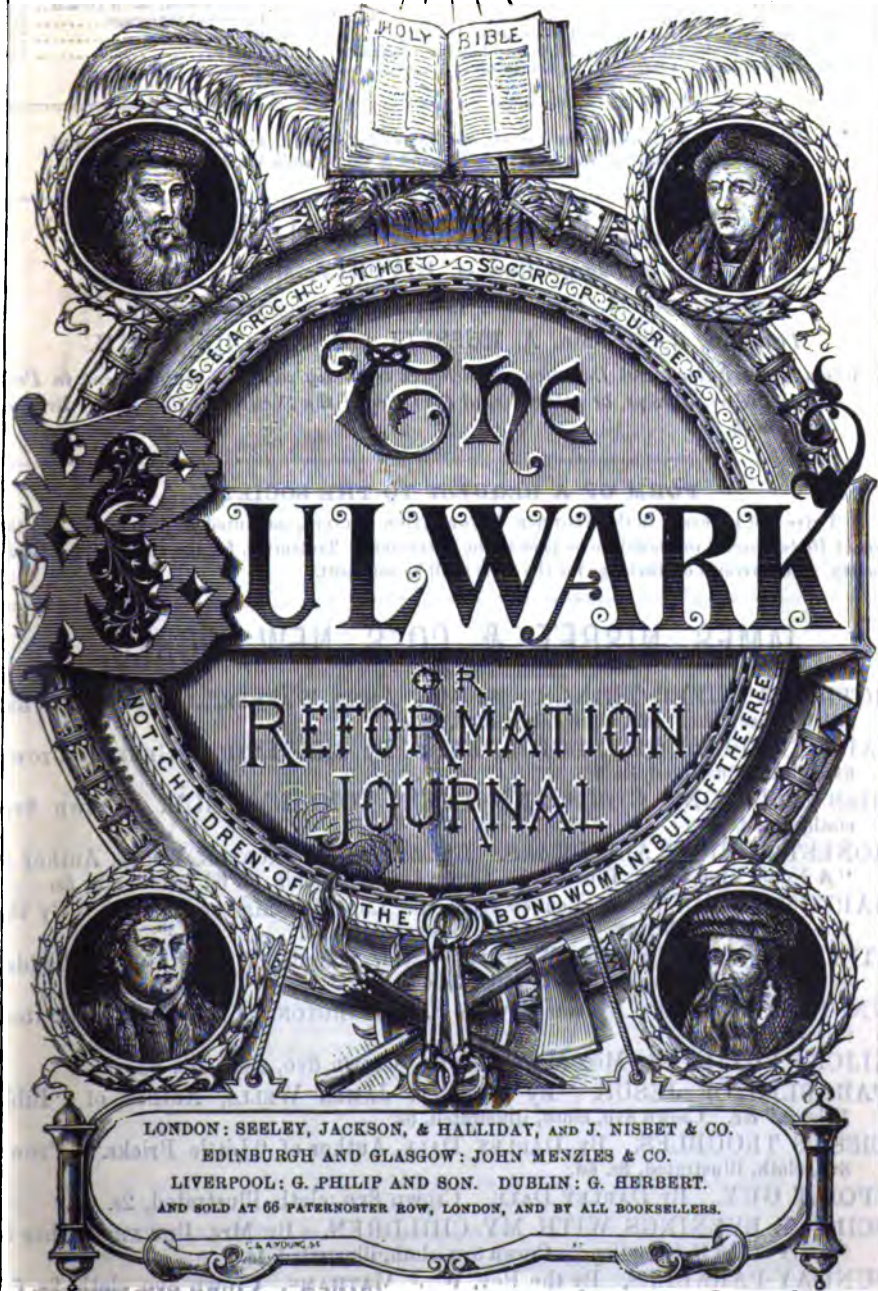
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CONTENTS.

	PAGE		PAGE		PAGE
1. A Romish Charm	197	bration — Meeting in Bir-		7. The Reformation in Poland ..	215
2. Broad-Churchism and Anglo-		mingham	210	8. Episcopal Patronage	217
Catholicism	204	5. Romanism in Ireland	211	9. Miscellaneous	218
3. Protestantism in Parliament ..	206	6. Practical Lessons regarding		10. Poetry	223
4. Wycliffe Quincentenary Cele-		Romanism	218		

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THE BULWARK; OR, REFORMATION JOURNAL.

AUGUST 1884.

I.—A ROMISH CHARM.

BY THE REV. D. MACKAY, LATELY ROMISH PRIEST IN STIRLING.

CHARMS or amulets are things worn round the neck, with imaginary powers of warding off infectious diseases and other dangers incident to human life. Generally speaking, they are supposed to possess a preservative virtue against sorcery, poisoning, diseases—in a word, against every species of evil—and to be a certain guarantee of success in some enterprises. The word amulet seems to be derived from the Arabic word *hamalet*, signifying pendulum.

The forms of amulets are exceedingly various. Some are made in the figures of men and animals, or in the representations of isolated members of these. Others are in the form of medals struck, with some superstitious ceremonies, when two planets are in conjunction, or when a certain star is at its culminating point. Upon these are inscribed various kinds of characters and mysterious signs. Others are rings, necklaces, bracelets, and coins intended to be worn suspended from the neck. Others again are bits of parchment or paper, upon which are written incomprehensible words, the names of spirits, and words of blessing. There are also imprinted upon them images of idols, men, and animals. Amulets, which have no doubt originated in a departure from God and in the ignorance consequent upon such a departure, are falling into desuetude before the searching light of the nineteenth century. Their imaginary powers surpass the credulity of modern times except amongst Roman Catholics and Pagan nations.

Amulets seem to have been of Eastern origin, although the Spaniards found the cross used in America as an amulet, and called "the wood of health." Egyptians made use of the figures of sacred animals, such as the ibis and scarabeus, which they wore round the neck. The Arabs and Turks also made use of amulets when they were idolaters, but since their conversion to Islam they wear hung from the neck sentences from the Koran enclosed in silver cases or otherwise. There are at the present time many dervishes engaged upon the making of amulets with considerable profit to themselves. The Persians call amulets "talismans," which they constantly use. The Hindoo of our own times suspends the tall, a kind of amulet, from the neck of his betrothed as the most important ceremony of marriage. A belief in amulets not only prevailed, and still prevails, amongst the semi-barbarous nations of the East, but it flourished as well amongst the classic nations of Greece and Rome. These celebrated nations, otherwise so happy and joyous in their amusements, allowed their

pleasures to be poisoned by an imaginary dread of evil spirits or genii. To protect themselves against the depressing influence of these aerial imaginary attendants, and to dispel every cloud of care arising from this ridiculous weakness, they made use of amulets, an imaginary remedy for an imaginary evil. The Romans went so far as to invent a special deity for this purpose, which they called *Deus fascinus*, the bewitching god, or the god that frightens away charms and witchcraft. They wore the symbol of this god as an amulet round their necks. Even the chosen people of God, the sole depositories of divine revelation on earth, were not free from the superstitious practice of using amulets. They had their pentagonal figure, which they called the Buckler of David, upon the five corners of which they wrote the word "Aglá" in small letters, and upon the centre twice in larger characters; so that this cabalistic word, which meant "Thou art powerful in eternity, O Lord," was written seven times upon the pentagon. Another cabalistic word of theirs was "Abracadán," but of a later date.

The origin of amulets, like the origin of most things, is shrouded in the hoary mists of ancient ages. So far as history goes, we find that amulets had been used amongst mankind even in the remotest corners of the globe; and leaving historic and going back into pre-historic times, we seem to find some traces of them there also. In the Swiss lake of Brienne were found pre-historic human skulls, with round pieces cut out of them, which are supposed to have been used as amulets. Thus the use of amulets would seem to have been coeval with the human race; but be that as it may, it has been certainly co-extensive with paganism and ignorance, and with the spread of a cloudy and superstitious Christianity. Wherever the pure light of the Gospel has penetrated with its native force and surpassing splendour, amulets have given way before it; but where Christianity has assimilated pagan forms under the false impression of breathing new life into them, there we find amulets still in use, as among Roman Catholics. We have no doubt that ignorance, whether of a Scriptural or of a scientific nature, has been the fruitful mother of amulets and various other superstitions. Religion and Science are two lovely sisters that ought to go hand-in-hand, consoling, gladdening, and enlightening mankind, to enable them to make the most of heaven and earth—of the work of God and of the Word of God. Christianity, of course, will be found amply sufficient to eliminate every error and superstition from our religious creed, but it will not be marred by being illustrated with the revelations of science. All the lights which God has given us ought to be focussed for a single purpose, the proper government of mankind in spiritual and temporal matters. It is, however, singularly true, that whenever man had ceased to adore God in spirit and in truth, he fell back upon superstitious aids to feed and nourish the natural and in-born religious instinct of his soul. The rule has been, when man turns his back upon the Creator he leans for support upon the creature. As the necessary tendency, therefore, of amulets is to withdraw the soul from God, and to make it lean upon creatures, these impious follies ought to be held in execration by every enlightened individual.

We might reasonably expect to find all forms of Christianity free from charms, amulets, incantations, and such like inanities and superstitions; but we regret to say that the Church of Rome is by no means remarkable for purity of worship in this respect. We shall, however, pass

over in this paper all the charms which receive her sanction, except the one which is called the Scapular. This is a veritable Romish charm, which is very probably quite unknown to the readers of the *Bulwark*, but which we hope to be able to make intelligible to them by a sufficient explanation. It is a piece of superstition of which Roman Catholics ought to feel heartily ashamed.

The word scapular is derived from the Latin word *scapulæ*, meaning shoulders. The first mention which we find of it is in the rule of St. Benedict, who founded the Benedictine Order in the sixth century. It is laid down in the fifty-fifth chapter of his rule that the religious of his order were to wear a garment called the scapular when employed in manual labour. This garment fell down over the shoulders and in front, but the exact shape of it is not known. About seven centuries afterwards, the Carmelites gave great importance and celebrity to the scapular. Carmel is a mountain of Palestine, situated about seven miles from Nazareth, and the word Carmelite is derived from the name of this mountain. Upon this mountain was formerly adored a divinity called Carmel. It is also celebrated for having been the residence of the prophets Elias and Eliseus. There are still seen the grottoes where they used to retire, and the well which issued from the earth at the prayer of Elias. The Carmelites, or Order of Mount Carmel, look upon Elias and Eliseus as their patriarchs.

We shall see directly how the scapular was received from heaven. At the beginning of the thirteenth century, the Carmelites were so persecuted by the Saracens that they almost all fled from Mount Carmel, and tried to get a footing in Europe. Here they met with so many difficulties that they saw their order on the verge of destruction. In this emergency, Simon Stock, an English Carmelite, who was general of the order at the time, had recourse in prayer to the Virgin Mary for succour. He begged her to give him some sensible proof of her protection, such a proof as would be a bulwark for future ages to the order against all those who might dare to attack it. His prayers were heard, so that the scapular, like all other good things, originated from above. The following is the account which the saint has given of the apparition of the Virgin Mary to him and of her heavenly gift to the order, and in the personality of the order, of course, to all Roman Catholics: "My very dearly beloved brethren,—Blessed be God, who never abandons those who hope in Him and never despises the prayers of His servants; blessed be also the Most Holy Virgin, Mother of our Lord Jesus Christ, who, mindful of His ancient mercies in favour of His people, hastens to succour us in the midst of the successive tribulations which surround us on all sides. I who am but dust and ashes, when I poured out my soul in the presence of God, and prayed in all confidence to the Most Holy Virgin, that, as she has deigned to honour our order with the special title of 'Brethren of the Blessed Virgin Mary,' she would wish also to show herself our mother and our protector by some sensible sign of her protection, which would serve as a defence against those who persecute us. . . . The Blessed Virgin has appeared to me accompanied by a troop of heavenly spirits, and holding in her hand a mysterious scapular, she said to me, Receive, my son, this scapular of thy order, henceforth the sign of my confraternity. It will be for thee and all the Carmelites an excellent gift, and whoever shall die in this holy habit shall never suffer the eternal flames; it is a sign of

salvation, a safeguard in dangers, and the pledge of an eternal alliance." This vision is regarded by Roman Catholics, and especially by Pope Benedict XIV., as perfectly authentic, and of course it must be infallibly true.

It will not be out of place here to give a short description of the scapular, as it forms to-day a part of the religious dress of many orders, and is worn over the other clothes. It is composed of two strips of cloth which cover the shoulders and the breast. There is a distinction to be made between the big and the little scapular, although the difference consists in size and form, and not in any special virtue attached to either more than the other. The big scapular is worn over the dress and the little one underneath, next the skin. We shall dismiss the big scapular, which is a part of the garment of various religious orders, and confine our attention to the little scapular, which is worn by almost every Roman Catholic from the occupant of the chair of St. Peter down to the humblest peasant.

The little scapular is called "little" because it consists of two small bits of cloth, each about the size of two square inches; these little squares are attached to one another by cords of considerable length, which may be either of wool or silk, according to the taste of the wearer. Upon one or both squares is imprinted the image of the Virgin Mary, but a plain scapular without any ornaments is sufficient to gain the indulgences. There are also the white scapular, the blue scapular, and the red scapular, with their respective prerogatives and indulgences; but we shall pass them over, as we are only speaking of the brown scapular which has come down to Roman Catholics from the order of Mount Carmel under the sanction of the Church. This scapular is thrown over the head, and one part of it falls down between the shoulders; as it is worn by Roman Catholics under their dress, Protestants can never know whether they wear it or not, but it is worn both by clergy and laity. The writer of this paper once wore it, but he has cast it off as a piece of superstition.

It is only a religious Carmelite that can enrol persons in the scapular, or a priest delegated by the Holy See. It may also be mentioned here that the writer of these lines was one of those priests delegated by the Holy See to bless and give the scapular. For admission into the confraternity of the scapular no particular age is specified; one may be admitted from the time of his baptism until his death. It is, however, considered more prudent not to give the scapular to any of those who have not arrived at the age of reason. The obligations of a member of the sodality of the scapular are not of an onerous nature; he is not required either to pray, or to abstain, or to fast, neither is he bound to say seven "Our Fathers" and seven "Hail Marys," as many suppose,—all that he is enjoined to do is to wear the scapular day and night, in health, and in sickness, and in life and death, and he shall never go to hell. This is what was revealed to Simon Stock: "Whoever shall die in this holy habit shall never suffer the eternal flames." Would that this pious fraud were a reality, and more than Roman Catholics would avail themselves of it.

This magnificent promise made to St. Simon Stock, if not eclipsed, is almost equalled by another promise of a most gratifying nature made to one of the Popes. This second, an extraordinary promise, is grounded upon an apparition of the Virgin Mary to the Sovereign Pontiff, John XXII.; the promise was—that those who piously wear the scapular shall never

go to hell-fire; and the second is, that those who wear it conditional upon the doing of certain good works, shall not even be touched by the temporary and purifying flames of purgatory. At all events, if they shall go into this middle state of purification they shall only remain there for a few days. Those who die on Sunday, Monday, &c., will be liberated on the following Saturday. The Virgin Mary will then descend from the heights of heaven surrounded by numberless angels to the abode of purgatory, to translate her children thence into the never-ending joys of heaven. All this would be very beautiful if true.

For fear any one might think I am drawing upon my imagination, I shall quote the very words of the bull of John XXII. in reference to the brown scapular, literally translated from the Latin. The Virgin Mary appeared to the Sovereign Pontiff and addressed him as follows:—"John, Vicar of my Son, you are indebted to me for the high dignity to which you have been raised by my solicitations for you with my Son, and thus I have withdrawn you from the snares of your adversaries; I expect from you an ample and favourable confirmation of the holy Order of Carmelites which has taken its rise at Carmel, and which, descending from Elias and Eliseus, has always been singularly devoted to me, and if amongst the religious or fellow-members who leave the present life there may be found some whose sins hasten them into purgatory, I shall descend in the midst of them into purgatory the Saturday after their death, and shall deliver those whom I shall find there, and shall lead them upon the holy mountain into the happy abode of eternal life." This bull is called the Sabbatine Bull, and was given in 1322. It is found in the bullarium of the Carmelites. Successive Pontiffs give their deliberate assent and sanction to the same bull. In 1409 Alexander V. renewed it word for word. A century after Clement VII. confirmed it, and afterwards several other Popes, but particularly Paul V. If Roman Catholics were asked whether the Sabbatine Bull is authentic or not, they would of course answer in the affirmative; but so much the worse for the truth of the bull. We also quite concede the authenticity of the bull in question; whether it goes against or for the infallibility of several successive Pontiffs; all we maintain is, that not a mere hoax, but a deliberate pious fraud, has been practised upon them. Roman Catholics will probably point out as proof that there is in a convent of the Carmelites of St. Mary of the Mount in Rome, a picture representing the deliverance on Saturday of those souls from purgatory who had worn the scapular in their lifetime, but a second imposture cannot prove the first.

Although the deliverance from the eternal flames of hell, according to the promise made to Simon Stock, does not entail any further duty upon the wearer of the scapular than simply wearing it; still, the deliverance from the purifying flames of purgatory, according to the additional promise made to John XXII., enjoins a variety of good works upon the wearer of the scapular. Why people are to get rid more easily of hell-fire than of purgatorial fire we are unable to say, but such is the doctrine of the Church of Rome. Those who wish to escape a lengthened stay in purgatory shall have to keep chastity in this life, each one according to his own state. They shall also have to recite daily the canonical office by duty or devotion, or at least the little office of the Blessed Virgin. Those who cannot read must supply their inability to say an office by a scrupulous observance of the fasts of the Church, and by

abstaining from butcher meat on all Wednesdays and Saturdays, besides the Fridays of course, except on Christmas Day, if it falls upon one of these days.

If miracles are the broad seal of heaven upon anything that is divinely instituted, the scapular is unquestionably of Divine origin, as a great number of them have been wrought in its favour. Wherever, of course, a miracle appears, there is the finger of God. Of the innumerable miracles that are alleged to have been wrought in confirmation of the divine origin of the brown scapular, we shall only relate four, which are by no means the most remarkable, but which we find to be the most easily condensed into a few sentences. At the siege of Montpellier in the time of Louis XIII., a soldier of great bravery and courage was struck in the breast by a musket-shot; the ball was found flattened upon the scapular which he wore, without any injury being done to himself. The King of France himself was a witness of this great prodigy. In 1751 the coffin of an American lady was opened at Bordeaux, after being twenty years laid in the grave. The scapular with which she desired to be buried was found whole and intact, whilst her corpse was a heap of dust. Mgr. De Coislin, Archbishop of Besançon, speaks of a scapular in one of his pastorals, which was thrown into a violent conflagration, extinguishing it instantaneously, whilst the scapular itself remained without receiving any damage. *A Conversion.*—A priest, says St. Liguori, the companion of my travels and of my voyages, was in a confessional in a church. He sees a young man passing who gives no sign of piety, but whose embarrassed eye shows some secret combat in his soul. Leaving immediately the confessional, he approaches him and says, "My friend, perhaps you want to go to confession." "Yes," replied the young man with some hesitation. When they were alone, "Father," says he, "I am a gentleman and a stranger in this country; I have offended God so much, I am guilty of so many crimes, that I shall never venture to persuade myself that I shall become an object of the divine mercy." "My friend," replied the missionary, "whence comes the grace that leads you to my feet? have you done to-day some good work or some practice of piety? perhaps you have made some sacrifice to God, or offered some prayer to the Holy Virgin." "No sacrifices, no prayers, father. What! a sinner without hope, with one foot already in hell, shall he venture to raise his eyes to Mary?" "But, my son, think for a moment." "Alas, father! what can I say?" then, lifting his hand to his breast, he shows the scapular. "Wait, father; here is all I have kept." "Ah, my son," cries the missionary, softened. "My dear son, do you not see clearly that it was the Holy Virgin that has obtained this grace for you?"

The advantages of wearing the brown scapular in point of gaining indulgences are very great and numerous, and we all know how precious such indulgences are to the mistaken faith of Roman Catholics. We shall only quote a few of these indulgences for fear of fatiguing the reader:—1. A plenary indulgence on the day on which the scapular is received, for all the faithful who are contrite and have confessed their sins and communicated that day, and pray according to the intentions of the Pope. 2. A plenary indulgence on the day of the feast of Our Lady of Mount Carmel on the same conditions. 3. A plenary indulgence at the hour of death for members of the confraternity who invoke the holy name of Jesus, at least with their heart if they cannot do so with their

mouth, and on the conditions already mentioned as far as possible. 4. A plenary indulgence once a month to all members who assist at the procession of a confraternity authorised by the bishop, and on the above conditions. Those who, by infirmity or otherwise, cannot be present at the procession, may nevertheless gain the same indulgence by devoutly visiting the chapel of the confraternity; or if they cannot do this, as the sick prisoners and travellers they can gain the indulgence by reciting the little office of the Virgin, only saying fifty *paters* and fifty *aves*, along with an act of contrition and a sincere resolution of confessing and communicating, and confessing as soon as possible. 5. An indulgence of five years and five quarantines to those who wear the scapular and are contrite, and have confessed and communicated once a month, and pray according to the intentions of the Sovereign Pontiff. 6. An indulgence of three hundred days each time that the members shall abstain from flesh meat on Wednesdays and Saturdays, which are not prescribed by the church at certain seasons. 7. An indulgence of one hundred days each time that the members recite devoutly the office of the Holy Virgin. 8. An indulgence of forty days every day on which seven *paters* and seven *aves* are recited in honour of the seven joys of the Blessed Virgin. 9. An indulgence of three years and three quarantines each time on which the members, being contrite and having confessed, shall communicate on any of the feasts of the Blessed Virgin, and shall pray according to the intentions of the Pope. 10. An indulgence of five years and five quarantines to all those of the confraternity who shall accompany with a torch or a lighted candle the holy viaticum when it is taken to the sick; and who shall pray for them. These indulgences and others are of course applicable to the souls in purgatory.

The devotion of the scapular, like so many other devotions of the Catholic Church, has a feast instituted in its honour. It is celebrated with devotion and pomp on the 16th July throughout the Roman Catholic world. The canonical office of the day is also said in honour of our Lady of Mount Carmel. Many communicate on that day and receive one of the above-mentioned indulgences. This devotion of the scapular is so interwoven into Catholic life that it is almost useless to attack it either by a few strokes of satire, or by letting in upon it a few rays of light and truth. The Romanist believes in it, and practises it, because it has received the full sanction of the Church. His principle is that whatever the Church says is infallibly true, and consequently he gives himself no further trouble about it. The Church, on the other hand, cannot retract anything without committing suicide, because she is infallible. If the Catholic Church could be persuaded to allow her children to inquire for themselves, she might then perhaps retrace her steps by abolishing a thousand superstitions.

When a false doctrine is asserted and reasserted and reiterated *ad infinitum* by a church claiming infallibility, people begin to believe in it in spite of themselves. It is also singularly difficult to explode a myth or a fable to the unwilling and unenlightened and unreasoning proselytes. Such is the weakness of human nature that those who attempt the undertaking seem sometimes to be more swayed than to sway. The best weapon that can be used against the mass of corruption and superstition under which the Church of Rome groans, is an enlightened policy accompanied by advanced education.

If the amulets which the Church of Rome uses possessed natural or artificial medicinal virtues, they would cease to be the visionary things they are, and become real remedies for the body if not for the soul; but they clearly possess no such virtues. How can bits of brass and silver, such as the medals and crosses which Roman Catholics wear round their necks, or bits of cloth bought in a shop and fashioned by the deft hands of nuns into scapulars, possess such virtues? The truth is so transparent here that we cannot understand how Romanists do not see it. And if they do not look into their superstitions and correct them, they have no right to be surprised if Protestants say that Rome is "Pagan and Papal." The lamentable thing is that millions of scapulars are yearly made, and millions more are daily worn by Pope, Cardinals, Patriarchs, Archbishops, Bishops, Priests and laity. It was not only Simon Stock who received directly from heaven the brown scapular which is so much esteemed by Romanists, from the hands of the Virgin Mary, but the venerable Ursula also, in answer to her prayers, saw angels showering down from heaven white scapulars upon the earth, which are also held in great esteem by Roman Catholics. Let us hope that Roman Catholics may give up their tomfooleries, and let us pray that they may return to the centre of our holy religion, Jesus Christ, who came to raise adoration in spirit and in truth upon the ruins of superstition.

II.—BROAD-CHURCHISM AND ANGLO-CATHOLICISM.

A VALUABLE and well-timed article under this heading appears in *The Christian Church* for June. It shows conclusively the ultimate resting-place to which Broad-Churchism is leading its heedless votaries. Infidelity will no doubt be the immediate issue in many a case; but this cannot be the final result. It is too dreary a region to continue in for such as have been accustomed to some form of religion; and the next ulterior step will assuredly land them in the darkness and superstition of the Romish Church. The article is written in a devout and thoughtful spirit, and we trust the warning it raises will not be lost. We gladly give as extensive extracts as our space will allow. The writer says:—

"The spread of the Romeward movement in recent times is alarming. There is a sound Protestant sentiment in a large portion of the people of this country, thanks to the Gospel influences of the past and present, which we believe will prevent a national apostacy. But the progress of superstition, especially in the upper classes of society, is undermining our position and preparing for catastrophes. Jesuits may here and there have associated themselves with the Church of England for a purpose, and may now be ministering in some parishes. A much larger number, however, are enticed by the priestly position given to the clergy under the new movement, while promoting by every means in their power superstitions similar to those of the Church of Rome.

"The sacrificing priest, the alleged change of the bread and wine into the real body and blood of Christ, the confessional, with, in some cases, the very questions which are given in Romish manuals, and which are so degrading both to the confessor and the person confessing the vows of celibacy—everything that has corrupted the Church of Rome and the

degraded churches of the East—is now freely taught and practised in many of the churches of this country. The name Protestant is abjured. The services are conducted in a manner akin to that of the Church of Rome, the object apparently being to make the worship as unintelligent and unintelligible as possible. The sermon is nothing. The prayers, repeated in an unintelligent monotone, become those “vain repetitions” against which our Lord so strenuously warned His Church. The tendency is to go back to the superstitions from which God delivered us at the time of the Reformation through the reading of the Scriptures and the preaching of the Gospel. It is lamentable to consider the position of many parishes where nothing is seen or heard but a series of meaningless forms and ceremonies in which the people are expected to take no intelligent part. Large country districts are overrun with such innovations. In West London, Brighton, and other fashionable resorts, churches are to be seen crowded with the votaries of wealth and fashion, who delight in a religion which permits them to be thoroughly conformed to the world if only they will submit to certain restraints at certain periods, which charms them with musical performances of exquisite taste, and with brilliant displays of banners, and which treats the sacraments as direct means of grace apart altogether from the state of the soul. This kind of religion is nothing new. It has always had attractions to the carnal mind. It appeared in the idolatries of the old world. It attained its greatest perfection in the æsthetic heathenism of refined Greece. It involved and corrupted the Christian Church till it led to the darkness of the Middle Ages and to the dreadful persecutions of the Church of Christ.

* * * * *

“The whole movement—Anglo-Catholic and Roman Catholic—is due, in great part, to the influence of Broad-Churchism in undermining the authority of the Scriptures and mistifying Christian doctrine. The passage from atheism or agnosticism to gross superstition is not a difficult one. There is a something in man which speaks irresistibly of the future.

* * * * *

“There is another respect in which Broad-Churchism has given much encouragement to the Romeward movement—affecting in this aspect all branches of the Church, viz., its most lenient and mistaken views of the Church of Rome. It raises its hands in pious horror at the very idea of the Papal system being regarded as the Babylon of the Revelation. It refuses to associate it now with the dark history of its past, in which it slew millions of victims—the best and noblest men of the countries where it was dominant. These, it says, were crimes of the age and not of the Papacy. The Papacy, however, has never disowned them—cannot disown them, on its own principle of unchangeableness and infallibility. As long as it was dominant in Rome and Italy there was no toleration. Toleration was forced on by the advance of hostile forces. A chief grievance, even of Leo XIII., is that he is chained, so to speak, in the Vatican, unable to hinder the progress of Bible religion by forcible means. Does any one imagine that, if he had the civil power in Rome to-morrow, the circulation of the Scriptures would be permitted? True! certain cases of persecution took place, even under Protestant Powers, at or near the time of the Reformation. But the exception proves the rule. There were millions massacred and imprisoned by the Romanists. There were hundreds, at most, by Reformed Powers, and those chiefly

by Henry VIII. in England, who was not at heart by faith a Protestant. The only kings who imitated the Romanists in wholesale murders and imprisonments were the Stuarts, who waged war against the Puritans and Covenanters. It is an utter mistake, at which the Jesuit order must in secret be much amused, to represent that the Papacy is now in favour of religious toleration and has changed in spirit. It is restrained, but not altered.

The Broad-Church organs of all parties, Church and Dissent, generally treat the Church of Rome as a Church which is accomplishing much real good in the world at large—in opposition to the opinion of almost all earnest students of Scripture since the Reformation. As a whole it is accomplishing great evil and not good. It is sapping the foundations of religious life wherever it obtains strong influence. It is undermining much at the present time the strength of the British Empire and preparing for catastrophes. Its votaries are generally kept in darkness and ignorance. Everything is done to prevent them from reading the Bible. The Irish Roman Catholic population in our large towns and in those of the United States is an element always of danger, while the Irish Protestant population, wherever it goes, is an element of strength. To treat this Church as really doing good on the whole, when it is corrupting the minds of its votaries and causing much disorder and confusion—shutting out its people as far as possible from the light of the Gospel—is a gross misrepresentation of facts. Yet we have Ministers of State, ministers of religion, leading newspapers, all ready to denounce as intolerant a true statement of the position and aims of the Church of Rome. It is a sister Church accomplishing much good; mild and beneficent, not to be associated in the least with the persecuting Church of the past, having put away for ever its cruel weapons, which belonged not to it but to a barbarous age. Such Broad-Church representations exhibit extreme ignorance and folly, as every resident in countries where Rome has still real power well knows.

"In many respects, then, this Broad-Church movement is furthering the cause of superstition. It does so directly by loosening the foundation of all genuine faith, viz., the authority of the Scriptures, and leading men by reaction against its own barrenness to superstition. Having lost faith in the Scriptures, they flee to the infallibility of Churches and Popes. Most of the extreme Ritualists and of the converts to Rome began their career in youth as sceptics. It does so indirectly by perverting history and misrepresenting contemporaneous facts as to the spirit and tendency of a superstitious Christianity. It does so, further, by giving distorted views of a living Christianity. The two parties—the semi-sceptics and the superstitious—unite, as in the days of Christ, in opposing strenuously and in misrepresenting the evangelical truth. To this subject we shall refer in our next paper."

III.—PROTESTANTISM IN PARLIAMENT.

ON Monday the 23rd June a large and influential meeting was held at the National Club, Whitehall Gardens, London, "to urge the expediency of inviting leading Protestants to take into consideration the means whereby the constitutional principles of the Reformation may be best maintained at the present time." In the unavoidable absence of

Colonel Macdonald (Chairman of the Club), the chair was taken by General Aylmer, who was supported by a number of noblemen, clergymen, and others.

The following is taken from a report of the meeting as given in *The Rock* :—

"After prayer by the Rev. J. Bennet,

"The Chairman, in the course of a brief opening speech, said they were called upon at this crisis, above everything else, to be loyal to Christ, and faithful to His truth. The National Club was composed of members of different political parties, and they had amongst them also members of different Protestant Churches; therefore, he would suggest that their great object should be on this occasion, not to bring to the front their own political opinions or religious denomination, but to unite as a holy phalanx for the good of the nation at large. This was a national question, and should be dealt with in a national spirit.

"Mr. A. H. Guinness made a short statement relating to the history, progress, and objects of the movement, and read a number of letters from gentlemen, expressing sympathy with it, or regretting inability to be present at the meeting.

"Mr. J. Madden Holt moved the first resolution, as follows: 'That whereas the rapid development of sacerdotal pretensions within the Church of England, and the favour with which Romish teaching is regarded by many of our civil and ecclesiastical rulers, tend necessarily to encourage the encroachments of the Papacy, and thereby endanger the stability of the Protestant constitution of this realm, it has now become the bounden duty of all faithful Protestants in the United Kingdom to promote the formation of a national union for the maintenance of the Protestant constitutional principles of the Reformation as by law established.' He was glad to see that the National Club was taking up this question, which fell well within its peculiar province, and was, moreover, a question that demanded the attention and support of Protestants throughout the whole country. They were met on the ground of their common Protestantism, to assert the principles that should lie at the foundation of English politics. In Parliament, at present, neither of the two great parties—neither Liberals nor Conservatives—did their duty fully for the maintenance of Protestant principles; they did not act up properly to the Protestant standard. The Liberals perhaps were a trifle too liberal and latitudinarian; the Conservatives too narrow and exclusive. The leaders of both parties—Mr. Gladstone and the Marquis of Salisbury—were practically united in their desire to promote the development of sacerdotalism. Criticising Lord Salisbury's support of the Pusey Memorial at Oxford, the speaker went on to say that it was not intended to form any new society to assist this movement; what they wanted was union for action under the old Protestant flag, and under the auspices of the National Club. He could not but hope that there was a vast amount of latent Protestantism in the country; they wanted it to come forward and rouse itself for action in view of a general election. But it must be clearly stated that the success of such an undertaking as this could not be gained by a meeting or meetings in London, but by action in the provinces.

"The Rev. Talbot Greaves, in seconding the resolution, said it would be the duty of the electors to elicit from candidates for Parliament an

honest, straightforward statement of principles ; and they must make it clear that amongst the electors there was a larger body of men who regarded Protestantism and its maintenance as of paramount importance. By so doing they would doubtless draw some abuse upon themselves ; that they were unfaithful to their party, and so on ; but he, for his part, would thank God that there was one ascendancy which he valued higher than that of any other, viz : that of a united independent Protestant body which would act as a counterpoise to the Romish party. Protestants must unite as the Romanists did on all ecclesiastical questions ; and he urged upon Nonconformists and all other Protestant bodies to join their forces for what he believed would be the final struggle with the great power of anti-Christ. Was the power which the Romanists had undoubtedly gained in the country to remain unbroken ? Let their earnest prayers be chiefly directed to securing in a new Parliament a goodly company of faithful men of God, and let them not doubt that their prayers would be answered.

"The resolution was supported by the Rev. T. O. Beeman, who spoke with great earnestness of his fifty years' work in this cause, and said that far too many concessions had been made to the Romanist party, and that there was need of a change in the methods adopted by the Protestants.

"On the suggestion of Mr. Wainwright and others, a couple of verbal alterations were made in the resolution, which was then put to the meeting, and carried unanimously.

"Canon Perowne moved the second resolution in these terms : 'That, deeply impressed by the momentous character of the present crisis, all Protestants be invited, in their respective localities, to join on the 16th day of July in prayer for the guidance and blessing of Almighty God upon their efforts in furtherance of this object.' Describing the changes wrought by Romish aggression, he said that we had become so used to hearing of a Roman Catholic Archbishop of Westminster, and Roman Catholic Bishops elsewhere, that we were apt to forget that these persons were mere usurpers.

"The Hon. Hobart Hampden seconded the resolution, which was carried without dissent.

"Mr. T. McClure (Hon. Secretary of the Protestant Working Men's League) offered a few observations in support of the foregoing, and expressed regret that the society which he represented had not received a larger amount of support in the past ; in which case, he said, the present crisis would not have been so acute.

"Captain Cobham moved the third and fourth resolutions in one—consisting of an address, and a clause empowering the address and the resolutions to be sent to members of both Houses of Parliament, and to the chief organs of the Press throughout the kingdom. The address may be summarised as follows :—

" ADDRESS TO PROTESTANT ELECTORS.

"As the constituencies of the United Kingdom may at any moment be summoned to choose their representatives in Parliament, it is incumbent on all Protestant electors to take at once into their serious consideration the means whereby they may best maintain the Protestant principles of the constitution, and most effectually counteract the disturbing in-

fluences of Papal intrigue, which were never more rife than at the present time. In defiance of English law, a Romish hierarchy has been set up in this country, to certain members of which, in accordance with the titles of dignity conferred by the Papacy, a precedence over the nobility of the realm has been obsequiously granted. Moreover, by political action, Romanists are gradually obtaining a National Establishment for their Church. They have already secured the endowment of Maynooth out of the national funds, and obtained the appointment of Romish chaplains in gaols, as well as in the army and navy. Large grants of public money are annually given for the support of Romish schools and reformatories under the management of monks and nuns, while in the colonies the Church of Rome has been fully recognised and largely endowed. In the present Parliament the attitude of the Romish members has become increasingly hostile, and their demands for further concession are urged with expressions of disloyalty and menace—expressions that find their echo in murders and dynamite outrages. The measures now put forward as the bases for legislation are such as to arouse the most serious apprehensions. Is there no reason to fear that the proposed extension of household suffrage to Ireland, while it confers the franchise upon the poorest and the most ignorant portion of the population of that country, will absolutely place the representation under the domination of the priesthood?—or that the already formidable body of Roman Catholic members, when thus largely reinforced, will hold the balance of power in the Legislature, and further increase the influence of the Vatican for the overthrow of Protestant liberties in this country? To meet these manifold and great dangers local associations of Protestant electors should be immediately formed in each constituency. And as the extension of household franchise to counties would have the effect of introducing an untried element into the governing power of the country, the efforts of these associations should be directed (1) to the education of the new electorate in Protestant principles; (2) to a faithful enunciation of the dangers which threaten our constitutional rights and religious freedom; and (3) to the circulation of information as to the character and aims of the Papacy. The selection, independent of party, of fit and proper representatives, should be a further object of the above associations—it should be their business to press upon every candidate the necessity of upholding Protestant principles in Parliament, and to urge upon electors the imperative duty of withholding their votes from candidates who decline to do so. Acting upon this determination, Protestant electors may make their just influence felt throughout the kingdom; and—in the words of the writ issued for a general election in the days of Cromwell—secure the return to the House of Commons of representatives pledged ‘For the maintenance of the true reformed Protestant Christian religion in the purity thereof.’

“In moving the resolution, Captain Cobham, in reference to some remarks of a previous speaker, said it was not by Nonconformists that Protestantism was assailed, but by members of the Church of England itself. He spoke very strongly of the necessity of taking action against the bishops.

“Colonel Saville seconded the resolution, which was carried forthwith.

“On the motion of the Rev. J. C. Colquhoun, seconded by the Rev. J. Ormiston, the following were appointed a committee to carry the

proposals of the meeting into effect, and to solicit contributions: General Aymer, Colonel Macdonald, Sir James Nasmyth, Sir John Coode, Mr. James Maden Holt, Mr. James Bateman, and Mr. Inskip.

"Captain Key moved, Mr. James Bateman seconded, and Prebendary Anderson supported, a vote of thanks to General Aymer for his services in the chair, which was very heartily accorded.

"On the conclusion of the business, the meeting resolved itself into a prayer meeting."

IV.—WYCLIFFE QUINCENTENARY CELEBRATION— MEETING AT BIRMINGHAM.

ON Monday night, May 19, in connection with the Birmingham Christian Evidence and Protestant Laymen's Association, the memory of John Wycliffe was celebrated by a public Tea-meeting in the Lecture Hall, Needles Alley. The Mayor (Alderman Cook) presided, and, in opening the proceedings, said he was very pleased to preside at that meeting, the more so when he saw around him gentlemen representing all shades of opinion ready to bear testimony to the great toleration and freedom in religious opinion which was enjoyed now in consequence of the conduct of Wycliffe and other Reformers. It was a good thing to have our present advantages brought directly before us, and to show our gratitude to God for the great men who had passed before us—for the heroes who had so manfully striven through tribulation and trouble for the benefit of their successors. He rejoiced that in a town like Birmingham, with several hundred thousands of inhabitants, where all did not adopt the same lines even to arrive at the same end, that there existed charity and goodwill enough for each sect to acknowledge and pay a tribute to the good done by other religious bodies. Enjoying as we did such a full measure of religious freedom, we were apt to forget what those who had preceded us had had to endure in order to accomplish the noble aims they had in view. It was a good thing for us to stand still for a while and take such matters into consideration, and that night they were met for that purpose.

Among those present were the Revs. A. J. Smith, M.A.; S. J. Owen, M.A. (Vicar of St. Mary's); Samuel Lees (Wesleyan); M. G. Astbury (Congregational); S. W. Martin (Baptist); G. St. Clare (Church of the Saviour), and G. Cutting; Messrs. G. Davis, T. H. Aston, L. Corfield, H. Guest, J. Woodroffe, J. Inniss, T. Goddard, E. W. Thurston, J. Sanders, W. W. Campbell Platt, and Councillors Downing, Whateley, and Eli Bloor.

The secretary, Mr. Aston, read letters of apology for non-attendance from Aldermen M. J. Hart and Samuel Edwards, Dr. J. B. Malson, the Revs. C. Leach, J. McKerrow (Presbyterian), G. P. Clarke and the Ex-Mayer, Mr. Alderman Whyte.

The Rev. J. S. Owen, speaking of John Wycliffe, said he admired his patriotism; for after all it was the state of morally and spiritually intellectual darkness which excited his indignation. He looked with dismay at the thousand marks per annum which were sent from England to Rome in token of the supremacy of the Pope; and so when Edward III. and his Parliament resisted and refused to continue this payment, they had a firm supporter in John Wycliffe. He objected to the draining of England's wealth for the benefit of Rome, and also to the wretched lasi-

ness or the loafing of the so-called "begging friars." When he saw these lazy scoundrels going about begging here, and possibly pilfering there, he called them "lazy hounda." His (the speaker's) admiration for Wycliffe was very great, and he thought it was marvellous that that great man was allowed to die in peace; but this was due to the fact, perhaps, that he was a little bit too strong for the Inquisitors, who were not so clever a body of men as they were a century or so later.

The Rev. A. J. Smith, in the course of some remarks, said little was known about Wycliffe's personal history, and he could not be stereotyped by any badge or watchword. When it was said that he was one of the greatest of Englishmen who had ever lived, everything in the way of generalisation was said. There was every reason to believe that while he was a sage, he was also a saint. There were great and serious reasons why he should be regarded as a benefactor to this country. It was due to him and to his translated Bible that the Reformation of the 16th century was carried out in England with infinitely less bloodshed than in any other country in Europe; the shock caused was much less because of the undercurrent influence exercised by Wycliffe and his followers, the Lollards.

The Rev. G. St. Clair said Wycliffe was a man to be admired, because he assailed errors in his day, and gave the people the Bible instead of assailing it. When he was born this country was thoroughly Romanist, and the Reformation was in no way thought of. His eyes were gradually opened. He first declaimed against ecclesiastical abuses, one of which was that the Pope should claim civil and political dominion instead of being simply a spiritual sovereign; and another thing he saw the injustice of was that the clergy should be exempted from civil jurisdiction. When about the age of sixty years Wycliffe denounced the doctrine of transubstantiation as unscriptural and irrational, and he did not fail to proclaim his views. He preached innumerable sermons and published tracts showing the fallacy of the Papacy, and was in every sense a heretic, a fact which should make us careful in the treatment of those who at the present time might be thought heretics. The rev. gentleman pointed out the good which was being achieved by the education of the people, of whom Wycliffe, in his time, was the champion.

The Rev. M. G. Astbury added a few words to what had been already said in reference to the object of the celebration.

The meeting concluded with a vote of thanks to the Mayor, proposed by Councillor Downing, and seconded by Councillor Eli Bloor.

V.—ROMANISM IN IRELAND.

IRELAND is sometimes spoken of as a mystery. It is a puzzle to statesmen, and a wonder to the whole earth. If mystery there be at all about it, the mysterious element exists nowhere in the current facts of Irish history, but in the minds of those who fail to see the cause of Ireland's troubles. The law of cause and effect, so easily recognised in far more difficult cases, does not falsify itself here; but that unbiassed minds should ignore its inevitable working in this case is strange indeed. And yet it is here that the whole mystery lies. There are causes at work in Ireland potent for the destruction of Irish peace and well-being. Their

effects are patent to the world ; yet by some strange fatuity the effects only are dealt with in the way of control and restraint, while the causes are still left to work, and are ever strengthened in the vain hope of securing peaceful results. There are two Irelands. Two manner of people are in it ; they are trained in two forms of religion utterly diverse from each other, and in the very nature of things antagonistic to each other. Those under the one are loyal, industrious, and law-abiding ; those under the other are discontented, disloyal, troublesome, and dangerous. What is the cause of such a difference in character ? It is not the climate, nor the soil, for these are the same to both. It is not the civil government, for all are under the same laws, all enjoy the same social immunities. It is impossible to find a reason for the difference except in the matter of their religion. In the northern part of the island the people, by a large majority, are Protestants. They have the Bible ; they possess and appreciate the blessing of a pure Gospel. No complaints are heard from them, no violent outbreak of lawless outrage. In the south and west the people are restless, in constant tumult and turmoil, in murders often, in crimes abundant, of every complexion and hue. They are by a sweeping majority Roman Catholics. They have no Bibles ; nothing of the Gospel of Christ do they ever hear from the lips of their priests ; their worship is idolatry ; and the teaching they receive is seen in its fruits. They are under the laws of Rome ; they know not the laws of the Bible, nor care for the statutes of the realm. Deny it whosoever will, it is this difference in religion that makes the difference of character in the people. This alone is the key which throws open the mystery of Irish perplexity. There is in reality no mystery in the case. Popery is the source of the whole mischief. It is not in the nature of such a system to provide for what that troubled country so much requires. Remedial measures of almost every kind have been resorted to, but all in vain. Legislation has conferred many concessions, and recently coercion and repression have been called into requisition ; but Roman Catholic Ireland, though now under check, remains unchanged for the better ; and so it will remain as long as it is held in the cruel grasp of the Papal priesthood. It would be impossible to chronicle in these pages the events of the past year, nor is it necessary ; they have been published in the newspapers of the day. Protestant agencies have been doing what they could to make known the gospel, and to some extent the power of the priests has been shaken. But how little has been done in comparison with the requirements of the case ! and how little can be done in the face of such powers of opposition ! Many prayers have been offered to God for Ireland's conversion, and these will not be in vain. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The number of Roman Catholics in Ireland is smaller this day by nearly two and a-half millions than it was forty years ago, and yet in that time the number of priests has increased by over twelve hundred. The Romanist population is at present close on four millions, the number of priests is 8363. But with a diminishing population and an increasing priesthood there is an increasing amount of crime. The number of Popish prisoners in Ireland in 1881-82 was 33,424. There has been an increase of 7457 during the past twenty years. The cost of police establishments in 1881 was £1,308,134, being an increase of £344,238 in eleven years. These figures bear a fearful testimony against the whole genius of

Romanism. Stronger proof could scarcely be adduced of its destructive character, as in all places where its power is allowed to develop it produces nothing but blight and blasting; so in Ireland even now, and in the face of Christendom, it is working the direst results, even destruction to the spiritual and temporal interest of its deluded victims. In return for this service it receives annually for the training of the priests at Maynooth £21,399; and for education, chaplains, &c., £544,431, making an annual provision of £565,830. All this presents a picture calling for the serious attention of this Protestant nation. An increased staff of so-called religious teachers, operating on a reduced population, must of necessity intensify the effects of the teaching influence; and these effects, according as they are good or bad, give the best evidence of the character of the system itself. But the above fact proclaims to the world that the more operative Popery becomes on any community, the worse that community becomes. It would be a mercy to the Irish themselves were every shilling of Popish endowments at once withdrawn; and it would be a frank confession of error on the part of the nation, and of national sin in the sight of God.—*Annual Report of Scottish Reformation Society.*

VI.—PRACTICAL LESSONS REGARDING ROMANISM.

THE following are the concluding remarks by the Rev. A. Leslie at the close of a course of lectures delivered a number of years ago in Calcutta:—

The first is gratitude for the privileges we enjoy. We should feel grateful that by the blessed Reformation we have been delivered from the fearful bondage of superstition in which our forefathers were kept, and in which so many millions of our fellow-men are still detained. We should feel grateful that we possess, every one in his own tongue, the oracles of God, and that we are permitted to worship our Creator according to the dictates of consciences enlightened and regulated by His own Word. We should feel grateful that we have now free access to the Eternal through the one Mediator between God and men, the Man Jesus Christ, who gave Himself a ransom for all, and whose name is the only name under heaven given among men whereby we must be saved. But, my hearers, let us bear in mind that a feeling of gratitude for these unspeakable gifts will not suffice, but that it must lead to corresponding life and actions; for our Lord has said that unto whomsoever much is given, of him shall be much required. We possess the Bible! Well, then, let us set a high value upon it, and prize it even as the royal psalmist did when he said, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Let us peruse it daily, make it the rule of our conduct, and walk by its light; else of what use is that great boon to us? It will, if disregarded, only aggravate our condemnation; and better, far better, would it be for us that we never had possessed it, than having received it to neglect it. Let us further exert ourselves to send the blessed word of truth to all nations, that they likewise by it may be enlightened, vivified, and comforted—

"For he who hath, and will not give
That light of life to all that live,
Himself shall lose the way."

We know the doctrine of salvation by free grace—that doctrine so full of comfort, so soothing to the convinced sinner! But what does this knowledge avail us if it do not lead us to Christ, that we may be saved by Him from the guilt and from the power of sin? What does this knowledge avail us, if the consideration of Christ's unspeakable mercy do not move our hearts to love Him in return, and if it do not prompt us to a more cheerful and perfect obedience to His commandments than that which is yielded by Roman Catholics, actuated by merely self-righteous motives?

A second lesson which we should learn from these lectures is the necessity of prayer for the conversion of Roman Catholics to evangelical truth. I fear this duty is neglected by many, but why this? We pray for the heathen; why should we not do the same for Romanists? I apprehend that the reason of this comparative remissness in Protestants is owing to their being apt to confound the people with the priests; and as they see the latter opposing the truth so bitterly—although from their having access to the Scriptures better things might be expected from them—a feeling of indignation towards the whole Romanist body, rather than one of commiseration, is apt to take possession of the heart. This, however, is not right. It should ever be remembered that the masses of Roman Catholics are only led by the priests, who keep them in servile obedience to their dictates. These masses, therefore, are more to be pitied than condemned; and for them we should pray fervently that they may be delivered from their bondage, and that the truth may make them free. And even for the priests we should pray with equal fervour, though their hostility to the pure Gospel be so much the more inexcusable; for we must never forget whose disciples we are, and how our great Master acted towards the members of that priesthood who in the days of His flesh opposed Him and His doctrine so virulently. He wept over their city, and prayed for those inveterate enemies on the very cross to which they had nailed Him! Let us act in the same spirit; let us be of the same mind with our compassionate Lord, and let not a day pass without offering our supplications to the Author of all good for the conversion of Roman Catholics, priests and people—beseeching Him to put forth His power to destroy that anti-Christian system to which they are wedded, and whose subversion we desire.

Lastly, my Christian friends, be united among yourselves, if you wish indeed to convince Romanists that the truth is with you. The want of union among evangelical Christians has ever been one of the greatest stumbling-blocks in the eyes of Roman Catholics; not that it actually exists to the degree they are apt to represent, for, although differing on some minor points, do we not all hold Christ the Head? Do we not all hold the same cardinal doctrines of salvation as revealed in the Holy Scriptures? With all this, it cannot be denied that the spirit displayed between the various Protestant denominations has often been sectarian and utterly unbecoming our profession. We have laid far too much stress, one on being of Paul, another on being of Apollos, a third on being of Cephas; whilst our chief aim should have been, by loving one another, to have all men know that we are the disciples of Christ. Oh, let this unhappy spirit now cease; let us show that, though we do not hold uniformity to be an essential part of Christianity, we maintain that unity is. Be it therefore our most anxious care in future to cultivate that affec-

tionate regard for our fellow-Christians, and readiness to co-operate with each other in the work of Christ, which will show that we are one heart and one soul, one army of the living God, although belonging to different divisions of that army; such a conduct would deprive Romanism of its strongest objection to Protestantism, and nothing would create greater dismay among the upholders of the former than to discover at last that those variations among Protestants which they think so fatal to us, are found to be consistent with brotherly regard and steady co-operation. Indeed, it is my firm conviction that if Romanists are ever to be reclaimed to a better faith, this stumbling-block must first be removed. Then when they find that we have the real unity, and they have retained only the shadow, they may be disposed to join us in the good warfare we carry on in the world against error and sin. Yes, it is only when the Lord's people are thus one in heart, that the world, whether Popish, pagan, or infidel, will be converted unto God, and the kingdom of the Redeemer will be established on earth in righteousness and truth. "I pray that they all may be one; as thou, Father, art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."—John xvii. 21.

VII.—THE REFORMATION IN POLAND.

POLAND, once a great kingdom, has no more a place among the nations. Renowned in history through many generations, it has now disappeared entirely from the map of Europe. Much interest has been felt in its strange vicissitudes. The later years of its existence awakened a deep and general sympathy on account of the unprecedented calamities which marked its downfall. In its best days it commanded a territory of more than seven hundred miles in length, and nearly as many in breadth, stretching from Danzig and Riga on the north as far as Moldavia and the Carpathian Mountains on the south. Its nobility were chivalrous, hospitable, and patriotic. Its lands were productive; its mines teemed with mineral riches; its general population were not deficient in skill and industry. What, then, were the causes which led to the breaking up of such a kingdom? Many have wondered at the event, who have failed to trace it to its actual source and spring. The men who ruined the kingdom of Poland were the Jesuits, the same who for generations have kept France in a state of ruinous distraction; the same who, lately expelled from France, are this day working the overthrow of Britain. Poland, as a kingdom, was not without the gospel once. The light of the Reformation shone upon it. Closely connected with Bohemia, the language of the two countries being almost the same, it shared, to some extent, the benefits resulting from the labours of Huss, a century before the reformation by Luther; and one of the first martyrs at Prague was a Pole. And even before the days of Huss the light of the Gospel had begun to dawn upon it; for the works of Wycliffe had reached Cracow, and were afterwards expounded by a professor in that town. In Part 28 of his "History of Protestantism," the Rev. Dr. Wylie has shed a light upon the history of Poland which was greatly needed. It is new to many, and full of interest. The seeds of the Gospel having been sown in that country, its fruits were abundant, and the cause of evangelical religion was in a fair way to take permanent hold of the people. In the

16th century the Reformation was encouraged by King Sigismund Augustus, who at one time was in correspondence with Calvin, and had read his "Institutes." Though irresolute and vacillating, never coming to any fixed and determined action in the great question, he nevertheless restrained the persecuting spirit of Rome, which had already kindled the fires of persecution; thus the Reformers were allowed for a time to prosecute their work. Among these a distinguished place belongs to John Alasco, who laboured much, and suffered much, for the Christian faith. He was a nephew of the Popish Primate of Poland, and had the brightest prospects open to him. He went to Switzerland, where he made the acquaintance of Zwingli, and afterwards that of Erasmus, with whom he lived about a year. He was brought to the light of the knowledge of the truth as it is in Jesus, and embraced the reformed faith. Recalled at length to his native land, when a choice of two bishoprics was offered to him, he at first yielded to the temptation, but soon renounced all for Christ. After a checkered period of labour, first in Friesland, where he completed the Reformation, and afterwards in England along with Cranmer, till compelled, on the accession of the bloody Mary, to quit the English shores, he and his congregation together, Alasco and his flock, driven hither and thither, at last found a resting-place under Gustavus Vasa of Sweden. His latter years were spent in his native Poland, at a time when the Reformation appeared to be approaching completion. A few years after his death, thirteen at most, the Protestant churches numbered more than 2000. A system of Christian education was set up, and peace and prosperity blessed the land.

All this was too much for the emissaries of Rome to bear. They resolved to regain their lost position, and to rally their broken power. Miracles were resorted to, among others the curing of a sham demoniac; but the effect was only temporary, and the discovery of the impostures recoiled upon their perpetrators. Other means having failed, the services of the Jesuits were called in. They, alas! were too successful. Their object was to destroy the Reformation; and Protestants in Britain have need to be reminded that they are hard at work at the present day to accomplish the same end. An insight into their ways of working is given by Dr. Wylie in the following words, which deserve to be seriously pondered: "They strenuously and systematically laboured to destroy the influence of Protestant ministers. They strove to make them odious, sometimes by malevolent whisperings, and at other times by open accusations. The most blameless life and the most venerated character afforded no protection against Jesuit calumny. Volanus, whose ninety years bore witness to his abstemious life, they called a drunkard. Sdrowaki, who had incurred their anger by a work written against them, and whose learning was not excelled by the most erudite of their order, they accused of theft, and of having once acted the part of a hangman. Adding ridicule to calumny, they strove in every way to hold up Protestant sermons and assemblies to laughter. If a Synod convened, there was sure to appear, in no long time, a letter from the devil, addressed to the members of the court, thanking them for their zeal, and instructing them, in familiar and loving phrase, how to do their work and his. . . . Did a Protestant pastor die, before a few days had passed by, the leading members of his flock were favoured with letters from their deceased pastor, duly directed from Pandemonium. These effusions were composed

generally in doggerel verse, but they were barbed with a venomous wit and a coarse humour. The multitude read, laughed, and believed. The calumnies, it is true, were refuted by those at whom they were levelled ; but that signified but little ; the falsehood was reported again and again, till at last, by dint of perseverance and audacity, the Protestants and their worship were brought into general hatred and contempt." These were the elements which eventually brought about the downfall of Poland. And the agents who can call such elements into play are sheltered and encouraged in Britain. Will the friends of their country suffer this destructive work to go on? Will Protestants not arise in determined combination and demand that a speedy arrest be put upon the workings of these men? The laws of Britain forbid the presence of Jesuits in this land ; why do Britons allow the laws of their country to be treated with contempt by men who are cast out in disgust from other lands?

VIII.—EPISCOPAL PATRONAGE.

WE have received a pamphlet bearing the above title, issued by a newly-formed combination of Protestants in England under the name of the "National Protestant Union." The object of this union is "to act as an ally to existing societies, and to strengthen their hands and increase their funds by arousing the country to feel the urgency of the crisis." The pamphlet reveals a fearful amount of abuse in the exercise of patronage by some of the bishops in the appointments they make of ministers to parishes. Many of them, while professing themselves to be Protestants pastors, are simply Romanising priests. It appears that no fewer than 613 of these incumbents are in one way or other identified with the Ritualistic movement, "receiving through their livings the sum of £209,057 per annum, and having 1,362,450 souls handed over to them." We sincerely trust that the exposure of this deplorable state of things will lead the people of the Church of England to the most vigorous and determined efforts to assert their right to have men settled over them who will preach the Gospel to them, instead of putting them off with the blighting and deadly formalities of Romanism. The following is the preface to this production, by the Right. Hon. Lord Ebury:—

"Having been asked to write a preface to this pamphlet—published under the auspices of the National Protestant Union—I willingly accede to the request, with the view of doing what I can to call attention to its subject-matter at this critical juncture.

"We have just had a report from the Ecclesiastical Courts Commission recommending, amongst other things, that the bishop should be still entitled to an absolute *Veto*, and thus possess the power of putting a stop to any legal proceedings against an incriminated clerk. Under these circumstances it is most important that the public should have trustworthy information as to the use of this power, which has been hitherto made by the Right Reverend Bench. Nor will a country where the Protestant religion is by law established, and where by the profession of it Her Majesty the Queen occupies her throne as guardian of our religious liberty, be indifferent as to the manner in which the right reverend prelates have also acted in the discharge of the sacred trust of **EPISCOPAL PATRONAGE** which has been committed to them by the nation.

"I cannot, of course, guarantee the *absolute* accuracy of the contents of the pamphlet, but I have been assured by those on whom I have reason to rely that no pains have been spared to avoid mistakes.

"I deeply regret that at this moment we should have presented to us the melancholy spectacle of a prelate, from whom better things might certainly have been expected (and for whom, notwithstanding, I have a sincere respect), lending his support to a convicted clerk, and thus enabling him to defeat the intention of the law of the land. At all events, to quote the words of a recent publication, 'The only inference to be drawn from this lamentable case is, that in the opinion of the right reverend prelate a clergyman guilty of almost every Romanising practice—daily celebrating mass in a Protestant Church, hearing and encouraging confessions, inculcating among the people the idolatrous tenets of Rome—is, notwithstanding, a fit and desirable candidate for preferment in the Reformed Church of England.'

"The Lord Chief Justice may truly say that the exercise of the Episcopal veto is becoming well-nigh intolerable. EBURY.

"MOORE PARK, *March* 1884."

IX.—MISCELLANEOUS.

MAURITIUS.—The Governor, Sir John Pope Hennesy, applied for a sum of 5000 rupees to erect a house for some sisters of charity. Not very long ago a grant of \$12,000 was asked for twelve additional Roman Catholic priests.—*Mercantile Record*.

Hitherto Brazil has discouraged Protestant immigration by the intolerance of the laws relating to matrimonial contracts and the rights accruing to the children of Protestant parents. No candidate not being a Roman Catholic is allowed to take his seat in the Chamber of Deputies.—*T. Brassy, M.P.*

"What respect could there be for church authority when a new-born child could be made a bishop that he might at once begin to draw the revenues of his see?—*Henry Morley*.

There are now belonging to the Roman Catholic Church in China 41 bishops, 664 European priests, 559 native priests, 34 colleges, 34 convents, and 1,092,818 converts. Roman Catholic bishops in China do not seem to practise any conciliation towards Protestantism, the following sentence having occurred in an episcopal charge by the Bishop of Shanghai:—"A friend to religion must in no wise receive those Protestant books for private use, or hold them in possession, because all corrupt and obscene works are of the devil, and both the distributors and the recipients of these works are without doubt the children of the devil, and all such will eventually go down to hell." How many must be going to the devil in Japan!—*The Chrysanthemum, Yokohama, April* 1883.

"**APOSTOLICAL SUCCESSION.**—I believe that our modern priests are in the Apostolical succession. I have never doubted that they are the lineal

successors of Judas Iscariot, who betrayed his Master. Do not they preach up their own priestly power? Is not their one great theme the unsearchable riches of baptism; the unsearchable riches of the Eucharist, the blessed bread and the blessed wine; the unsearchable riches of their confession and absolution; the unsearchable riches of their albs, and their dalmatics, and their chasubles, and I know not what else of the rags of the whore of Babylon? We are told that the Reformation was a mistake; but we tell those false priests to their faces that they lie, and know not the truth. . . . Paul preached up no priest, he exalted no class of men arrogantly pretending to have power to save.—*C. H. Spurgeon.*

PROTESTANT APATHY.—“The heart of England, I believe, is true to the Protestant faith, but the Protestantism of the present day lacks the fibre, force, and enthusiasm which I should like to see in it. We need to rise to the noble principle and self-sacrifice from which our fathers saw visions of God. They would blush to see their descendants attracted by processions in Church—a choice pantomime showing sympathy with Rome open or disguised; tangled with the chain of conscience by the chiming of the belfry. We are not worthy of our privileges if we do not prize them. We are not worthy the name of Protestants if we do not hold, with a firm grip, the principles of the Reformation, and do all that in us lies for the fulfilment of the prophecy at the stake—“We shall this day light such a candle in England which, by God’s grace, shall never be extinguished.”—*Rev. James Owen, Swansea.*

PUBLIC PRAYER.—I am afraid there are multitudes that join in our public prayers no better than the papists do in theirs that are performed in an unknown tongue. They put themselves into a careless, slothful position, sitting and lolling all the time of the solemn exercise, when no necessity of the body calls for it. They hear the minister pray, and see him praying; but for themselves, they have little concern for that work. They don’t make the petitions that are put up their own. Oh, guard against this common and fatal mistake. Some tell us there is written on the walls of the Jewish synagogues a sentence in Hebrew to this purpose, “Prayer without the intention of the mind and affections is like a body without a soul.”—*Bennet.*

As every religion consists of doctrine, worship, and discipline, so the doctrine of Popery is ignorance and error: its worship, idolatry and superstition: its discipline, rage and cruelty. Whence fitly doth the Holy Spirit describe her by these three titles—the false prophet, the whore, and the beast: the false prophet, for her teaching and enforcing errors: the whore, for her idolatry, gaudy dress, and meretricious paintings: and the beast, for her ravenous and savage cruelty.—*Free Thoughts, &c.*

THE LOVE OF GOD—A SHORT STUDY.—“Keep yourselves in the love of God,” says Jude. This plainly implies the existence of this love—an intentness of mind to realise it and remain in it; when coldness intervenes and hence distance, to recur to the love with a stronger desire to keep ourselves in it. This exhortation and command seems to view the love of God to us. This raises love, honour, &c., in us to God. But

as God proved His love by such a sacrifice, the reality of our love to Him must also be evidenced by love to our brother, love to our neighbour, doing good to all men so far as we are able and have the opportunity. The love of God is undoubted. Let us prove the reality of our love to Him by the witness of our own conscience, by the witness of the world.

As we thus love God, by such proofs our assurance of His love will be strengthened. Let us, therefore, be sick of love even to jealousy.—*A. F.*

DUNOON AND KILMUIR SCHOOL BOARD.—At a meeting of this Board held on the 8th April last, the clerk (Mr. D. Anderson) submitted a communication from the Education Department, stating that as the arrangements for religious instruction in the parish were such as to place the children of Roman Catholics at a disadvantage, their Lordships did not think they would be justified in refusing an annual grant to a school of that denomination when there was one within reach.

Mr. MASON did not believe the children of Roman Catholics were placed at any disadvantage.

Mr. BAER objected to any discussion on this point. The only reasonable way would be for Mr. Mason to disapprove of the view held by "my Lords," and have the Act of Parliament changed. (*A laugh.*)

It was agreed to take no notice of the communication.—*Argyllshire Standard.*

MEN, MATTERS, AND MODES.—Why is it that Ireland is in such a deadlock as regards legislation? Why is it that the wisest counsels of Parliament are turned into foolishness, and the best-laid schemes of practical statesmen are utterly baffled? There is only one answer, and that is to be found in the lawlessness of the people in the south and west, and part of the east of the island. The peasantry in these provinces are, mainly, of a different religion and race from the English settlers. They have been under the instruction of priests for centuries past, who have, from altar and platform, denounced England and everything English. They have, for years past, been worked upon by designing demagogues, who have inflamed their passions, excited their national antipathies against not only their legitimate rulers, but also their landlords. The priests have co-operated with the agitators, so as to keep up the excitement; and yet people wonder that the peasants are utterly demoralised. It would be one of the greatest of miracles if they were otherwise. Why is it that the province of Ulster presents such a remarkable difference in this respect? Because it is Protestant, and therefore loyal and true to God and man. And it is this loyalty and Protestantism which the British Government have for the last half-century been doing their very best to destroy. Hence we have an instance in Ireland of a righteous reaction of retributive providence. As men sow, they generally reap.—*The Rock.*

AMERICAN OPINION OF POPERY.—The Roman Catholic Church never sleeps. It pursues the even tenor of the way it has marked out for itself, never allowing an opportunity to pass of strengthening its already commanding position. It does not bow its head willingly to laws that are calculated to lessen its influence; but it appears to do so, only to wait

until it sees the chance of neutralising that which may be adverse to it. In countries where Catholicism is not the prevailing religion, the Romish Church handles its weapons delicately and with gloved hands. It will use its strength only when it is certain that its blow will be effectual. It will not try to excite hostility where it feels itself weak. The study of the history of the Church will show that this has invariably been its practice. It is humble only when it can gain its ends by remaining so. It is these characteristic qualities, these soft, suasive methods that render it so dangerous an institution. There is one thing, however, in which it has shown, we may say, commendable consistency. If a religious system is to be preserved, there must be some consistency, and in its uncompromising opposition to our public schools the Church has not been recreant in its principles. It recognises no distinction between civil and religious government. That is to say, a true Roman Catholic owes allegiance to the Pope, who is a foreign potentate. This is why a consistent Catholic cannot be a perfect American citizen, who owes allegiance to no man—to nothing save his country.—*American Paper.*

“SCOTLAND’S GREAT HERO.”—At Guernsey lately the Rev. H. Milican gave a lecture on Scotland’s Great Hero. He commenced by claiming Scotland as a kind of wholesale manufactory of notable men who have immortalised themselves by their good or evil deeds, uniting their names legibly in history as God’s men or Satan’s. Out of that kingdom monarchs have sprung, some capable, others incapable; warriors, too, daring, brave, truculent, winning fame by deeds of heroism against Saracen and Saxon; deep-searching explorers in realms of matter and of mind; melodious songsters, thrilling romancists, theologians, lawyers, statesmen, men of one idea, men of many ideas, thinkers and actors, saints and sinners. Mr. Milican then proceeded to ask, Who, then, is the greatest among such a multitude of confessedly noble men? Is the greatest a king—a Bruce for example, or a Stuart? Is he a patriot of the type of William Wallace? Is he a philosopher, a Mill or a Hamilton? Is he a historian, a Hume or a Macaulay? Is he an orator like Chalmers? or a lawyer and statesman like Brougham? or a poet like Burns? an explorer like Livingstone? or a scientist like Faraday? Passing by all the illustrious examples of Scotland’s fertility in producing great men, the lecturer assigned the first name on the head-roll of her fame to John Knox, the well-known instrument under Providence in emancipating his countrymen from the sway of the Papacy. Mr. Milican then proceeded to sketch the career of Knox, and to dilate upon his character. The lecture occupied an hour in its delivery, and was listened to with absorbed interest, occasionally varied by tokens of approval.—*Outlook.*

ROME AND THE SACRAMENTS.—The teaching of the Reformed or Protestant Churches is, that salvation is to be had through faith (or trust) in Christ only. Faith may be as simple as you please, and it is oftentimes weak; but if true, living and resting on Christ alone, it brings salvation to its possessor. Salvation through living faith in the living Saviour—that is the doctrine of Scriptural Protestantism. Salvation through the Sacraments—that is the doctrine of the Church of Rome. The grace of God can only reach man through the Sacraments. The

priests are the ordinary ministers of the Sacraments : they hold them in their own hands and administer them at their pleasure. According to the Roman theory, the world should be a paradise inside the area of the Roman Sacraments. All outside should be a sterile, spiritual waste. It is remarkable that in the number of the *Tablet* which states this grave complication of the Propaganda with the Government of Italy, it is claimed that "the priest is the organ of the Church" for conferring on men supernatural grace through the Sacraments. The tree is known by its fruit. What is the fruit of the Roman Sacraments in countries from which Protestantism has been for ages practically banished? What is it in the city of Rome, where for long centuries there has been a Sacrament-conferring priest for every hundred or two of the population? What is the practical outcome of it all? It is this—that the Pope is now, according to report, making arrangements with a nation of heretics to save him and his property from the sacrilegious hands of his own children. The Sacramental theory has broken down : it is time for the Pope to try the Gospel method.—*The Christian Irishman*.

UNDERGROUND GOSPELS. — That there is a profound and ramifying conspiracy, in the very midst of English society, which has for its object the perversion of the whole nation from Protestantism to Popery, is no matter of dispute at all. All Englishmen who observe at all, who think at all with any interest in the matter, are well aware of the truth of what ought to be a startling fact. There are two reasons for wonder,—first, that the plot should exist, and that with progressive tendency ; and secondly, that the incubation of so destructive a scheme should be regarded with so much national apathy. . . . "Apathetic England" might rightly describe the state of a great country in which the national conscience seems profoundly narcotised. We are not conscious that there is anything in our columns to indicate that we can be classed amongst the hysterical alarmists of the day. But that in some way the mind of the nation is asphyxiated and lulled to deep stupefaction is one of the historic facts of the time. Luther commemorations and Wycliffe celebrations and Tyndale memorials, seem to create waves that undulate in the national sensorium for a time ; and yet the plotters persevere, and they do not persist in vain ; in the early days of the Tractarian movement, the Oxford clique in the Church of England quickly concluded a morganatic marriage with the Church of Rome. The left-handed union has never been dissolved ; and there are now not hundreds but some thousands of the clergy, who, eating Protestant bread while they do Popish service, are sworn to perfect the alliance, and to consummate the Anglo-Catholic confederation by joining the right hand of the Church of England with the right hand of the Church of Rome. We last Sunday enjoyed (!) an opportunity of seeing and hearing a Popish masquerade in a Protestant sanctuary. Most skilfully everything was so arranged as to avoid outward violations of ecclesiastical law (!). But the whole training of a large and wealthy congregation—for the church was crowded—was that of a college for Rome. These worshippers evidently relished the whole thing. All was sensuous, beautiful, æsthetic. The choir was numerous and splendidly trained, though it was only in an ordinary suburban church. There was a combination

of just the elements that would flatter and foster spiritual pride, with the practice of the most unctuous mock-humility, the bowings and obeisances being continuous. Decorations glittered everywhere. The sermon was beneath contempt. We were taken by surprise here. We thought that this gathering of hundreds of educated ladies and gentlemen was held together by some spell of fervent oratory; but we were quickly undeceived as we listened to a discourse that would have rendered this vicar an object of derision to a congregation in any village little Bethel. Not a sentence of Gospel truth did we hear. The homily was utterly Christless, though audaciously, and to our mind blasphemously, churchy. These devout hearers were boldly assured that Holy Thursday, the approaching Feast of the Ascension, should, on the authority of "the Church," be kept as sacredly as Sunday. No shopping could be done without sin. And it was further solemnly inculcated that "the Church" taught these worshippers to keep every Friday as a holy day of fasting. And so on, and so on, till one wondered at the impudence of this miniature Pope in one of our pulpits, but was still more amazed at the supreme stupidity of the showy and doubtless cultured congregation.—*Christian Commonwealth.*

X.—POETRY.

A TALE OF THE FIFTEENTH CENTURY.

ONCE in our highly favoured land,
Men tried a different way
To obtain the pardon of their sins,
Than we in this our day.
If then they paid the fee required,
The Priest a mass would say,
Then tell them they were quite absolved
From all their sins that day.

At Hales the monks did more than this;
They tried to prove it too,
And so deluded many were,
That they believed it true.
There was a bottle which, 'twas said,
Contained the Saviour's blood;
Before it did the pilgrims bow,
And kneel in humblest mood.

The blood by them could not be seen,
When first they entered there:
The reason was, the monks affirmed,
Their sins so numerous were.
Ere from them they could be absolved,
They must more masses say;
The pilgrims begg'd them so to do,
For which they had to pay.

When they had no more cash to give,
The blood at length appeared;
The crafty monks assured them then
From all sin they were cleared.
Then those deluded ones rejoiced
That they the blood could see,
It was convincing proof to them
From sin they were quite free.

The Shrine all left well satisfied,
Though much cash they had spent;
With the belief that all was right,
Light-hearted home they went.
This was a farce these monks of old
Had carefully contrived
To dupe poor pilgrims, and this way
Great profit oft derived.

This far-famed bottle on one side
Transparent was and thin,
The other thick and dark, through which
The blood could not be seen.
The dark side was presented first
To all who entered there,
And not till they had dearly paid
Did the bright side appear.

By some manœuvre, unperceived,
The bottle round was turned,
Thus the deluded worshippers
The blood at length discerned.
'Twas said that it continued fresh;
That also was untrue,
For every week the bottle was
With duck's blood filled anew.

In this our land in former times
Men thus were led astray,
No one had they to tell them then
Of Christ the living Way.
God's Holy Word we now can read,
Which will direct us right;
If to its teaching we attend,
It will give life and light.

—John Dore.

THE CONFESSIONAL.

I.

Cruel system, hideous plan
For demoralising man,—
For destroying without ruth
All the purity of youth,
For polluting every good
Of that jewel, maidenhood,
For inflaming woman's heart
By the priest's lascivious art,
Till each vivisected string
Thrills beneath his torturing,—
We denounce what we know well,
Cruel masterpiece of hell !

II.

False religion's foulest blot,—
Universal treason-plot
Undermining everywhere
Each affection pure and fair ;
Woe for weakness sucked to death
Under the Confessor's breath,
Spider-like with poisonous skill
Paralysing all the will,
While with glowing lie he claims
Power to quench eternal flames,
Till his victim yields to him
Soul and body, life and limb !

III.

Yea—we know how Belial's wile,
Fascinating to defile,
Fiendish, not alone bad men's,
Lures in Liguori and Dens ;
When poor human nature droops
In the slough to which it stoops,
And is smothered in its fall

By the lewd Confessional,—
Where some sensual priest of Bel
Lyingly absolves from hell ;
While he tempts to further sin,
By corrupting all within !

IV.

Ay—in bitterness we know,
God's and Man's infernal foe
Hath his chief and crowning power
In the sleek Confessor's hour,
When the secrets of the soul,
Yielded up to his control,
Make him despot of his slave,
Chained by him beyond the grave,
As he boasts himself to be
God and judge of thine and thee,
With all power to loose and bind,
In all worlds all humankind !

V.

False !—Repentance stands forgiven,—
Pardon shines the gift of heaven ;
Priest,—with your Confessional,—
Chiniquy has told us all ;
By his honesty unsealed,
All your baseness is revealed !
England ! home of light and truth,
Save the virgin and the youth,—
And—for in your might you can—
Save the Woman and the Man
From the Dragon and the Beast,
The Confessional, the Priest !

MARTIN F. TUPPER.

ALBURY, Aug. 2, 1833.

AN APPEAL TO PROTESTANTS.

Ye Protestants ! awake, awake !
Why sleep when danger's near !
Let apathy be cast aside,
Have hope, and banish fear !

Ye know the truth, stand boldly forth,
The faith ye must maintain ;
Take heart, and fear not present foes,
Be strong in Jesus' name.

Fight on ! uphold the banner high,
Its motto plain displayed ;
The truth, and nothing but God's truth,
Makes sinful foes afraid.

Awake, awake ! renew your strength !
And trust your Captain true ;
The victory soon will be your own,
'Tis faith shall strengthen you .

Be firm ! the night is waning fast ;
Have hope, the morning breaks,
And Satan's host, retreating quick,
Finds that his kingdom shakes.

The enemy before you falls,
The breaking morn makes plain ;
March on, and slay with deadly force,
Take sure and steady aim.

If faithful in the conflict's hour,
You shall the honours share ;
A rich reward, a heavenly home,
A crown of glory wear.

Awake, awake ! ye Protestants !
And put Christ's armour on ;
Know that the hour demands the fight ;
Work, ere the day is gone !

Let all who own the Christian name,
Be firm, be strong, be true ;
The truth set forth in word and deed,
With heaven always in view .

T. H. ARNOLD.

BIRMINGHAM.

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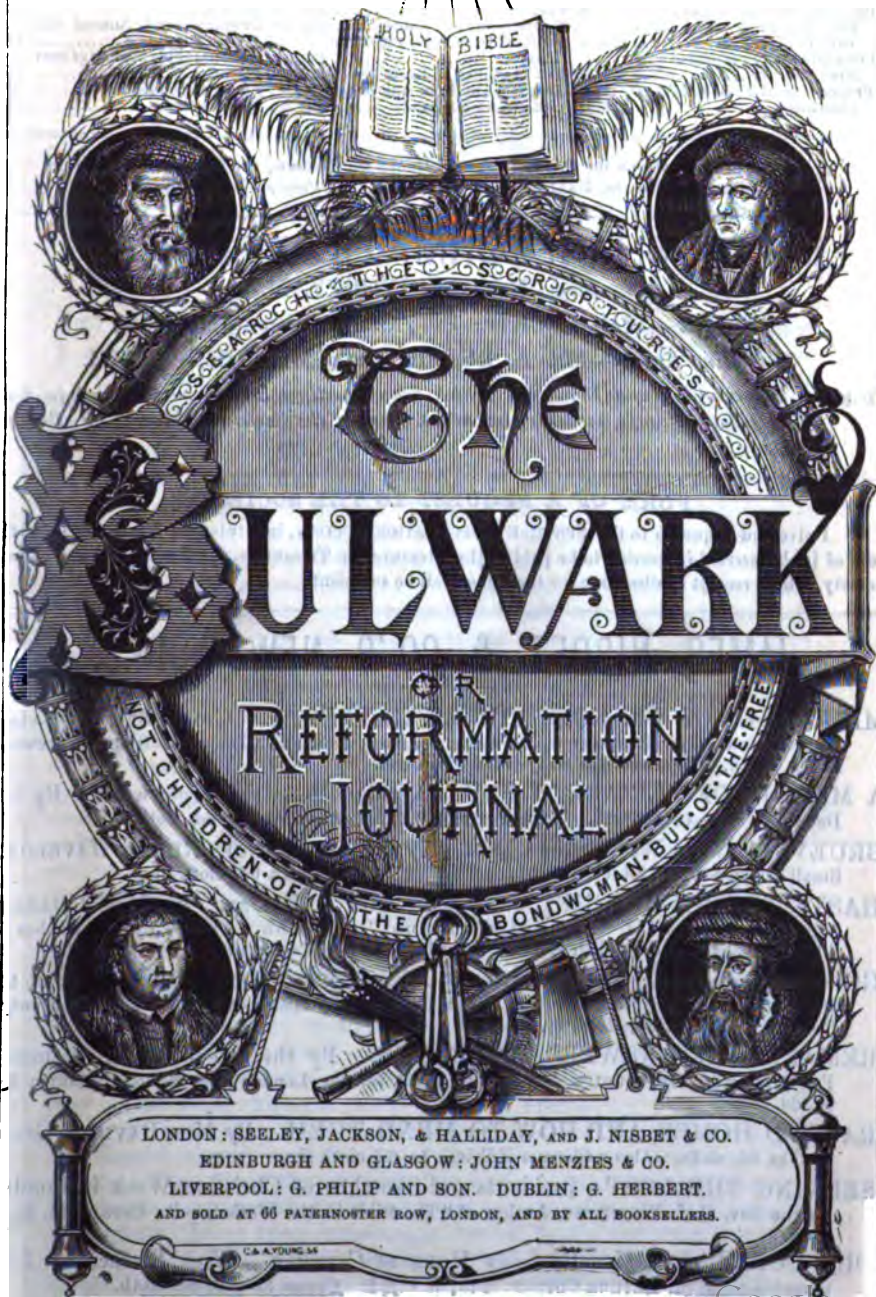
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CONTENTS.

	PAGE		PAGE		PAGE
1. Renunciation of Popery: a felt Want in connection with it.....	225	4. Pastor Chiniquy.....	230	9. Austria.....	246
2. Convents: why permitted in a Free Country.....	226	5. Waldensians in Calabria.....	235	10. Twenty-second Annual Conference.....	248
3. Prayer for the Downfall of Romanism.....	228	6. Fruits of Irish Popery in other Lands.....	289	11. National Bible Society of Scotland.....	250
		7. The Deathbed of Knox.....	240	12. Letter to the Editor.....	250
		8. The Reformation, and what it did for Scotland.....	243	13. Miscellaneous.....	251

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THE BULWARK;

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REFORMATION JOURNAL.

SEPTEMBER 1884.

I.—RENUNCIATION OF POPERY: A FELT WANT IN CONNECTION WITH IT.

INTELLIGENT Protestants are understood to regard the Papal system as thoroughly anti-Christian, the great enemy of the gospel of Jesus Christ, and its doctrines and practices as ruinous to the souls of men. They are solemnly bound to seek by all scriptural means the conversion of its priests and people alike, and to be earnest in prayer to God that they may be brought out of the dark and cruel system in which they are held, and guided to the knowledge of the only way of salvation revealed to us in the Word of God. And yet when God is pleased to answer prayer in this direction, as He has again and again been doing of late, how ill prepared are some of our Protestant Churches to receive such as come to seek admission within their pale! The matter is simple and easy as regards private individuals, or even whole families. If found qualified, they can be admitted at once into the membership of the various Protestant congregations. It is very different, however, in the case of priests when becoming convinced of Romish error and wishing to embrace and preach the pure gospel. The Presbyterian Churches, at least in this country, have no provision for taking up their case. It is a serious matter for a Popish priest to cut his connection with Rome; it involves many trials and hardships. At the very outset he has to renounce his means of living. No priest is allowed to lay past any part of his salary while he serves his Church; and the moment he severs himself from that Church his salary is stopped in the most peremptory way. He is thus cast adrift on the world with an empty purse. In addition to this, he becomes the victim of the worst and basest calumnies. His character is traduced, and no effort is spared to compass his utter ruin. The very act of separating himself from Rome is the forfeiture of life to him; and there are agencies in that system ever ready to carry out the penalty which that act involves, provided it can be done with safety to the perpetrators themselves. As the stake cannot yet be re-introduced in Scotland, methods of a more subtle kind have to be resorted to. Poison may do the work which the public fires were wont to do. We have good reason to know that there are priests in Scotland who would gladly quit the Romish church were it not for the terrible ordeals they would have to face. They dread the prospect of becoming ruined men, being treated as outcasts, suspected by Protestants, and persecuted to death, if possible, by Papists. Were there some means devised by the Reformed Churches for taking up such cases, it would cast light on the path of some who shrink from taking a decisive step. There is a Priests' Protection Society

in Ireland. Why is there not such an institution in Scotland? Could the Churches not combine in devising measures for the reception of converted priests? There ought surely to be some provision for protecting them, for providing them with some temporary support if found worthy, and of employing them in the service of the Christian cause when qualified for the work. A case of deep interest was recently under the consideration of the Acting Committee of the Scottish Reformation Society. We do not enter at present into particulars, farther than to say that before bringing the matter under the notice of the Committee, the Secretary had done what he could among private friends to raise some temporary means of support, when otherwise a most deserving man would, according to his own confession, have gone to the poorhouse or been left to starve. He is now officiating in a Protestant church, and will, we are sure, be a credit and a blessing to the Church into which he has been received. The Committee of the Scottish Reformation Society are not sufficiently supported to warrant them in taking up such cases; and, besides, they are not altogether clear whether they can employ their funds in this way to any appreciable extent. It is stated on good authority that there are several—say six or seven—persons who were once Romish priests now in secular situations in the West of Scotland. There being no Protestant organisation to which they could apply for counsel or support, they have been content to retire into private life; whereas, had there been the necessary provision for taking up their case, they might have been serving the Christian Church, and rendering effective service in checking the encroachments of the anti-Christian system which in conscience they were compelled to abandon.

II.—CONVENTS: WHY PERMITTED IN A FREE COUNTRY.

WE have attempted again and again to draw attention to this subject. That such institutions should be tolerated in Britain for a single day is something marvellous. Yet they are not only allowed to exist, but to increase and multiply. In the year 1851 there were none in Scotland. There are now twenty-seven, while no fewer than three hundred and fifty-six exist in England and Wales. What do we know of the character of these institutions? What do we know of the doings within their walls? We are permitted to know nothing except when an inmate can manage to escape; and the fact that escape is resorted to reveals enough to call for investigation. How many are impelled to make the attempt without success we are not permitted to know. If an occasional cry of distress from within is wafted in the air, if a wail from a female voice is allowed to reach the ear of an outside passer-by, it is speedily stifled. How or by what means that voice is silenced is never known to the outside world. All is wrapped in mystery. Who are the inmates in these convents? They enter as young women, but when once admitted they are cut off for ever from friends and kindred. They are beyond the protection of the laws of their country. No representative of civil authority dare enter these buildings to learn how it fares with them or to know their fate. As stated by the Home Secretary in Parliament in 1875, "no specific report of deaths in monastic and conventual institutions is to be found in the Registrar-General's office." Deaths must, in the course of nature, take place; indeed, a burial was seen in a back

garden connected with the Franciscan convent at Notting Hill, London, on the 8th of January last. Who was the deceased? What record is made of the cause of death? Light has sometimes been cast on deeds committed within these strange retreats, but generally too late for justice to overtake the perpetrators in this world, as witness the ghastly discovery made in 1865 at Charanton-sur-Seine, near Paris, by Mr. Holroyd, the engineer of works, who reported "that time after time large numbers of infant skeletons were discovered in all parts of the premises, which he believed had been a convent of a very strict order of nuns; that he was within bounds in saying that there were not fewer than the remains of 800 children." This casual discovery reads a fearful lesson; and many other evidences might be adduced which are more than sufficient to call for a thorough investigation into the character of these so-called religious houses for women. If those who are responsible for them feel that they have nothing to conceal, why do they object to such investigation? Their determined opposition to all properly conducted inspection only intensifies the suspicion which hangs over these houses. It confirms the impression that what takes place within will not bear the light. The daughters of British subjects are thus immured in what to them may be worse than a prison. But the very jails in our country are open to inspection; and on what ground are helpless females placed in a position where nothing is known regarding them, and where no protection can reach them? This whole system is a foul blot on our country, and the plague-spot is every year becoming wider and deeper.

In our last number but one we gave a highly instructive letter by the Rev. Dr. Mackay, ex-priest of Stirling, regarding the proposal of the Romish bishops in Scotland to build an asylum for aged and infirm priests out of the Mitchell Fund. We trust this will never be allowed. What is thus called an asylum has evidently a very different meaning from what the word would convey to ordinary readers. It is not generally known among Protestants that every Romish bishop is bound by the laws of his Church to have a *prison* within his diocese; and that prison is meant to be used. It is convenient, in the face of a Protestant community, to call it by the more gentle name of an asylum. Recalcitrant priests, or such as are suspected of heretical tendencies, will doubtless find shelter there; but it will be the last shelter they will ever obtain in this world. None shall return from it to tell what the comforts of such an asylum are. What have the civil powers of this free country to say to this? What have the people to say to such places of refuge being planted among them? Not to speak of this new attempt to work out canon law in Scotland, what has the general community to say to the existence in this kingdom of 383 prisons in which so many defenceless females are confined? Is there no power that will interpose for their protection? Is there no authority that will demand the opening of these gates and bars, and give the offer at least of liberty to those within who may be sighing and crying for that freedom which they cannot obtain? They may have entered as inmates of their own free choice; they may have renounced their liberty in a hasty moment of enthusiasm; but a short experience may have shown their mistake; and now they may be pining over that mistake in helpless misery, and without the faintest hope of remedy. Let this whole nation blush with black and burning shame that such a state of things should be allowed to continue for another day.

If our Government will not move in the matter, there is surely philanthropy enough throughout the land to make its demands heard and respected by the ruling powers.

III.—PRAYER FOR THE DOWNFALL OF ROMANISM.

IN our last number we gave extracts from a report of the meeting recently held at the National Club, London. The object of that meeting was "to urge the expediency of leading Protestants to take into consideration the means whereby the constitutional principles of the Reformation may be best maintained at the present time." After the various resolutions were passed, we were glad to observe that the meeting resolved itself into a prayer-meeting. This is a hopeful sign, and we trust the example thus set will be followed in many other quarters. Watchfulness is needed. The most determined efforts are needed to resist the inroads of Popery. But prayer is also needed; and without it all our other measures will be fruitless. We require to feel our helplessness and our entire dependence on God. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts." Efforts ought never to be relaxed: but neither should Christians forget that prayer is the power which will make them successful. Were this more extensively realised and acted on, the most formidable mountains of difficulty would soon become a plain. Yet how sad to think that in public prayers the evils of Antichrist are so little referred to! Such reference is now very rare indeed. How few who have entered the office of the ministry have any right conception of the real character of the Popish system, or of the dangers which at this day are threatening the Protestant Churches! Hence the silence on this subject which so widely prevails. Have these ministers ceased to believe the standards to which they voluntarily pledged themselves, and which explicitly declare that Popery is Antichrist? Are they blind to the increase which Popery is making all around them? That prayer-meeting in London is a sharp rebuke to this ignorance and indifference. Some time ago we called attention to a statement issued by the Scottish Reformation Society, inviting to prayer on this great question; and we consider the subject to be of such importance that we have no hesitation in laying it again before our readers:—

"The Acting Committee of the Scottish Reformation Society, notwithstanding all the efforts which have been made since 1851, are more deeply impressed than ever with the enormity of the evils above referred to; and being alarmed by their rapid spread in Britain during past years, earnestly entreat all God's people to unite in urgent prayer to Him for help against them.

"Believing in the living God, and in the true and perfect Saviour—and being convinced that the prevalence of Popery, and its attendant evils in any land, must lead to individual and national misery—and fearing that these evils are even now hurrying this nation on to ruin, the Committee propose that all who love their country and their Redeemer should make these dangers the special subject of prayer every Lord's Day morning.

"The Committee do most earnestly invite the people of God to persevere in crying to Him, that by His Spirit, through His own word, He may work mightily on men's hearts everywhere; that He may confound

the attempts of all who are labouring to entice others into these enormous evils; that He may break in pieces the chains with which their victims are bound, and destroy speedily every system opposed to Christ, and pour the spirit of grace and supplication on all the members of this prayer union.

“REASONS FOR TAKING PART IN THIS UNION FOR PRAYER.

“Real Christians cannot abstain from prayer about subjects which so deeply affect the glory of God, the salvation or destruction of our fellow-citizens, and the prosperity of the empire; but we believe that by joining in this union their prayers will, by God’s blessing, be more regular, pointed, hopeful, and efficient.

“There are many unknown to the world, and little known to each other, but known to God, and accustomed to plead with Him, who would be greatly cheered and encouraged in their prayers by a knowledge of the sympathy and co-operation of this union.

“In connection with this, we beseech all to remember that no nation in modern times owes so much to Divine interposition as Scotland does. When we think of the spiritual darkness and political thralldom in which we were sunk, we cannot fail to acknowledge that our deliverance at the Reformation was as manifest a putting forth of the mighty hand of God as was that of the ancient Hebrews from ‘the house of bondage.’

“God broke our yoke, opened our prison, and brought us forth into liberty; and to all His other goodness He added this, even that by His blessing on the preaching of His word, our realm was as gloriously illumined with the pure light of the gospel as any country ever was.

“But despite our great privileges and the manifold blessings with which we were loaded, and despite the obligations under which these blessings laid us, and the engagement under which we laid ourselves to abide faithful to God in the profession of the gospel, we have become unmindful of our deliverance from the darkness out of which God brought us.

“By our union with England and Ireland, we, as a nation, are also involved in many declensions from Reformation purity and light. Ritualism, which is scarcely-veiled Romanism, is becoming rampant in England; infidelity, one of the fruits and allies of Romanism, has ripened into atheism, which stalks abroad, and is defiling our land with its horrible blasphemies and defiance of all authority, divine and human, and is bearing its bitter fruit in the hitherto unheard-of crimes and conspiracies which have sprung up, outraging the moral sense, appalling the nation, and threatening society itself with destruction.

“The hand of God is troubling us. He is pointing out our sin and calling us to repentance. But, alas! we are deaf to His voice. Neither our rulers nor the nation at large appear to understand these tokens of the Divine displeasure. We are arrived at a great crisis, and in that crisis there appears to be no help in man. We desire, therefore, to repair to the throne of heavenly grace, and beseech the Great Ruler, the God and Father of our Lord Jesus Christ, to come to our help in this day of ‘rebuke and blasphemy.’ We propose to God’s children everywhere, and in all circumstances, to engage with us in confessing our own and our nation’s sin, to cry mightily to God that He may pour out His Spirit upon our country, that He may open the eyes of our nation and its rulers to

see the sins which have provoked 'the heat of this great anger,' that He may give us grace to turn from our evil way, and that He may lift off His hand and return and make order and liberty, and, above all, His own pure Gospel to flourish in our land as in days of old, and yet more widely and clearly.

"The Committee would be greatly encouraged in this movement if those who see their way to join it, whether members of the Society or otherwise, would kindly indicate their intention of doing so."

IV.—PASTOR CHINIQUY.

THE following letter from Pastor Chiniquy appears in the *Montreal Daily Witness*. It is addressed to the Popish Archbishop Lynch, in reply to a letter which that prelate was bold enough to send to the ministers of the Presbyterian Church in Canada, denying some of the Pastor's statements regarding the manner in which Romanists are taught to deal with Protestants. The correspondence has arisen in connection with the recent attempt on Mr. Chiniquy's life at Quebec. This is the seventeenth time that such an attempt has been made. He sends to the prelate a stone which had been thrown at him, and a handkerchief, both stained with blood, as proof of his assertions against the truculent character of Romanism. While we cannot approve of all that is said in this letter, nor of the style of its expressions, in so far as it is calculated to awaken exasperation, it should nevertheless convey a solemn warning to Protestants as regards the terrible evils of Popery:—

"ST. ANNE, KANKAKEE COUNTY, ILL.,
"June 22nd, 1844.

"To His Lordship Lynch, Archbishop of Toronto.

"MY LORD,—The 12th inst. I promised to answer your letter of the 11th, addressed to the rev. Moderator and to the ministers of the General Assembly of the Presbyterian Church. I come to-day to fulfil my promise, with the help of God.

"I had accused your Church to believe and say that she has received from God the power to kill us poor heretics. . . . I said that if you do not slaughter us to-day, in Canada and elsewhere, it is only because you are not strong enough to do it. I said also that where the Roman Catholics feel strong enough they do not think that it is a sin to beat, stone, or kill us when they can do it without any danger to their own precious lives.

"I said that your best theologians teach that heretics do not deserve to live, and that your great Saint Thomas Aquinas, whom your Church has lately put among 'the Holy Fathers,' positively says that one of the most sacred rights and duties of your Church is to deliver the heretics into the hands of the secular power to be exterminated.

"As I expected, you have bravely denied what I said on that subject. In your reply you complain that the quotations I made of St. Thomas on that subject are not correct.

"Here is my answer to your denagations. I have the works of St. Thomas just now on my table. I will copy word for word what he says in Latin and translate it into plain English, respectfully asking your Lordship to tell the Canadian people whether or not my translation is correct.

“‘Quamquam hæretici tolerandi non sunt ipso illorum demerito, usque tamen ad secundam correptionem expectandi sunt, ut ad sanam redeant Ecclesiæ fidem. Qui vero, post secundam correptionem in suo errore obstinati permanent, non modo excommunicationis sententia, sed etiam sæcularibus principibus exterminandi tradendi sunt.’

“ Translation.

“‘Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated.’—(‘St. Thomas Aquinas,’ v. 5, page 90.)

“‘At the page 91 he says—‘Though heretics who repent must always be accepted to penance as often as they have fallen, they must not, in consequence of that, always be permitted to enjoy the benefits of this life. . . . When they fall again, they are admitted to repent. . . . But the sentence of death must not be removed.’—(‘St. Thomas,’ v. 4, page 91.)

“‘Your lordship has the just reputation to be an expert man. You then know that, in such solemn questions as are discussed just now, the testimony of only one witness does not suffice. I will then give you another testimony to prove the unpalatable truths which I proclaimed in the presence of the General Assembly of the Presbyterian Church of Canada, viz., that we poor heretics are condemned to death, and are solemnly declared unworthy to live side by side with our Roman Catholic neighbours. That testimony will, no doubt, be accepted as good and sufficient by the people of Canada, if not by you, since it is the testimony of your own infallible Church, speaking through the Council of the Lateran held in 1215 :—

“‘We excommunicate and anathematise every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known ; for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to use of the church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defence of the faith, and extirpate all heretics denounced by the Church who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

“‘If any temporal lord, after having been admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the Metropolitan and Bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them on the condition of exterminating the heretics and preserving the said territory in the faith.

“‘Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgence and be protected by the same privileges as are granted by those who go to the help of the Holy Land. We decree, further, that all who may have dealings with heretics, and especially such as receive, defend, and encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have power to bequeath his property by will nor to succeed to any inheritance. He shall not bring any action against any person, but any one can bring action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their author.’

“I could give you thousands of other infallible documents to show the exactness of what I said of the savage, anti-social, anti-Christian, and bloody laws of your Church, in all ages, against the heretics, but the short limits of a letter make it impossible. Those proofs will be fully given in my book, ‘Fifty Years in the Church of Rome,’ which (*D.V.*) will soon come out from the press.

“I suppose you will answer me, ‘Have not heretics also passed such bloody laws?’ Yes, they have passed such cruel laws; but they had borrowed them from you. When those nations came out from the dark dungeons of Popery, they could not see the light at first in its fulness and in all its beauty. It took some time before they could cure themselves from the putrid leprosy which centuries of life inside the walls of the modern Babylon has engendered everywhere. But you know as well as I do that these remnants of Popery have been repudiated more than a century ago by all the Christian Churches. Every year since it has been my privilege to be a Presbyterian, I have heard a constant and unanimous protest against those laws of blood and persecutions. They are kept in our records only as a memorandum of the bottomless abyss into which the people were living when submitted to the Pope. But you know well, my Lord, that all those laws of blood and death have been sanctioned in your last Council of the Vatican by your Church. It was declared then that you are forever damned if you have any doubt about the right and the duty of your Church to punish the heretics by bodily punishments. But, my Lord, let us forget for a moment the numberless and undeniable proofs which I might bring to the remembrance of your Lordship to make you blush for having denied what I had said about the unmanly, unchristian principles which regulate the Roman Catholic Church toward the Protestants when you have your opportunity. The providence of God has just put me in possession of a fact too public to be ignored or denied even by you. You know how the Roman Catholics of Quebec have given the lie, with a vengeance, to your denials. You know how more than two thousand good Roman Catholics came with sticks and stones to kill me, the 18th of this month, because I had preached in a Presbyterian church on the text, ‘What must I do to have eternal life?’ More than one hundred stones struck me; and if I had not providentially had two heavy cloth overcoats—one to protect my shoulders and the other put around the head to weaken the force and the weight of those stones—I would surely have been killed on the spot. But though I was protected by those overcoats, my head and my shoulders are still as a jelly, and cause me great

suffering. A kind friend, Mr. Zotique Lefebvre, B.C.L., who heroically put himself between my would-be murderers and me, to protect my life at the risk of his own, came out from the broken carriage with six bleeding wounds in his face. The city of Quebec is known to be the most Roman Catholic city in America, and perhaps in the whole world, without excepting Rome itself. Its population has the well-earned reputation to be moral, peaceful, respectable, and religious, as they understand those words among the Roman Catholics. The people who stoned me were not a gathering of a low-bred mob; it was composed of well-dressed men, many with gold spectacles. It was not composed of drunkards. There was not a single drunken man seen by me there. They were not, of course, what is called 'liberal Catholics,' for those 'liberal Catholics,' though born in the Church of Rome, have a supreme contempt for the dogmas, practices, and teachings of the priests. Those 'liberal Catholics,' who, thanks be to God, are fast increasing, are only nominally Catholics; they remain there because their fathers and mothers were so, because, also, they want to attract the people to their stores, sell their pills, or desire to be elected to such and such offices by the influence of the priests. They laugh at your mitre, for they know it is nothing but the old bonnet of the priests of Bacchus, representing the head of a fish. Those liberal Catholics are disgusted with the bloody laws and practices of the Church of Rome; they would not, for anything, molest, insult, or maltreat a heretic. Those liberal Catholics are in favour of liberty of conscience. But the clergy hate and fear them. Had this class of liberal Catholics been numerous in Quebec I would not have had any trouble. But Quebec is, with very few exceptions, composed of true, real, sincere, devoted Catholics. They believe sincerely with your grand St. Thomas, and with your Roman Catholic Church, that heretics like Chiniquy have no right to live; that it is a good work to kill them. This riot of Quebec, seen with the light of the teachings of St. Thomas, the Councils of Lateran, Constance, and the Vatican, show that your letter to the General Assembly of our Presbyterian Church is one of the greatest blunders your Lordship has ever made. The dust you wanted to throw into the eyes of my Presbyterian brethren is all on your face, to say, as dark hideous spots. Your friends sincerely feel for your misfortune.

"For, my Lord, there is a voice in the stones thrown at me; there is a voice in the bruises which cover my shoulders and my head; there is a voice also in the blood shed by the friend who saved my life at the peril of his own, and which speak louder and more eloquently than you, to say that you have failed in your attempt to defend your Church against what was said at the General Assembly.

"That you may better understand this, and that you may be a little more modest hereafter on that subject, I send you by the hands of the venerable Secretary of our General Assembly, the Rev. Dr. Reid, one of the hundreds of stones which wounded me, with a part of the handkerchief reddened with the blood of Mr. Zotique Lefebvre, B.C.L., who received six wounds on his face when heroically standing by me in that hour of supreme danger for my life.

"Please look at that stone, look at that blood also; they will teach you a lesson which it is quite time for you and all the priests to learn. They will tell you that your Church of Rome is the same to-day as she was when she slaughtered the hundreds of thousands of Piedmontese with the

sword of France. That stone and that blood will tell you, what every one knows among the disciples of the Gospel, that your Church of to-day is the very same Church which planned the Massacres of St. Bartholomew, the Gunpowder Plot, the Revocation of the Edict of Nantes, and the deaths of more than half a million of French Huguenots on their way to exile. That stone and that blood will tell you that your Church to-day is the same as she was when she lighted the five thousand *auto-da-fés*, where ten million of martyrs lost their lives in all the great cities of Europe, before God raised the German giant who gave it the deadly blow you know.

"Please, my Lord, put that stone and that blood in some of the most conspicuous places of your palace, that you may look at them when the devil will come again to throw you into some ignominious and inextricable slough, as the one into which you fell in your courageous but vain attempt to refute me. When that father of lies will try again to make use of your pen to deny the bloody laws and bloody deeds of your Church, you will tell him, 'Get thee hence, Satan ; for it is written in our most approved book of theology, "St. Thomas," that we must exterminate all the heretics. Get thee hence, Satan ; you will not any more induce me to call old Chiniquy insane for saying that our Church is as bloody as ever ; for it is written in the Council of Lateran that those who arm themselves for the extermination of heretics are as blessed by God as those who went formally to the rescue of the Holy Land.'

"Yea, my Lord, keep that stone and that blood before your eyes, and when I or somebody else will again warn the disciples of the Gospel against the dangers ahead from Rome, you will not compromise yourself any more by writing things which are not only against all the records of history, but against the public teachings of all your popes, your councils, and your theologians.

"With that blood before your eyes, the devil will lose his power over you, and be forced to give up his old tactics of making you deny, deny, deny the most evident facts and the most unimpeachable records of history.

"My dear Bishop Lynch, before taking leave of you this day, allow me to ask a favour from your Lordship. If you grant it, I will retract what I have said of the anti-social and anti-Christian laws and practices of your Church. Let your Lordship say anathemas to the Councils of Constance and the Lateran for the decrees of banishment and death they passed over all those who differed in religion from them. Tell us, in plain and good English, that you condemn those Councils for the burning of John Huss and the blood they caused to be shed all over Europe under the pretext of religion. Tell us that those Councils were the greatest enemies of the Gospel ; that, instead of being guided by the Spirit of God, they were guided by the spirit of Satan when they caused so many millions of men, women, and children to be slaughtered for refusing to obey the Pope.

"And when you will have condemned the action of the depraved men who composed those Councils, you will honestly and bravely declare that your Thomas Aquinas, instead of being a saint, was a bloody monster when he wrote that the duty of the Church of Christ is to deliver the heretics to the secular power to be exterminated !

"Tell us also bravely that the present Pope Leo XIII. ought to be the object of the execration of the whole world for having lately ordered that

that bloody monster's theology should be taught in all the colleges, academies, seminaries, and universities of the Church of Rome, all over the world, as the best, truest, and most reliable exponent of the doctrines of the Church of Christ.

"If you grant me the favour I ask, we will believe that your Lordship was honest when you denied what I said of the savage, cruel, diabolical laws and practices of the Church of Rome towards the heretics. But if you refuse to grant my request, we will believe that you are still in heart and will submitted to those laws and practices, and that you tried to deceive us, after having deceived yourself, when you presented your blood-thirsty Church with the rose-colours we find in your letter to our General Assembly.

"In my next (*D.V.*) I will give the proofs of what I said about the idolatry of your Church, and, with the help of God, I will refute what you said to defend her practices.—Truly yours, C. CHINIQUY."

V.—WALDENSIANS IN CALABRIA.

TO the Rev. Dr. Wylie the Christian public are greatly indebted for bringing into view, in a clear and attractive form, the history of this interesting settlement. Towards the middle of the fourteenth century, a colony of Waldensian emigrants found their way to the south of Italy, and settled in Calabria and Apulia. They first took up their position near the town of Montalto, having obtained favourable terms from the King of Naples. They carried the Bible with them, and were permitted the free exercise of their religious services. In course of time various towns sprang up. Repeated accessions were made to their numbers from their native valleys in the north. The lands they were allowed to cultivate soon began to put on a new appearance. Prosperity smiled upon them. They were allowed to manage their own affairs, both civil and religious; they had their own magistrates and their own pastors. The people were happy; the whole region teemed with abundance, in corn-fields and pasture-lands, with numerous flocks and herds; while orange groves and vineyards flourished around their homes. For two hundred years these settlements continued to flourish, till they became the objects of envy to their neighbours around. These colonists kept up their connection with the Church of the Alpine valleys whence they had sprung. Ministers of the Gospel were sent to them, two at a time, who, after a service of two years at a time, were replaced by others. Thus was the life of pure Christianity maintained among them, while the dark and blighting reign of Popery held sway in the regions around them. Tidings of the Reformation in the early part of the sixteenth century reached them; and that happy event, which brought a day of reviving to the Church of the valleys, gave also new life and gladness to the Calabrian colonists. They now evinced an earnest desire to hold out the light of the Gospel to their benighted neighbours, ashamed that they had done almost nothing hitherto in that direction. They accordingly applied to the mother Church to have a stated minister settled among them. A young minister of Geneva, John Louis Paschale, was chosen for this service. It was a perilous undertaking, for he carried with him the deeply earnest spirit of the Reformation. His faithful preaching soon brought down upon him the wrath of the priests. Forgetful now of all

the benefits which these settlers had conferred on that part of the country, the man who had been their protector under the King of Naples turned against them. The pastor was cast into the dungeon, and after a confinement of eight months, he was brought to Naples, being subjected on the journey to the most fearful sufferings, chained as he was to a gang of prisoners. At the close of a nine days' journey he was cast into a loathsome prison cell, where human life was well nigh impossible. At length he was taken to Rome, to meet with similar treatment.

In the meanwhile the storm of persecution had fairly broken out against the Christian flock in Calabria. The Romish authorities had resolved on their complete destruction. And here we will allow Dr. Wyllie to give an account of this business. In his "History of Protestantism" (Book xvi. chap. 9) the Doctor says:—

"When it was known that Protestant ministers had been sent from Geneva to the Waldensian churches in Calabria, the Inquisitor-General, as already mentioned, and two Dominican monks, Valerio Malvicino and Alfonso Urbino, were despatched by the Sacred College to reduce these churches to the obedience of the Papal See, or trample them out. They arrived at San Sesto, and assembling the inhabitants, they assured them no harm was intended them would they only dismiss their Lutheran teachers and come to mass. The bell was rung for the celebration of the Sacrament, but the citizens, instead of attending the service, left the town in a body and retired to a neighbouring wood. Concealing their chagrin, the inquisitors took their departure from San Sesto, and set out for La Guardia, the gates of which they locked behind them when they had entered, to prevent a second flight. Assembling the inhabitants, they told them that their co-religionists of San Sesto had renounced their errors and dutifully attended mass, and they exhorted them to follow their good example, and return to the fold of the Roman Shepherd; warning them, at the same time, that should they refuse they would expose themselves as heretics to the loss of goods and life. The poor people, taken unawares and believing what was told them, consented to hear mass; but no sooner was the ceremony ended and the gates of the town opened than they learned the deceit which had been practised upon them. Indignant, and at the same time ashamed of their own weakness, they resolved to leave the place in a body, and join their brethren in the woods, but were withheld from their purpose by the persuasion and promises of their feudal superior, Spinello.

"The Inquisitor-General, Alexandrini, now made request for two companies of men-at-arms, to enable him to execute his mission. The succour craved was instantly given, and the soldiers were sent in pursuit of the inhabitants of San Sesto. Tracking them to their hiding-places in the thickets and the caves of the mountains, they slaughtered many of them; others, who escaped, they pursued with bloodhounds, as if they had been wild beasts. Some of these fugitives scaled the craggy summits of the Apennines, and hurling down stones on the soldiers who attempted to follow them, compelled them to desist from the pursuit.

"Alexandrini despatched a messenger to Naples for more troops to quell what he called the rebellion of the Vaudois. The Viceroy obeyed the summons by coming in person with an army. He attempted to storm the fugitives, now strongly entrenched in the great mountains, whose summits of splintered rock, towering high above the pine forests

that clothe their sides, presented to the fugitives an almost inaccessible retreat. The Waldenses offered to emigrate, but the Viceroy would listen to nothing but their return within the pale of the Church of Rome. They were prepared to yield their lives rather than accept peace on such conditions. The Viceroy now ordered his men to advance; but the shower of rocks that met his soldiers in the ascent hurled them to the bottom, a discomfited mass, in which the bruised, the maimed, and the dying were confusedly mingled with the corpses of the killed.

"The Viceroy, seeing the difficulty of the enterprise, issued an edict promising a free pardon to all bandits, outlaws, and other criminals who might be willing to undertake the task of scaling the mountains and attacking the strongholds of the Waldenses. In obedience to this summons there assembled a mob of desperadoes who were but too familiar with the secret paths of the Apennines. Threading their way through the woods and clambering over the great rocks, these assassins rushed from every side on the barricades on the summit and butchered the poor Vaudois. Thus were the inhabitants of San Sexto exterminated—some dying by the sword, some by fire, while others were torn by bloodhounds or perished by famine. While the outlaws of the Neapolitan Viceroy were busy in the mountains, the Inquisitor-General and his monks were pursuing their work of blood at La Guardia. The military force at their command not enabling them to take summary measures with the inhabitants, they had recourse to a stratagem. Enticing the citizens outside the gates, and placing soldiers in ambush, they succeeded in getting into their power upwards of 1600 persons. Of these, seventy were sent in chains to Montalto and tortured, in the hope of compelling them to accuse themselves of practising shameful crimes in their religious assemblies. No such confession, however, could the most prolonged tortures wring from them. 'Stefano Carlino,' says M'Crie, 'was tortured till his bowels gushed out;' and another prisoner, named Verminel, 'was kept during eight hours on a horrid instrument called the Hell, but persisted in denying the atrocious calumny.' Some were thrown from the tops of towers, or precipitated over cliffs; others were torn with iron whips, and finally beaten to death with fiery brands; and others, smeared with pitch, were burned alive."

But worse horrors than these were enacted, the truth of which was attested by an eye-witness, himself a Roman Catholic. Numbers were driven into one house, and there shut up as in a sheep-fold; they were taken out one by one, and deliberately slaughtered by the executioner in the adjoining field. We shudder to relate the manner of their death. Enough to say that, after the bloody knife had done its work, their bodies were quartered and stuck up on pikes along the high road, over a distance of thirty-six miles.

"Meanwhile," says Dr. Wylie, "preparations had been made at Rome for the trial of Jean Louis Paschale. On the 8th of September 1560, he was brought out of his prison, conducted to the Convent della Minerva, and cited before the Papal tribunal. He confessed his Saviour, and with a serenity to which the countenances of his judges were strangers, he listened to the sentence of death, which was carried into execution on the following day.

"Entering the court-yard (St. Angelo) an imposing sight meets the eye. What a confluence of ranks, dignities, and grandeurs! In the centre is

placed a chair, the emblazonry of which tells us that it claims to rise in authority and dignity over the throne of kings. The Pontiff, Pius IV., has already taken his seat upon it, for he has determined to be present at the tragedy of to-day. Behind his chair, in scarlet robes, are his cardinals and counsellors, with many dignitaries besides in mitres and cowls, ranged in circles according to their place in the Papal body. Behind the ecclesiastics are seated, row on row, the nobility and beauty of Rome. Plumes wave, stars gleam, and seem to mock the frocks and cowls gathered near them, whose wearers, however, would not exchange these mystic garments for all the bravery that blazes around them. The vast sweep of the Court of St. Angelo is densely occupied. Its ample floor is covered from end to end with a closely-wedged mass of citizens, who have come to see the spectacle. In the centre of the throng, rising a little way over the sea of human heads, is seen a scaffold, with an iron stake, and beside it a bundle of faggots. A slight movement begins to be perceptible in the crowd beside the gate. Some one is entering. The next moment a storm of hissing and execration salutes the ear. It is plain that the person who has just made his entrance is the object of universal dislike. The clank of irons on the stone floor of the court, as he comes forward, tells how heavily his limbs are loaded with fetters. He is still young, but his face is pale and haggard with suffering. He lifts his eyes, and with countenance undismayed surveys the vast assembly and the dismal apparatus that stands in the midst of it waiting its victim. There sits a calm courage on his brow; the serene light of deep, deep, untroubled peace beams in his eye. He mounts the scaffold and stands beside the stake. Every eye is now turned, not on the wearer of tiara, but on the man who is clad in the sanbenito. 'Good people,' says the martyr—and the whole assembly keeps silence—'I am come here to die for confessing the doctrine of my Divine Master and Saviour, Jesus Christ.' Then turning to Pius IV., he arraigned him as the enemy of Christ, the persecutor of His people, and the Antichrist of Scripture; and concluded by summoning him and all his cardinals to answer for their cruelties and murders before the throne of the Lamb. 'At his words,' says the historian Crespine, 'the people were deeply moved, and the Pope and the cardinals gnashed their teeth.' The inquisitors hastily gave the signal. The executioners came round him, and having strangled him, they kindled the faggots, and the flames blazing up speedily reduced the body to ashes. For once the Pope had performed his function. With his key of fire, which he may truly claim to carry, he had opened the celestial doors, and had sent his poor prisoner from the dark dungeons of the Inquisition to dwell in the palace of the sky. So died, or rather passed into the life eternal, Jean Louis Paschale, the Waldensian missionary and pastor of the flock in Calabria. His ashes were collected and thrown into the Tiber, and by the Tiber they were borne to the Mediterranean; and this was the grave of the preacher-martyr, whose noble bearing and undaunted courage before the very Pope himself gave added value to his splendid testimony for the Protestant cause. Time may consume the marble, violence or war may drag down the monumental pile, but the tomb of the far-sounding sea, to which the ashes of Paschale were committed with a final display of impotent rage, was indeed a nobler mausoleum than ever Rome raised to any of her Pontiffs; and it will remain through all the ages, until time be no more."

VI.—FRUITS OF IRISH POPERY IN OTHER LANDS.

PAPAL Ireland is "like a troubled sea when it cannot rest, whose waters cast up mire and dirt." But these offensive productions do not always alight in the spot whence they are stirred; they are projected far and wide, even to the ends of the earth, carrying contamination to all places whither they are wafted. Not to speak of England, which has its own share to suffer, Scotland has become seriously affected, and threatens to become yet more so, by the influx of Irish Papists. Their character does not, as a whole, improve by their living in a Protestant community. This is explained by the fact that priestly terror prevents them from coming to the light. Though brought to a land of Bibles, they are not permitted to see the Word of God nor to read for themselves the Gospel message. Kept thus in bondage, they are debarred from the one essential element which would lead to the elevation of character. They require, moreover, to be more strictly watched, lest, amidst their new surroundings, they should escape from the shackles of Popery; and they are, in consequence, hardened in their attachment to the old system, and more deeply prejudiced against their Protestant neighbours, and against their religion, of which they are all the while kept in profound ignorance. While refusing to benefit by the religious influences around them, their presence exerts a most pernicious and degrading effect on the character of others. The tone of morality becomes impaired, and the haunts in which they congregate are deserted by the former inhabitants; abandoned as the Irish quarters, to become the hotbeds of poverty, squalor, and crime. There are on the poor-roll of Scotland 15,979 Irish, and these have dependents numbering 12,031, making 28,010 in all. These numbers are out of all proportion with the rest of the population of Scotland. There is, perhaps, a yet greater disproportion in the statistics of crime. In a previous Report of this Society it was pointed out, from a Parliamentary return on the subject, that from the 1st of January to the 31st December 1872 the total number of criminal prisoners in Scotland that had been in prison during the year was 34,182; of these, 10,740 were Roman Catholics; that is, not much under one-third of the whole. Taking the Roman Catholic population in Scotland at 290,000, which, at the time referred to, could not be very far from the mark (there are no available means of strict accuracy), Romanism is responsible for five times the amount of crime in Scotland that can be laid to the account of an equal number in all the rest of the population.* There is much need for a fresh Parliamentary return; and there is no evidence that Irish crime in this country has diminished, but every reason to believe that it has greatly increased. In the magnitude of its acts it has become appalling, awakening the direst apprehensions, and giving rise to a sense of insecurity to life and property in many parts of the country. There has

* In the Catholic Directory for Scotland for the present year, the Catholic population in Scotland is set down at 321,008. If this can be relied upon as correct, there must have been a very considerable accession to their numbers during the past eleven years, whether by proselytism or immigration, or both. But there has been no criminal return since then, and, in consequence, there have been no means of carrying forward to the present date a knowledge of the proportion of crime charged against Roman Catholics in this country. If such information could be supplied, there appears every reason to believe that the case would be much stronger against them than it was eleven years ago.

arisen a class of men, so far trained by Irish priests, who finish their education in America, and then return to give their fellow-countrymen the benefit of what they have learned abroad, in the way of making speedy work in the destruction of life and property, reckless whether the sufferers be friends or foes. Dynamite explosions have become a ready instrument in their hands. For acts in this direction, perpetrated in Glasgow, ten Irish Romanists were condemned in December last in Edinburgh to penal servitude—five for life and five for seven years. But neither retribution in this form nor death on the scaffold can ever reach the root of the evil; for in the very face of all such warnings Irish agitation still goes on, and nothing now will satisfy these misguided men but the repeal of the Union. Ireland, according to their views, must be an independent nation. On this they are fully bent; and the British Government will remain the object of their vengeance till they obtain their wish. The Prime Minister of England is marked out for their wrath, and has to be shielded from the Irish Invincibles by armed men. All this is thrown back in the nation's face as Ireland's return for what Britain has done for that unhappy country. Is it not time yet to turn attention to the character of Popery? What it has done and is still doing for Ireland demands the immediate and earnest consideration of all who wish their country's preservation and welfare.—*Scottish Reformation Society's Annual Report.*

VII.—THE DEATHBED OF KNOX.

(From "*The Life of John Knox*," by the late Dr. M'Crie.)

ON Friday the 21st November 1572, Knox desired Richard Bannatyne to order his coffin to be made. During that day he was much engaged in meditation and prayer. These words dropped from his lips at intervals: "Come Lord Jesus. Sweet Jesus, into Thy hand I commend my spirit. Be merciful, Lord, to Thy Church, which Thou hast redeemed. Give peace to this afflicted commonwealth. Raise up faithful pastors who will take the charge of Thy Church. Grant us, Lord, the perfect hatred of sin, both by the evidences of Thy wrath and mercy." In the midst of his meditations he often addressed those who stood by in such sentences as these: "Oh, serve the Lord in fear, and death shall not be terrible to you. Nay, blessed shall death be to those who have felt the power of the death of the only-begotten Son of God."

On Sabbath the 23d (which was the first day of the national fast), during the afternoon sermon, after lying a considerable time quiet, he suddenly exclaimed, "If any be present, let them come and see the work of God." Thinking that his death was at hand, Bannatyne sent to the church for Johnston of Elphinston. When he came to the bedside, Knox burst out in these rapturous expressions—"I have been these two last nights in meditation on the troubled state of the Church of God, the spouse of Jesus Christ, despised of the world, but precious in the sight of God. I have called to God for her, and have committed her to her head, Jesus Christ. I have fought against spiritual wickedness in heavenly things, and have prevailed. I have been in heaven, and have possession. I have tasted of the heavenly joys where presently I am." He then repeated the Lord's Prayer and the Creed, interjecting devout aspirations between the articles of the latter.

After sermon many came to visit him. Perceiving that he breathed

with great difficulty, some of them asked if he felt much pain. He answered that he was willing to lie there for years if God so pleased, and if He continued to shine upon his soul through Jesus Christ. He slept very little, but was employed almost incessantly either in meditation, in prayer, or in exhortation. "Live in Christ—live in Christ, and then flesh need not fear death. Lord, grant true pastors to Thy Church, that purity of doctrine may be retained. Restore peace again to this commonwealth, with godly rulers and magistrates. Once, Lord, make an end of my trouble." Then stretching his hands towards heaven, he said, "Lord, I commend my spirit, soul, and body, and all, into Thy hands. Thou knowest, O Lord, my troubles; I do not murmur against them." His pious ejaculations were so numerous that those who waited on him could recollect only a small portion of what he uttered, for seldom was he silent when they were not employed in reading or in prayer.

Monday the 24th November was the last day he spent on earth. That morning he could not be persuaded to lie in bed, but though unable to stand alone, rose between nine and ten o'clock, and put on his stockings and doublet. Being conducted to a chair, he sat about half an hour, and then was put to bed again. In the progress of the day, it appeared evident that his end drew near. Besides his wife and Bannatyne, Campbell of Kinyeancleugh, Johnstone of Elphinstone, and Dr. Preston, three of his most intimate acquaintances, sat by turns at his bedside. Kinyeancleugh asked him if he had any pain. "It is no painful pain, but such a pain as shall soon, I trust, put an end to the battle. I must leave the care of my wife and children to you," continued he, "to whom you must be a husband in my room." About three o'clock in the afternoon, one of his eyes failed and his speech was considerably affected. He desired his wife to read the fifteenth chapter of the first Epistle to the Corinthians. "Is not that a comfortable chapter?" said he, when it was finished. "Oh, what sweet and salutary consolation the Lord hath afforded me from that chapter!" A little after he said, "Now, for the last time, I commend my soul, spirit, and body (touching three of his fingers) into Thy hand, O Lord." About five o'clock he said to his wife, "Go, read where I cast my first anchor;" upon which she read the seventeenth chapter of John's Gospel, and afterwards a part of Calvin's Sermons on the Ephesians.

After this he appeared to fall into a slumber, interrupted by heavy moans, during which the attendants looked every moment for his dissolution. But at length he awaked as if from sleep, and being asked the cause of his sighing so deeply, replied, "I have formerly, during my frail life, sustained many contests and many assaults of Satan; but at present he hath assailed me most fearfully, and put forth all his strength to devour and make an end of me at once. Often before has he placed my sins before my eyes, often tempted me to despair, often endeavoured to ensnare me by the allurements of the world; but these weapons were broken by the sword of the Spirit—the Word of God—and the enemy failed. Now he has attacked me in another way. The cunning serpent has laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart by suggesting to me such passages of Scripture as these: 'What hast thou that thou hast not received?' By the grace of God I am what I am. Not I, but the grace of God in me. Upon this, as one vanquished, he

left me. Wherefore I give thanks to my God, through Jesus Christ, who has been pleased to give me the victory ; and I am persuaded that the tempter shall not again attack me ; but within a short time I shall, without any great pain of body or anguish of mind, exchange this mortal and miserable life for a blessed immortality through Jesus Christ."

He then lay quiet for some hours, except that now and then he desired them to wet his mouth with a little weak ale. At ten o'clock they read the evening prayer, which they had delayed beyond the usual hour from an apprehension that he was asleep. After this exercise was concluded, Dr. Preston asked him if he had heard the prayers. "Would to God," said he, "that you and all men had heard them as I have heard them. I praise God for that heavenly sound." The doctor rose up, and Kinyeancleugh sat down before his bed. About eleven o'clock he gave a deep sigh, and said, "Now it is come." Bannatyne immediately drew near, and desired him to think upon those comfortable promises of our Saviour Jesus Christ, which he had so often declared to others ; and, perceiving that he was speechless, requested him to give them a sign that he heard them and died in peace. Upon this he lifted up one of his hands, and, sighing twice, expired without a struggle.

On Wednesday the 26th of November he was interred in the churchyard of St. Giles. His funeral was attended by the newly-elected Regent Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronounced his eulogium in these words, "There lies he who never feared the face of man."

In contemplating such a character as that of Knox, it is not the man so much as the reformer that ought to engage our attention. The talents which are suited to one age and station would be altogether unsuitable to another ; and the wisdom displayed by Providence in raising up persons endowed with qualities singularly adapted to the work which they have to perform for the benefit of mankind, demands our particular consideration. We must admire the austere and rough reformer, whose voice once cried in the wilderness ; who was clothed with camel's hair, and girt about the loins with a leathern girdle ; who came neither eating nor drinking, but, laying the axe to the root of every tree, warned a generation of vipers to flee from the wrath to come, saying even to the tyrant upon the throne, "It is not lawful for thee." And we must consider him as fitted for "serving the will of God in his generation," according to his rank and place, as well as his divine Master, whose advent he announced ; who "did not strive, nor cry, nor cause His voice to be heard in the streets, nor break the bruised reed, nor quench the smoking flax." To those who complain that they are disappointed at not finding in our national reformer courteous manners and a winning address, we may say, in the language of our Lord to the Jews concerning the Baptist, "What went ye out into the wilderness for to see ? A reed shaken with the wind ? What went ye out for to see ? A man clothed in soft raiment ? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet." To the men of this generation, as well as to the Jews of old, may be applied the parable of the children sitting in the market-place, and calling one to another, and saying, "We have piped unto you, and ye have not danced ; we have mourned unto

you, and ye have not wept." Disaffection to the work often lurks under cavils against the instruments by which it is carried on; and had Knox been softer and more yielding in his temper, he would have been pronounced unfit for his office by the very persons who now censure his harshness and severity. "But wisdom is justified of all her children." Before the Reformation, superstition, shielded by ignorance and armed with power, governed with gigantic sway. Men of mild spirits and of gentle manners would have been as unfit for taking the field against his enemy as a dwarf or a child for encountering a giant. What did Erasmus in the days of Luther? What would Lowth have done in the days of Wickliffe, or Blair in those of Knox? Viewing his character in this light, those who cannot regard him as an amiable man may without hesitation pronounce him a great reformer.

VIII.—THE REFORMATION, AND WHAT IT DID FOR SCOTLAND.

THREE hundred years have gone by since Scotland was a Popish country. A poor, wretched country it was in those days. Great part of the people were slaves, bought and sold like cattle, with the fields which they tilled. The land was full of violence. Bands of fierce robbers defied the law. Murder was common; and no wonder, for the murderer had only to lift with his red hand the latch of the nearest church, enter, and be safe. Such was the power of superstition!

The people were steeped in ignorance. Scarce one could read a word or write his own name. A whole parish would have been filled with dread if, for a single day or night, the church bells had failed to ring to drive away evil spirits. The priests would give the people some trash to kiss, calling it a bit of Christ's cross, or a thorn of His crown, or, perhaps, a piece of the Virgin Mary's veil, or of the sail of Peter's boat. The poor abused people paid for leave to kiss the relic, to draw virtue from it for the healing of their souls.

In all their troubles they cried to the saints. If fever raged, they prayed to St. Roche. When lightnings darted out of the thunder-cloud, they prayed to St. Barbara. The farmer prayed to St. Anthony to take care of his cattle and swine; the soldier prayed to St. Sebastian to make the English arrows miss him in battle. People took long journeys to beg favours of particular saints. Insane persons were brought from all parts to be tied to St. Mungo's cross at Glasgow. When the poor madman, bound to the cross, had yelled and struggled a while, his friends took him down, expecting that he would now return to his right mind. Persons dying of consumption dragged themselves to the East Nook of Fife, to get health by kissing the "old cross of Crail."

The land swarmed with priests and monks, a debauched and vicious crew. There goes one—a stout, tall fellow, wrapped from head to heel in a long flowing black gown, with sleeves as wide as a sack's mouth. His cowl, thrown back, shows his head all shaven, except a ring of hair above the ears. There goes another, with gown of grey, vast tippet, knotted rope round his middle, and wooden soles strapped to his bare and dirty feet. And there goes one of a third order, yellow-gowned, white-mantled, broad-hatted. But to tell all the varieties of the monkish tribe

would need a summer day. Their abodes were vast buildings like palaces, where they dwelt, fifty, a hundred, two or three hundred together, living in idleness on the fat of the land. Look at that stately person who rides along on his pacing mule, the silver bells at his bridle softly tinkling as he goes. People drop on their knees on the dirty streets, and remain kneeling till he is past. It is the proud lord of one of these monk palaces, with its broad lands, tributes, dues, and offerings.

Let us visit yon cottage on the moor. It is the home of one who laboured a little patch of land for his family's bread. But some fatal disease has struck him down, and you see at a glance that he lies on the bed from which he will never rise. The sun is setting behind the hills, and time is setting with him. The death-damp already gathers on his brow. A priest enters. He mutters some words in an unknown tongue, brings out a little box, and takes from it a morsel of bread, which he places in the mouth of the dying man, and then leaves him to go his dark road into eternity. Poor, ignorant, fearfully deceived soul, taught to worship a wafer, and eat his God !

On the morrow the priest returns. The sufferer of yesterday is done with all his earthly toils. The children that play beside the cottage door are orphans now, and the widow presses her infant to her bosom as she weeps beside her dead husband. What brings the priest back to-day ? The greedy priest has come to look after his dues. He must have his "corpse present." The best cow that belonged to the dead man now belongs to the priest, together with the covering of his bed or the uppermost of his body-clothes. The widow brings out the coat which was wont to wrap her husband's manly form, and weeps anew as she hands it to the priest. The cow is driven away, the wondering orphans looking on. This was what the priests, in their filthy greed, used to do whenever a man died.

If we think of these things, we may have some idea what Scotland was and what look it bore when it was a Popish country.

More than a hundred years before the Reformation, there came to the north an Englishman who had fled for his life from the priests in his own country. This Englishman, John Resby by name, went about teaching the Scottish people the truth as it is in Jesus. Many heard, and some believed. But the priests seized this good soldier of Jesus, and burned him alive at Perth—the first of our martyrs. Far away in the city of Prague, in Bohemia, the people of God heard what had been done to the preacher of the Cross in dark, fierce Scotland. They found a man who was willing to come here and risk his life to tell perishing souls of a Saviour. The name of this noble, generous man was Paul Crawar. He was a doctor of medicine, and while he healed the diseases of the body, he told his patients of Him who alone can heal the soul. The good which this blessed stranger did among our benighted fathers the last day will reveal. But the priests got hold of him also. They kindled his death-fire at St. Andrews, and there they burned him to ashes. They forced a ball of brass into his mouth, lest he should speak to the people who gathered to see him die ; and thus, among cruel strangers, far from his fatherland, he endured his great dumb agony. Such was Scotland's welcome to the messenger of peace.

From the time of John Resby there never ceased to be a little hidden flock of Christ in Scotland. They met in great secrecy to encourage one

another in the faith and hope of the Gospel. The fear of discovery forced them to use many strange concealments. For example, one Murdoch Nesbit, an Ayrshire man, had a written copy of the New Testament. He dug a vault below his house, and there, by the light of a burning splinter of bog-fir, he was wont to read his precious book, a few trusty friends, who were in the secret, creeping into the murky den to hear.

As printing came into use, copies of the English Bible were secretly brought into the country, and eagerly read by hundreds of little clubs like that which met in John Nesbit's hole. In this way the word of God grew mightily and prevailed. The priests raged against it with all cruelty and blood. One most meek and gentle preacher of the truth, Patrick Hamilton, was the King's own kinsman born. Not the less for that was he burned at the stake. The fierce priests burned the bones of God's people to lime. But they could not stop, they only hastened, God's work by that. The smoke of the burning martyrs infected all on whom it blew. When one blessed voice was silenced amid the roaring flames, God sent another messenger to declare His truth. The ashes of Patrick Hamilton might be trampled by the feet of his murderers, but Wishart came and spoke as one who sees heaven open. Wishart, too, was burned. Fire, fire was the argument of the priests. But Knox was ready to lift up his mighty voice. He preached, and the hearts of his countrymen were moved as the trees of the wood are moved by the wind.

Slowly and long had God been preparing His own way. At last the power which had wrought in secret burst out like a flood. Scotland rose up to cast away its fetters, and put an end for ever to the tyranny of Rome. The Reformation had come, the hour of the good-will of Him who dwelt in the bush. The Popish Church was stripped of its enormous wealth, heaped up by ages of imposture and merchandise of the souls of men. The swarms of lazy, vicious monks, who ate up the nation's wealth, were scattered. The word of God was made free. Over all the land the Gospel was preached, and thousands of thirsty souls drank the water of life. As fast as ever it could be got done, ministers were planted in all parishes, schools opened, and schoolmasters sent to teach. This was the work of John Knox and the Reformers. It is three hundred years since they first met in General Assembly to consult about the doing of it.

What, under God, made Scotland what Scotland is? What was it that came upon our country like spring after winter, like life from the dead? The Reformation. Then it was that morning rose on the hills and glens of Scotland, and chased away the ancient night of ignorance and superstition. Without the Reformation ours would have been just such a poor half-savage country as Spain is, or as the Popish parts of Ireland are to this day. Of all the precious blessings which our land enjoys, where is there one that had not its source in the Reformation? Our freedom? It was born at the Reformation, and its cradle was rocked in the storm that swept Popish tyranny away. Education? It is the rich inheritance which the Reformers bequeathed. Civilisation? It came on the wheels of light which the Reformation lent it. The word of God? The Reformation brought it, and laid it at every cottage door. All the best blessings of the life that now is, as well as the blessings of the life to come, entered Scotland by the same door, and became ours by the same glorious event—the Reformation.—*Scottish Reformation Society, Tract No. IV. Price for distribution, post free, 1s. 3d. per 100.*

IX.—AUSTRIA.

PERSECUTION OF PROTESTANTS—RELIGIOUS AND MORAL STATE OF THE PEOPLE—ROME'S TEACHING AND PRACTICES—A WARNING TO ENGLISH AND AMERICAN PROTESTANTS.

FOR some time I have sent you no news from this country, but no news does not in this case mean good news. Those of your readers who are acquainted with *Evangelical Christendom*, and read its foreign correspondence, will know that recently workers for Christ who try to spread Gospel light and knowledge in this Popish land have had many difficulties and hindrances caused by the authorities, who are mostly under priestly influence. Thus Gospel meetings have been stopped or forbidden at Vienna and in several provincial towns; and in some places, especially in Hungary, preachers of the Gospel and attendants of such meetings have been illtreated bodily. The secular authorities of this country often let it be understood that they see no need for special religious teaching outside of the church buildings. They think they have Christianity in Austria, and that missionaries and evangelists had better go to heathen lands and preach there. But anyone who resides in this country long enough to become acquainted with the true state of religion and morality must be convinced that among the nominal Christian countries there are few that stand more in need of evangelisation than poor benighted Austria. Ignorance, superstition, infidelity, and immorality abound everywhere, and especially in the southern parts.

To show what I mean, and to prove what I say by facts, I may just mention some examples from the Tyrol, which is at present the Eldorado of the priests, and praised by them as the "*land of faith and piety*." The capital of the Tyrol, Innsbruck, has a population of about 30,000 people, over twelve monasteries and nunneries, and a large number of churches and priests. According to the clerical papers, the Pope recently, when waited upon by a deputation of Tyrolese, uttered the remarkable words, "The Tyrolese are all good." I therefore think we have a right to expect some proofs of this "goodness, faith, and piety of the Tyrolese." But what do we find when we live and move among the people? Untruthfulness, dishonesty, falsehood, drunkenness, and immorality are very general in the "holy land of Tyrol." Natives of the country who know their country-people well have told me that there are few wives who are faithful to their husbands, and even fewer husbands who are faithful to their wives. And this state of things is not only so in the larger towns, but also in the country places and villages. Now, if this is the state of things in the "most holy and pious" province of the Austrian empire, what is the state of the other provinces which are less devoted to Roman Catholicism? In some provinces the moral state of the people is even worse than in the Tyrol; as, for instance, in Carinthia and Hungary, where drunkenness and vice are shockingly prevalent.

Now, as our Lord said that we should know His true disciples by their works (Matt. vii. 16-20), I think I have the right to say that the religion of the people in Austria in general is not true Christianity, for that would bring forth the fruits of the Spirit of God which Paul describes in Galatians v. 22. For anyone who carefully studies the teaching of Popery, and closely observes the lives of its followers, it is easy to see that Roman Catholicism is a kind of religion in which we find some truths of the

Gospel mixed with a great deal of superstition, error, and falsehood, but in such a way that the natural man finds it more comfortable and convenient for his fleshly lusts than the true Gospel of Jesus Christ. Sin is to a Romanist no such terrible thing as to a true disciple of Christ; for the Popish system makes it very easy to obtain "absolution," forgiveness, pardon for all sins. It teaches that the priest has power to forgive sins if the penitent sinner says a certain number of prayers, or if he places a certain number of candles before the altar of some saint or of the Virgin, or if he does certain other "good works." Before I resided in Austria, I should not have thought it possible that in our century any European would permit himself to be so cheated and deluded as I have found the people are in this country. While travelling in the beautiful Tyrol, I went a year ago into some of the finest churches at Innsbruck in order to see them. At the inside of the door of the "Herz-Jesu-Kirche" ("Heart Jesus Church") I found about fifteen conditions on which a penitent sinner can get indulgence ("Ablass") in this church. I copied them, and will give your readers some of them here:—

"Any penitent person who visits the most holy sanctuary of this church regularly once every forty hours can obtain an indulgence for one year.

"Any penitent person who visits the most holy sanctuary of this church once every day can obtain an indulgence for ten years.

"For every bending of the knee before the most holy sanctuary an indulgence for two hundred days can be had.

"For every bowing of the head at the singing of 'Glory to God,' &c., an indulgence of thirty days may be had," &c., &c.

And at the end of all these statements stood the remark, "All these indulgences are also available for the good of the poor souls in purgatory."

The Roman doctrine of "purgatory" is truly a very profitable one to the Church and priests, and he who invented it must have possessed great commercial capacity; for no mass for "the poor souls in purgatory" is read by any priest in Austria for less than fifty kreuzers (about one shilling), and in most cases the people pay more. As the priests teach that "the more masses are read the sooner the poor souls are relieved from the flames of purgatory," the poor ignorant and deluded people bring as much money as possible for masses. Poor people often sell their clothes and bedding in order to get money for such masses; and thus the exchequer of the "holy Catholic Church" gets richer from year to year, whereas the people get poorer and poorer.

This is Romanism as it shows itself in countries where it rules supreme. In Germany, England, and other Protestant countries Romish priests are more careful; there they do not dare to proclaim such teachings so publicly and openly. But the system is the same everywhere; and where it is once introduced and permitted to exist for years, it tells upon the morals of the people.

I read with deep regret and alarm of the rapid spread of Roman Catholicism in England and America. I wish every Protestant who feels inclined towards it could or would come and reside for some time in a Catholic country like Austria, Italy, or Spain. I believe not a few would soon be cured of all inclination towards Romanism if they had seen the fruit that it bears among its adherents.—*The Christian Church.*

X.—TWENTY-SECOND ANNUAL CLIFTON CONFERENCE.

ARRANGEMENTS have been made for holding this Conference in the Victoria Rooms, Clifton, on Tuesday the 7th October and two following days. The following letter of invitation has been issued by the Rev. James Ormiston, Rector, St. Mary-le-Port, Bristol :—

14 ARLINGTON VILLAS, CLIFTON, BRISTOL.

BELOVED FRIENDS, FELLOW-BELIEVERS IN THE LORD JESUS CHRIST,—
For the fifth time it falls to my lot, in the tender mercy of our Heavenly Father, to invite you to the Annual Clifton Conference. The sacred duty which I am called upon to discharge suggests many reflections. Does it not remind such of us as have enjoyed in this place the rich privilege of communing with the Lord and with His gathered saints, that the “last days” are Scripturally associated with the habit of “speaking” often “one with another?” Can we not testify of the past twenty-one Conferences that they were seasons of spiritual refreshing and holy edification? Have we not proved the Lord able to make the hearts of His disciples burn with Divine ardour by His opening up and application to us of the Scriptures of Truth? And have not the lines of the beloved Augustus Toplady aptly found utterance—

“If such the sweetness of the streams,
What must the fountain be
Where saints and angels draw their bliss
Immediately from Thee?”

Cheered, then, by the remembrance of “the years of the right hand of the Most High,” let us yet again gather at Clifton in the One blessed Name of Immanuel.

Our ranks have been called to yield up several precious ones since we met last October, and their living voices will be heard in our midst below no more. Prominent in the list of those whom the Lord thus emancipated from the toils and trials of the pilgrimage stands the name of our ever-revered brother the Rev. Thomas Curme, who, until last year, presided over the afternoon *Bible Readings* with almost uninterrupted regularity from the formation of the Conference by the Rev. Samuel Abraham Walker, whose name we shall cherish with the most affectionate regard as long as we ourselves survive.

The subjects chosen for consideration this year have been prayerfully designed not only to promote edification in the Word of our God, but also to evoke such testimony as may serve to supply the Church with definite principles of action in these last perilous days. Prophecy, doctrine, precept, practice, and example are all involved in the elucidation of the three coherent topics set down at the head of this paper. The passages of Holy Scripture above presented to those attending the Conference, while, of course, they are not intended to represent an exhaustive view of the profound truths upon which we shall confer, are yet earnestly commended for special preparatory study, in the hope that speakers and hearers, having both been led to identical portions of the inspired Word, will find themselves more entirely of one heart and one mind in our daily gatherings.

In accordance with the express desire of the majority of those who attended last year's Conference, a *third morning session* has been added.

The Conference sittings will, therefore, be closed, God willing, on Thursday morning, October 9th, at one o'clock, instead of on the Wednesday evening as heretofore. It is hoped that by this arrangement several additional addresses from esteemed brethren will be secured, while a third branch of the selected subject will be considered, and many Christian friends who in past years were unable to attend the Morning Communion and Sermon will enjoy the privilege, as they will this year be transferred to the evening. These few changes in the arrangements are, of course, capable of being modified should it be found by experience that they have not realised our expectations. The single desire of my heart is to promote the comfort and spiritual welfare of those Christian friends who kindly respond to my invitation. I am, in sincerity and truth, the servant of all, for Christ's sake. His glory is my highest object. Surely the blessing of our God will not be withheld. Our Heavenly Father knows the perils which surround His little flock in these difficult times—the abounding evils in the visible Church—the shameless blasphemy of the “men of this world”—the oppositions of science, falsely so called—the antichristian usurpations of the offices and prerogatives of His beloved Son—the proud boasts of unsanctified intellect—and that spirit of lawlessness which threatens the overthrow of everything short of the kingdom which “cannot be moved.” Nor is He unmindful of those “exceeding great and precious promises,” whose application to these apostate times is a blessed confidence graciously left to His Church. As the darkness of human ignorance deepens, and “the faith of God's elect” sheds but a dim ray upon the surrounding gloom, that “more sure word of prophecy,” whereunto we do dwell to take heed “as unto a light that shineth in a dark place,” serves to confirm a Spirit-begotten “hope,” and to inspire a willingness to wait throughout the remaining hours of the night for the dawn of the cloudless morning and the uprising of the Eternal Sun of Righteousness.

The day is surely coming when the Lord will vindicate the calm, quiet, patient waiting of His faithful servants. “Blessed is that servant whom the Lord when He cometh shall find watching.” May our forthcoming Conference prove to many a waiting soul an antepast of the Heavenly Feast, the Marriage Supper of the Lamb, while the Anointing Spirit Himself powerfully brings every thought into subjection to the Word of Divine grace, and causes us to testify in the words of the Bride when exalting her adorable Head and Husband, “Because of the savour of Thy good ointments, Thy Name is as ointment poured forth;” and, reciprocally, “While the King sitteth at His table, my spikenard sendeth forth the smell thereof.”

We shall meet, then, if the Lord permit, at the Victoria Rooms, as follows :—

Tuesday, October 7th, at 11 and 7 ; *Subject*, “The Prophetical Signs of the Last Days of this Dispensation viewed in Relation to the Characteristics of the Present Perilous Times.”

Wednesday, October 8th, at 11 and 7 ; *Subject*, “The Attitude, Responsibility, and Testimony of the Church of God with reference to the Last Days of the Present Dispensation.”

Thursday, October 9th, at 11 ; *Subject*, “The Glorious Hope of the Church of God as the End of the Present Age draws nigh.”

At 7 o'clock on Thursday evening a special service (Lord's Supper)

will be held, and the Conference Sermon will be preached, in St. James's Memorial Church, Victoria Square (by the kind permission of the Rev. Henry Barne).

Hospitality, dear brethren, will, as heretofore, be provided for those who kindly signify to me, or to Miss Woolcombe, 10 York Place, Clifton, on or before Saturday, September 20th, their intention to be present at the Conference, and their need of accommodation during their stay.

Note.—The afternoon intervals (3 to 5) between the Meetings on Tuesday and Wednesday will be devoted to Prayer-Meetings, Bible-Readings, Home and Foreign Missionary Addresses, &c., &c.

Our local friends will kindly note that Meetings for Prayer will be held at the Victoria Rooms on the three Friday Evenings, September 19th, 26th, and October 3rd, preceding the Conference, at 7.30 o'clock, and also on Monday Evening, October 6th, at 7.30 o'clock, to ask the Lord's blessing on our proceedings and on ourselves and others, that, as the effect of these Meetings, God's work in us and through us may be abundantly prospered.

An Early Morning Prayer-Meeting (at 7 a.m.) will be held at the Victoria Rooms on each of the three days of the Conference.

Tea will be provided daily within the building at 5 o'clock.

XI.—NATIONAL BIBLE SOCIETY OF SCOTLAND.

THE Rev. Dr. Laws of Livingstonia was present by invitation at a meeting of Directors held in Glasgow on Monday, and made an interesting statement in regard to his translation of the New Testament into Chinyanja. It was very cordially agreed to undertake the publication of this new version, which will be available for at least a quarter of a million people in the vicinity of Lake Nyassa. The first issue will be of separate Gospels; but it is hoped that the entire New Testament will be published before Dr Laws leaves Scotland. The principle of sale, rather than gift, will be observed even in Central Africa, though payment will often require to be in produce. There are already native readers who will, it is believed, readily give a fowl or a handful of "mealy cobs" for their book. The Chinyanja version will be useful both at Blantyre and at Livingstonia.

At the same meeting, the beginning of active colportage in Corea was reported. Two Japanese Christians have been placed at Fusan as colporteurs. The directors agreed to support a colporteur under the care of a missionary in the district of Shakjahaupur, India, among a population of 800,000 people. One of the Italian colporteurs has lately visited the district of Valtellina in the Grisons, and found a welcome from the primitive people whose ecclesiastical condition recently attracted attention.

224 WEST GEORGE STREET,
GLASGOW, 10th June 1884.

XII.—LETTER TO THE EDITOR.

DEAR SIR,—One of your readers since its commencement till now, a diligent student of Popery, in its publications and teaching, from Rome to this country, and a constant churchgoer all my life, now more than

eighty years long, I have deeply regretted observing the steady increase of Popery in every form in Britain; but without surprise when so much is done by our Prelatic Church and Governments to encourage its growth and make it the fashionable, popular form of worship.

Except when occasionally hearing Popery explained from the pulpit, by, say, a Gavazzi or a Chiniquy, &c., I can only once remember hearing this done on an ordinary Sabbath-day's service by the regular parochial clergyman. And it seems to me that what is done to instruct the rising generation as to the difference between Popery and Protestantism is so homoeopathic as to be nearly useless. From the masterly exposé of Popery in "The Protestant," down to the "Bulwark" and some newspapers, much has been done to give light to those who *care* to read on the subject, and have their attention *directed* to it. But I can only look on such teaching as of much the same value as printing and selling Bibles without family or church or Sabbath-school diligent instruction in Christianity would be. Our teachers seem to forget how much more attractive to the young are the forms and ceremonies and parade of Popery than the simple Protestant antiprelatic worship; and that, unless more time and trouble than usual is taken to alarm and instruct their hearers about shrinking from putting sinners (from the Pope to the priest) in the Saviour's place, Satan will have to rejoice over myriads now allowed to grow up and die in the dark.

I would die with a much lighter heart than I have now were I to know that our Reformation Societies saw that what they say in public meetings or print is almost of no use, compared with their persuading clergymen who are real Protestants, to instruct their people from the pulpit thoroughly to understand what Popery is; as they will find every priest instructs *his* people.

Besides the pulpit-teaching, I long to hear that every Sabbath-school teacher is well instructed in Popery, and *every* Sabbath devotes part of his or her time to teach sound Protestantism to the children. Priests say that, if they are allowed to instruct a child till it is twelve years old, they have little fear of its afterwards becoming a Protestant. And they are so wise in this respect as to make me pray that God would make all our Sabbath-school teachers as earnest in giving light to their pupils as the priest is in hiding the true light from all around him.—Yours faithfully,

J. MACKENZIE, M.D.

XIII.—MISCELLANEOUS.

A WORD TO ROMAN CATHOLICS.—Suffer the entreaties of a friend. Break the fetters of your thralldom. Dare to think for yourself. Fear not priest, prelate, or pope; their anathemas cannot harm you. God gives you His blessed word; let no man take it out of your hands, or interfere with the inalienable right of conscience. Dread not to read and examine that sacred volume, but thankfully receive the gift of Heaven. Thence learn Christianity. Determine to receive nothing as religion which does not bear on its front the attestation of Divine authority; and for every such attestation require indubitable proof from the Word of God. Compare your system with the New Testament; reject whatever you do not find in that holy book; and be not deceived by a Church which tells you that she has power to interpret, invent, and ordain—

gives you no better evidence than her own assertion—and forbids doubt or scrutiny. Above all, pray for Divine instruction and grace. Inquiry into religious truth is the most important of all inquiries. Opposing systems cannot both be right; neither ought it to be regarded as a matter of indifference whether we serve God according to His revealed will or not. Be open to conviction; search with impartiality; seek wisdom from above. "Every one of us shall give account of himself to God" (Rom. xiv. 12).—*Text-Book of Popery.*

MALTA.—From a letter in the *Christian* (May 22d, 1884) it appears a recent reference to this place was short of the truth. "A short time ago a lady, well known at home for her work among sailors, was turned out of the Naval Hospital at Malta in so rude a manner that even the men-nurses felt compelled to make a sort of apology for having to act. I was told of a recent case in which 'extreme unction' was administered to a dying patient, and he not a Roman Catholic. The same authority also informed that, through the influence of a clergyman of the Church of England, the Bible had been banished, and it was hoped soon to banish temperance work from the rooms of an institute for soldiers and sailors. So rigorously is the rule about searching men who go to visit friends at the hospital carried out, that a bluejacket was not even allowed to take in his Bible, which he had purposed reading to a sick friend. When the Word of God and religious books are prohibited, while such papers as *The Freethinker* obtain admission, matters may well have stronger terms than 'unsatisfactory' applied to them."

CAIRO.—The Editor of the *Christian* is informed that a lady visitor to the sick soldiers in the Citadel Hospital has been prohibited by the authorities from further visitation, because she gave with some flowers a tract to each of two Protestant soldiers. The *Christian* does good service in drawing attention to sad cases of religious intolerance, not from professed opponents, but from nominal Protestants.

It is to be hoped that confusion and anarchy will not be shortly reaped in the Church as the plentiful crop springing from the Romanising seeds so abundantly sown for many a year. But the signs of the times point significantly to one inevitable result of failure on the part of those responsible for ecclesiastical administration to grasp the situation, and to discharge at the call of duty the solemn obligations of their office. The Church history of many a parish will hereafter unfold a sad story of lawless pertinacity, Jesuitical contrivance, and administrative negligence. It would seem as if every man were becoming a law to himself. Amongst many places, Folkestone has long attracted attention, by reason not only of its importance as a fashionable watering-place, but also for the Ritualistic progress boastfully made there. It has furnished a most respectable contingent to the army of recruits who, to the praise of their honesty, have joined the Church of Rome. The vicar seems bent on showing that this step is needless by supplying as much as possible the needs and cravings of the so-called "catholic" mind. Some of his importations have the great merit of being genuine as well as singular.—*The Rock.*

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